# اللؤلؤ والمرجان

## فيما اتفق عليه الشيخان

# Al-Lu'lu'wal-Marjân

Arabic-English

A Collection of Agreed upon Ahadith from Al-Bukhari and Muslim

VOLUME: ONE


Compiled by:

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**Dar-us-Salam Publications**

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# GENERAL CONTENTS

# طـريقـة وضع الكتـاب

قال مسلم بن قاسم القرطبى، وهو من أقـران الدارقطنـى، فـى تاريخـه عنـد ذكر مسلم: "لـم يضـع أحـد مثلـه" و هـذا محمـول علـى حسـن الوضـع ، وجـودة الترتيب ، و سهولة التناول. فإنه جعل لكل حديث موضعا واحـدا يليـق بـه ، جمـع فيـه طرقـه التـى ارتضاهـا واختـار ذكرهـا ، وأورد فيـه ألفاظـه المختلفـة : بخـلاف البخاري فإنه يذكر الطرق فى أبواب متفرقة، ويورد كثيرا من الأحـاديث فـى غـير الأبواب التى يتبادر إلى الذهن انها تذكر فيه.

وقـد وقـع ، بسـب ذلـك ، لنـاس مـن العلمـاء أنهـم نفـوا روايـة البخـاري لأحاديث هى موجودة فيه، حيث لم يجدوها فى مظانها السابقة إلى الفهم.

(توجيه النظر ص ١٢٣)

لهذا كـان ترتيـب صحيـح مسـلم هـو الـترتيب الـذى توخيتـه وارتضيتـه ، فأخذت منه أسماء كتبه وأبوابه مع أرقامها ، و أخذت من صحيح البخـاري نـص الحديث الذى وافقه مسلم عليه.

وبينت ، عقب سرد كل حديث ، موضعه من صحيح البخاري.

**محمد فؤاد عبدالباقى**

# Some Words about Compilation

Muslim bin Qadim-Al-Qurtabi, a scholar of the rank of Ad-Dara Qutni, while mentioning Imâm Muslim, writes in his history: "No one has compiled a book like *Sahih Muslim*." This appreciation is based on the best form, excellent arrangements and easy understanding of the book, because he has selected a suitable topic for all traditions (*Ahâdîth*) and collected in it all the modes of transmission of all the *Ahâdîth* (traditions) he selected to report. He has produced their different versions. It is in contrast with the way adopted by Imâm Bukhâri because he had mentioned these modes of transmission in different chapters and has produced most of the *Ahâdîth* in more than one chapter where the human mind expects to find their mention.

It is why, the scholars have disapproved Bukhari's mode of transmission of the *Ahâdîth*, because they do not find them in the places where they are expected to be available.

Therefore, it is the arrangement of *Sahih Muslim* that I have kept in view and adopted. I have derived the names of *Kutub* (Books) and *Abwâb* (Chapters) along with their numbers from it. I have taken from *Sahih Al-Bukhâri* the text of those *Ahâdîth* that are also agreed upon by Imâm Muslim.

At the end of every *Hadîth*, I have described its origin in *Sahih Al-Bukhâri.*

**Muhammad Fu'ad Abdul-Bâqi**

# A NOTE FROM THE PUBLISHER

Islâm is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for real understanding and thorough studying of its rules and regulations — i.e. the Noble Qur'ân and the *Sunna* (legal ways, etc.) of Prophet Muhammad صلى الله عليه وسلم , as these (the Qur'ân and *As-Sunna*) accede to the demand of the people to know their Creator (the All-Mighty Allâh, the Blessed, the Most High); organize and regulate the relations between them on the foundations of (Godly) Divine Justice and equality; and respond to the human nature equally to that which makes sure for them their welfare (happiness) in this world and in the Hereafter (after their deaths).

And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their faith, and organizations, which have broken them into the worst type of breaking, so there remains no way out for any security or any safety or any peace except with Islâm, i.e., by putting in practice the Laws of their Creator, Allâh, (i.e., following the Qur'ân and *As-Sunna*).

Invitation to Islâm is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. In fact, it is a great responsibility and a trust (of Allâh) over (the shoulders of) all those who know Islâm, to preach it to mankind and invite them to it in a language which they speak and understand.

This above-mentioned responsibility was realized by Dr. Muhammad Muhsin Khan, a physician and specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madîna Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allâh, Muhammad صلى الله عليه وسلم in that dream who was sweating profusely and Muhammad Muhsin drank his sweat.

When he got up (from his dream), he was shaken by the amazement, fear and splendour of that dream.!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will serve the *Ahâdîth* (statements, deeds and approvals) of the Prophet صلى الله عليه وسلم . So he looked for the project that can serve Islâm, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book *Sahîh* (*Al-Imâm*) *Al-Bukhâri* and that is the most authentic and true among the books of *Ahadith* which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the help of Allâh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed first time with the help of Allâh, in Pakistan, United States of America and Turkey.

The main object of Dar-us-Salam Publications with all its branches in Saudi Arabia, Pakistan, UK and USA is to preach the pure teachings of Qur'ân and *Sunna* to mankind through the printing, publishing and distribution of the books of authentic *Ahadith* and pure faith alongwith the traditional Islamic books. To achieve this object, we met Dr. Muhammad Muhsin Khan four years back at Al-Madina Al-Munawwara and had a discussion about it. May Allah give him best rewards that he granted us the rights of publishing all his books. We decided that the publishing should be completed under his supervision. So he always visits us at Riyadh and supervises the work.

We have founded a committee in Dar-us-Salam, Riyadh, for this purpose and started work on the interpretation of the meanings of the Noble Qur'ân in the English language.

With the help of Allah and continuous work of the committee for about 18 months, the interpretation of the meanings of the Noble Qur'ân has been printed. We have tried our best that the interpretation should be free from creedal and religious sectional faults. With the grace of Allah, now the translation of the Noble Qur'ân in English has become the best and most authentic translation in all over the world.

After it, we published the summarized book of *Sahih Al-Bukhari* in English for the first time in history and it achieved a great admiration from the people.

Now we are presenting the translation of Al-Lu'lu' wal-Marjân (اللؤلؤ والمرجان) which is an important collection of such authentic *Ahadith* upon which Imam Al-Bukhari and Muslim are agreed upon. The Arabic text is also included and we have vowelized all the Arabic text to facilitate our readers.

We want to point out that the publishing of Islamic books in non-Arabic language is not an easy task as it needs a colossal work and a great deal so that it can be saved from lingual, creedal and methodical errors.

All praise is due to Allah that all of us in Dar-us-Salam have great enthusiasm regarding the propagation of the teachings of Qur'ân and *Sunna*. The members of the committee put their each and every effort and worked very hard all year round to present this book in such a good form. I am thankful to Allah that the task has been completed in the desired way with His help only.

I am very much grateful to Dr. Muhammad Muhsin Khan for the final checking of this book and my gratitudes are for Mr. Muhammad Munawar Muhammad Sarwar and Mr. Syed Abdul Qadeer Hidayat-ullah who have devoted their voluntary services in computerization, editing, compilation and correction of manuscripts.

I must also thank Muhammad Ayub, Saeeduddin, Shakil Ahmed, Muhammad Amin Arman, Mr. Pervez Alam Khan Burki, Hafiz Abdul Mateen Rashid, Hussain Mahdi Noor and Sabri Salamma who provided their great efforts and fulfilled their tasks assigned to them with great interest and responsibility.

I ask Allah عز وجل to accept this humble task from us, which we have done purely for His pleasure and put it in the balances of all those who participated in this presentation.

Finally, we should admit that being a human task, it may be that any mistake in composing or translation has been overlooked so if any mistake is observed by any reader, it should be sent to us for correction in the next edition. We will be thankful for any such correction indicated.

May peace and blessings of Allah be upon our Prophet Muhammad, his family, companions and all who follow him.

**Abdul Malik Mujahid**
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**Dar-us-Salam Publications**
Riyadh, Saudi Arabia.

Maktba Darussalam

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I, the undersigned Dr. Muhammad Muhsin Khan, the Translator of *Sahih Al-Bukhari, The Noble Qur'ân* and the *Book Al-Lu-Lu Wal-Marjan* in English language, hereby, authorize Brother Abdul Malik Mujahid s/o Muhammad Younus (Pakistani National) to print, publish and reproduce the above mentioned Books in editions of various sizes and volumes all over the world in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system.

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Allah is the Surety over what I say.

June 15th 1994

Dr. Muhammad Mohsin Khan

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هذا التفويض يظل ساريا فى كل الاحوال والظروف بدون اى قيد زمنى .

والله على ما أقول شهيد ....

دكتور محمد محسن خان

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*In the Name of Allâh, the Most Beneficent, the Most Merciful*

## INTRODUCTION

## IMÂM BUKHÂRI AND HIS BOOK *SAHÎH AL-BUKHÂRI*

It has been unanimously agreed that Imâm Bukhârî's work is the most authentic of all the other works in *Hadîth* literature put together. The authenticity of Al-Bukhârî's work is such that the religious learned scholars of Islâm said concerning him: "The most authentic book after the Book of Allâh (i.e. Al-Qur'ân) is *Sahîh Al-Bukhârî.*"

Imâm Bukhârî was born on 13th Shawwâl in the year 194 A.H. in Bukhârâ in the territory of Khurâsân (West Turkistân). His real name is Muhammad bin Ismâil bin Al-Mughîrah Al-Bukhârî.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of *Hadîth*.He travelled to Makka when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imâm Bukhârî loved Makka and its learned religious scholars for he remained in Makka after bidding farewell to his mother and brother. He spent two years in Makka and then went to Al-Madîna. After spending a total of six years in Al-Hijâz which comprises Makka and Al-Madîna, he left for Basra, Kûfa and Baghdâd and visited many other places including Egypt and Syria. He came to Baghdâd on many occasions. He met many religious learned scholars including Imâm Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imâm Bukhârî regarding his struggles in collecting *Hadîth* literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muhammad صلى الله عليه وسلم . It is said that Imâm Bukhârî collected over 300,000 *Ahâdîth* and he himself memorized 200,000 of which some were unreliable. He was born at a time when *Hadîth* was being forged either to please rulers or kings or to corrupt the religion of Islâm.

It is said that Imâm Bukhârî (before compiling *Sahîh Al-Bukhârî*) saw in a dream, standing in front of Prophet Muhammad صلى الله عليه وسلم having a fan in his hand and driving away the flies from the Prophet صلى الله عليه وسلم . Imâm Bukhârî

asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet صلى الله عليه وسلم .

So it was a great task for him to sift the forged *Ahâdîth* from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each *Hadîth,* he would make ablution and offer a two *Rak'at* prayer and supplicate his Lord (Allâh). Many religious scholars of Islâm tried to find fault in the great remarkable collection — *Sahîh Al-Bukhârî,* but without success. It is for this reason, they unanimously agreed that the most authentic book after the Book of Allâh is *Sahîh Al-Bukhârî.*

Imâm Bukhârî died on first Shawwâl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allâh have mercy on his soul.

## IMÂM MUSLIM AND HIS BOOK *SAHÎH MUSLIM*

Simalarly *Sahih Muslim* is one of the Six Authentic Books of *Ahâdîth.*

Imâm Muslim was born in the year 206 A.H. in Naisâbûr, a town in the territory of Afghanistan. His real name is Adul-Husain Asakir-ud-Din Muslim bin Hajjâj Al-Qushayri. His parents were religious and he was brought up in that pious environment.

He travelled to Arabia, Egypt, Syria, Irâq etc; to collect religious literature and there he attended a number of lectures on religious teachings and gatherings etc. He was also a student of Imâm Bukhâri.

He collected a great number of *Ahâdîth* during his life but finally he selected approximately 4,000 *Ahâdîth* out of his collection considering them to be the most authentic ones and compiled them in his book entitled *Sahih Muslim.*

Imâm Muslim died at the age of 55 years in the year 261 A.H. and was buried in Naisâbûr.

May Allâh have mercy on his soul.

# THE BOOKS OF *AL-LU'LU' WAL MARJÂN*

## THE MIRACLES OF PROPHET MUHAMMAD صلى الله عليه وسلم

At this point I would like to bring to the notice of the reader that the Prophet صلى الله عليه وسلم was granted many miracles by Allâh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qur'ân is the living miracle bestowed by Allâh upon Prophet Muhammad صلى الله عليه وسلم and this, Allâh's Book, was revealed to him through the *Ruh-ul-Qudus* (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'ân (see *Sûrah Hijr*, V.15:9) and the statement of the Prophet صلى الله عليه وسلم : "Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Iesa (Jesus) used to cure the sick and make the dead alive, etc., Mûsa (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'ân till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth."

2. The splitting of the moon: Narrated Anas رضى الله عنه that the Makkans requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon. (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 831).

3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar رضى الله عنهما that the Prophet صلى الله عليه وسلم used to deliver his *Khutba* (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet صلى الله عليه وسلم went to it, rubbing his hand over it (to stop its crying). (See *Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 783).

4. The flowing of the water from among the fingers of Allâh's Messenger صلى الله عليه وسلم (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 779).

   Narrated Jâbir bin 'Abdullâh رضى الله عنهما : I was with the Prophet صلى الله عليه وسلم and the time for the *'Asr* prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet صلى الله عليه وسلم . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allâh." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I

asked Jâbir, "How many persons were you then?" He replied, "We were one thousand four hundred men." (Sâlim said: Jâbir said — 1500). (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No. 543).

5. The Prophet's meals used to glorify Allâh while he ate, and this glorification was heard by the companions of the Prophet صلى الله عليه وسلم . (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 779).

6. Stones used to greet the Prophet صلى الله عليه وسلم whenever he passed by through the lanes of Makka.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Âl-'Imrân* and he used to write the revelation for the Prophet صلى الله عليه وسلم . Later on he reverted to Christianity and used to say, "Muhammad knows nothing but what I have written for him." Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, "This is the deed of Muhammad (صلى الله عليه وسلم) and his companions. They have opened the grave of our companion and took his body out because he ran away from them," so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, "This is a deed of Muhammad صلى الله عليه وسلم and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him was not done by mankind, and they had to leave the body on the ground. (See *Sahîh Al-Bukhârî,* Vol.4, *Hadîth* No. 814).

8. The screening (shading) by the trees for the Prophet صلى الله عليه وسلم to answer the call of nature.

9. The rising of water in the well at Hudaibîya after it had dried. (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 777).

10. The increase in the amount of dates in the garden of Jâbir bin 'Abdullâh after the Prophet صلى الله عليه وسلم went round the heaps of dates and invoked Allâh for His Blessings. (See *Sahîh Al-Bukhârî,* Vol.4, *Hadîth* No. 780).

11. Speaking of the wolf: It has been written that a wolf also spoke to one of the companions of the Prophet صلى الله عليه وسلم near Al-Madîna, as narrated in *Musnad* of (Imâm) Ahmad, Vol.3, Page 83, *Musnad Abî Saeed Al-Khudrî*. Narrated Abî Saeed Al-Khudrî رضي الله عنه : (While a shepherd was amongst his

sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم (the Messenger of Allâh) in Yathrib (Al-Madîna) informing the people about the news of the past." Then the shepherd proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna (city), cornered his sheep to one side and came to Allâh's Messenger (Muhammad) صلى الله عليه وسلم and informed the whole story. Allâh's Messenger ordered for the proclamation of a congregational prayer ( صلاة جامعه ), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey ( سبا) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [*Musnad* of (Imâm) Ahmad, Vol.3, Page 83. *Musnad Abî Saeed Al-Khudrî*].

12. The *Mi'râj:* The Ascent of the Prophet صلى الله عليه وسلم to the heavens. (See *Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 345 and Vol.5, *Hadîth* No.227).

## PROPHETS MENTIONED IN THE QUR'AN

Many Prophets came before the last Prophet Muhammad صلى الله عليه وسلم , the names of some are mentioned in the Qur'ân. In this translation the Biblical names of these Prophets are used so as to make their identification easier for the non-Muslim readers. The list of the names is as follows:

| S.No. | Qur'ânic Name | Name used in Noble Qur'ân | Arabic |
|---|---|---|---|
| 1. | Al-Yas'â | Elisha | اليسع |
| 2. | Ayyub | Job | ايوب |
| 3. | Dawûd | David | داود |
| 4. | Dhul-Kifl | Dhul-kifl | ذوالكفل |
| 5. | Harûn | Aaron | هارون |
| 6. | Hûd | Hud | هود |
| 7. | Ibrâhîm | Abraham | ابراهيم |
| 8. | Idris | Enoch | ادريس |
| 9. | Iliyâs | Elias | الياس |
| 10. | 'Iesâ | Jesus | عيسى |
| 11. | Ishâque | Isaac | اسحق |
| 12. | Ismâ'îl | Ishmael | اسماعيل |
| 13. | Lout | Lot | لوط |
| 14. | Musâ | Moses | موسى |
| 15. | Nûh | Noah | نوح |
| 16. | Sâleh | Sâlih | صالح |
| 17. | Shu'aib | Shuaib | شعيب |
| 18. | Sulaimân | Solomon | سليمان |
| 19. | 'Uzair | Ezra | عزير |
| 20. | Ya'qûb | Jacob | يعقوب |
| 21. | Yahyâ | John | يحيى |
| 22. | Yûnus | Jonah | يونس |
| 23. | Yûsuf | Joseph | يوسف |
| 24. | Zakariyâ | Zachariya | زكريا |
| 25. | Muhammad | Muhammad or Ahmed | محمد او احمد |

صلى الله عليه وسلم

## TRANSLITERATION OF

## CERTAIN FORMULAE AND THEIR MEANINGS

1. *Allâhumma aslamtu wajhî 'ilaika, wa fawwadtu amrî 'ilaika, wa 'aljatu zahrî 'ilaika raghbatan-wa rahbatan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa binabîyikal-ladhî 'arsalta.*

   [O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur'ân) You have revealed and in the Prophet (Muhammad صلى الله عليه وسلم) whom You have sent].

2. *Wa ash-hadu anna Muhammadan Rasûl-ullâh.*
   [And I testify that Muhammad is the Messenger of Allâh].

3. *Haiya 'alas-Salâ(h).*
   [Come for the prayer]

4. *Lâ hawla walâ qûw wata illâ billâh.*
   [There is neither might nor any power except with Allâh].

5. *Allâhumma Rabba hâdhihi-dda-watit-tâmmati was-salâtil-qâ'imati, âti Muhammadanil-wasîlata wal-fadîlata, wab'athhu maqâman Mahmûda nil-ladhî wa'adt-tahu.*
   [O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him].

6. *Sami'allâhu-liman hamidah.*
   [Allâh heard those who sent praises to Him].

7. *Rabbanâ wa laka-l-hamd.*
   [O our Lord! All the praises are for You].

8. *Allâhumma bâ'id bainî wa baina khatâyâyâ kamâ bâ'adt-ta baina-l-mashriqi wal-maghribi. Allâhumma naqqinî min khatâyâ kamâ yunaqqa-ththawbul-abyadu minad-danas. Allâhumma-ghsil khatâyâyâ bil-mâ'i wath-thalji wal-barad.*

[O Allâh! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail].

9. *Al-hamdu lillâhi Rabbil-'âlamîn.*
   [All praises and thanks be to Allâh, the Lord of *'Âlamîn* (mankind, jinns and all that exists].

10. *At-tahîyyâtu lillâhi was-salawâtu wat-taiyibâtu. As-salâmu 'alaika aiyuhan-Nabîyu wa rahmatu-llâhi wa barakâtuhu. As-salâmu 'alainâ wa 'ala 'ibâdillâh-is-sâlihîn.*
    [All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. *Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîh-id-dajjâl, wa a'udhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma innî a'ûdhu bika minal-mâ'thami wal-maghrami.*
    [O Allâh! I seek Your Protection against the punishment of the grave and against the *Fitnah* (trial and affliction etc.) of *Masih Ad-Dajjâl* and the *Fitnah* (trial and afflictions etc.) of life and death. O Allâh, I seek Your Protection against sins and debts].

12. *Allâhumma innî zalamtu nafsî zulman kathiranw-wa lâ yaghfirudh-dhunûba illâ anta, faghfirlî maghfiratam-min 'indika, war-hamnî innaka antal-Ghafûr-ur-Rahîm.*
    [O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].

13. *Lâ-ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'taita, wa lâmu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi minkal-jadd.*
    [None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].

## TRANSLITERATION

In transliterating Arabic words the following system of symbols has been used:

### 1. Consonants

| Arabic script | English symbol | English words having similar sounds |
|---|---|---|
| أ | a'* | — |
| ب | b | bless |
| ت | t | true |
| ث | th | think |
| ج | j | judge |
| ح | h** | — |
| خ | kh | — |
| د | d | dear |
| ذ | dh | this |
| ر | r | road |
| ز | z | is |
| س | s | safe |
| ش | sh | show |
| ص | s** | — |
| ض | d** | — |
| ط | t** | — |
| ظ | z** | — |
| ع | a‘*** | — |
| غ | gh | — |
| ف | f | free |
| ق | q** | — |
| ك | k | care |
| ل | l | light |
| م | m | moon |
| ن | n | nice |

| Arabic script | English symbol | English words having similar sounds |
|---|---|---|
| هـ | h | health |
| و | w | wealth |
| ي | y | youth |

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

*** The Arabic sounds represented by the symbols (' / ' ) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

## 2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

| | |
|---|---|
| a | approximately as in 'bad' |
| i | as in 'bid' |
| u | as in 'pull' |
| â | as in 'father' |
| î | as in 'bread' |
| û | as in 'pool' |

# CONTENTS OF VOLUME-I

*In the Name of Allâh, the Most Beneficent, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

## 1. THE GRAVITY OF (TELLING) A LIE AGAINST ALLAH'S MESSENGER صلى الله عليه وسلم

## (١) باب: تغليظ الكذب على رسول الله ﷺ

**1.** Narrated 'Alî رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Do not tell a lie against me, for whoever tells a lie against me (intentionally) then he will suerly enter the Hell-fire." (*Sahîh Al-Bukhâri, Hadîth* No. 106, Vol. 1)

١ - **حديث** عَلِيٍّ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّارَ».

**2.** Narrated Anas رضي الله عنه: The fact which stops me from narrating a great number of *Ahâdîth* to you is that the Prophet صلى الله عليه وسلم said, "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire." (*Sahîh Al-Bukhâri, Hadîth* No. 108, Vol. 1)

٢ - **حديث** أَنَسٍ رضي الله عنه قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

**3.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "And whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire." (*Sahîh Al-Bukhâri, Hadîth* No. 110, Vol. 1)

٣ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

**4.** Narrated Al-Mughaîra رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire." (*Sahîh Al-Bukhâri, Hadîth* No. 378, Vol. 2)

٤ - **حديث** الْمُغِيرَةِ رضي الله عنه قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

# 1. THE BOOK OF BELIEF (FAITH[1])

# ١ - كِتَابُ الإِيمَانِ

## CHAPTER 1. The belief. What is belief and its characteristics?

## (١) بَابُ: الإِيمَانِ مَا هُوَ وَبَيَانِ خِصَالِهِ

**5.** Narrated Abû Huraira رضي الله عنه : One day while the Prophet صلى الله عليه وسلم was sitting out for the people, a man came to him and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His Messengers and to believe in Resurrection."[2] Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh عز وجل Alone and none else, to perform *As-Salât* (*Iqâmat as-Salât*)[3] to pay the *Zakât*[4] and to observe *Saum* [fasts

٥ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ كَانَ النبيُّ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ: مَا ٱلإِيمَانُ؟ قَالَ: «الإِيمان أَنْ تُؤمِنَ بِاللهِ وَمَلاَئِكَتِهِ وَبِلِقَائِهِ وَبِرُسُلِهِ وَتُؤمِنَ بِالبَعْثِ» قَالَ: مَا ٱلإِسْلاَمُ؟ قَالَ: «الإِسْلاَمُ أَنْ تَعْبُدَ اللهَ وَلاَ تُشْرِكَ بِهِ وَتُقِيمَ الصَّلاَةَ وَتُؤدِّيَ الزَّكَاةَ المَفْرُوضَةَ وَتَصُومَ رَمَضَانَ» قَالَ: مَا ٱلإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ

[1] Faith has more than 60 subdivisions or parts. The highest is لا اله الا الله (none has the right to be worshipped but Allah), and the lowest is to remove harmful things from the passage. (*Sahih Muslim* — for details please see *Fath Al-Bâri,* Volume 1, Pages 58,59)

[2] (H.5) In this *Hadîth* only four items of faith are mentioned while in another *Hadîth* there are six, the two not mentioned here are (a) to believe in His Books (the Torah, the Gospel, the Qur'ân and all the other holy books revealed by Allâh) (b) to believe in *Al-Qadar,* Divine Preordainments (i.e. whatever Allâh has ordained must come to pass).

[3] (H.5) *Iqâmat-as-Salât:* The performance of *As-Salât* (the prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salât* (prayer) regularly five times a day at their specified times, the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Salât* (prayer) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe. etc.) and the Muslim ruler of the country are held responsible before Allah in case of non-fulfilment of this obligation by the Muslims under his authority.

b) To perform the *Salât* (prayer) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform them, with all their rules and regulations i.e. standing, bowing, prostrating, sitting etc., as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing them." Please see *Ahâdith* Nos. 702, 703, 704, 723, 786 and 787, Vol.I, *Sahîh Al-Bukhâri*, And the *Salât* (prayer) begins with *Takbîr* (*Allahu Akbar*) with the recitation of *Surat-Al-Fâtiha* etc., alongwith its various postures, standing, bowing, prostrating, sitting etc. and it ends with *Taslîm* (*As-Salamo-Alikum wa Rahmatullah*). For the characterstics of *As-Salât* (the prayer) of the Prophet صلى الله عليه وسلم , see *Sahîh Al-Bukhâri*, Vol. 1.

[4] (H.5) *Zakât:* A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of every Muslim to be paid yearly for the benefit of poor in the

(according to Islâmic teachings)] during the month of Ramadân[1]." Then he further asked, "What is *Ihsân* (perfection)?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh عز و جل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Messenger صلى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allâh.

The Prophet صلى الله عليه وسلم then recited: "Verily, Allâh! With Him (Alone) is the knowledge of the Hour." (31:34) Then that man left and the Prophet صلى الله عليه وسلم asked his companions to call him back, but they could not see anything (him). Then the Prophet صلى الله عليه وسلم said, "That was Jibrael (Gabriel) عليه السلام who came to teach the people their religion." (*Sahîh Al-Bukhâri, Hadîth* No. 47, Vol. 1)

كَأَنَّكَ تَرَاهُ، فَإِن لَّمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا؛ إِذَا وَلَدَتِ الأَمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الإِبِلِ الْبَهْمُ فِي الْبُنْيَانِ، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلاَّ اللهُ» ثُمَّ تَلَا النَّبِيُّ ﷺ - ﴿إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ ـ . . .﴾ ٱلْآيَةَ: ثُمَّ أَدْبَرَ. فَقَالَ: «رُدُّوهُ» فَلَمْ يَرَوْا شَيْئاً. فَقَالَ: «هٰذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ».

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Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahîh Bukhâri,* Vol. 2, Book of *Zakât* (24)].

[1] (H.5) Again the pillars of Islâm mentioned here are four, but in another narration they are five i.e. fifth one: The pilgrimage (*Hajj*) to Makka for the one who can afford it.

**CHAPTER 3. The mention of *Salât* (prayer), and the *Salât* are one of the (five) principles of Islâm.**

(٣) بَابُ: بَيانِ الصَّلَوَاتِ الَّتِي هِيَ أَحَدُ أَرْكَانِ الإِسْلامِ

6. Narrated Talha bin 'Ubaidullah رضى الله عنه : A man from Najd with unkempt hair came to Allâh's Messenger صلى الله عليه وسلم and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islâm. Allâh's Messenger صلى الله عليه وسلم said, "You have to perform five *Salât* (prayer) (*Iqamat-as-Salât*) perfectly in a day and night (24 hours)[1]." The man asked, "Are there any more *Salât* upon me" Allâh's Messenger صلى الله عليه وسلم replied, "No, but if you want to perform the *Nawafil Salât* (prayers) (you can)." Allâh's Messenger صلى الله عليه وسلم further said to him: "You have to observe *Saum* (fasts) during the month of Ramadân." Then man asked, "Are there any other (more) fasting upon me?" Allâh's Messenger صلى الله عليه وسلم replied, "No, but if you want to observe the *Nawâfil* fasts (you can)". Then Allâh's Messenger صلى الله عليه وسلم further said to him, "You have to pay the *Zakât*[2]". The man asked, "Is there any thing other (than the *Zakât*) for me to pay?" Allâh's Messenger صلى الله عليه وسلم replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allâh! I will neither do less nor more than this." Allâh's Messenger صلى الله عليه وسلم said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise). " (*Sahîh Al-Bukhâri, Hadîth* No. 44, Vol. 1)

٦ - **حَدِيثُ** طَلْحَةَ بْنِ عُبَيْدِ اللهِ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ مِنْ أَهلِ نَجْدٍ ثائِرُ الرَّأْسِ يُسْمَعُ دوِيُّ صَوتِهِ وَلَا يُفْقَهُ مَا يَقُولُ، حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلَامِ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيلَةِ» فَقَالَ: هَلْ عَلَيَّ غَيرُهَا؟ قَالَ: «لَا. إلاَّ أَنْ تَطَوَّعَ» قَالَ رَسُولُ اللهِ ﷺ: «وَصِيَامُ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا. إلاَّ أن تَطَوَّعَ» قَالَ، وَذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكَاةَ. قَالَ هَلْ عَلَيَّ غَيرُهَا؟ قَالَ «لَا. إلاَّ أَنْ تَطَوَّعَ» قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللهِ لَا أَزِيدُ عَلَى هٰذَا وَلَا أَنْقُصُ. قَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

[1] (H.6) See *Iqamât-as-Salât* — footnote No. (H.2), *Hadîth* No. 5.

[2] (H.6) See *Zakât* — footnote No. (H.3), *Hadîth* No. 5.

## CHAPTER 5. The mention of *Imân* (belief) that which will make one enter Paradise.

## (٥) بَابٌ: بَيَانِ الإِيْمَانِ الَّذِي يَدخُلُ بِهِ الْجَنَّةَ

**7.** Narrated Abû Ayyûb Al-Ansâri رضي الله عنه : A man said, "O Allâh's Messenger! Inform me of a deed which will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allâh's Messenger صلى الله عليه وسلم said, "He has something to ask (what he needs greatly)." The Prophet صلى الله عليه وسلم said (to him), "(In order to enter Paradise) you should worship Allâh and join none in worship with Him; you should perform *As-Salât* (*Iqâmat-as-Salât*),[1] pay the *Zakât*[2], and keep good relations with your kith and kin." He then said, "Leave it![3]" The sub-narrator said, "It seems that the Prophet صلى الله عليه وسلم was riding his she-camel." (*Sahih Al-Bukhâri, Hadîth* No. 12, Vol. 8)

٧ - **حَدِيثُ** أَبِي أَيُّوبَ الأَنصارِيِّ رضي الله عنه أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللهِ أَخْبِرنِي بِعَمَلٍ يُدْخِلُنِيَ الْجَنَّةَ، فَقَالَ الْقَوْمُ: مَا لَهُ! مَالَهُ! فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَبٌ مَّا لَهُ» فَقَالَ النَّبِيُّ ﷺ: «تَعبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ. ذَرْهَا» قَالَ كَأَنَّه كَانَ عَلَى رَاحِلَتِهِ.

**8.** Narrated Abû Huraira رضي الله عنه : A bedouin came to the Prophet صلى الله عليه وسلم and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet صلى الله عليه وسلم said, "Worship Allâh, and worship none along with Him, perform the prescribed compulsory *As-Salât* (*Iqâmat-as-Salât*), pay the compulsory *Zakât* and observe *Saum* (fasts) in the month of Ramadân." The bedouin said, "By Him in Whose Hands my soul (life) is, I will not do more than this," When he (the bedouin) left, the Prophet صلى الله عليه وسلم

٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ أَعْرابِيًّا أَتَى النَّبِيَّ ﷺ فَقالَ: دُلَّنِي عَلَى عَمَلٍ إِذا عَمِلْتُهُ دَخَلْتُ الجَنَّةَ قَالَ: «تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاةَ المَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ المَفْرُوضَةَ وَتَصُومُ رَمَضانَ» قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ أَزِيدُ عَلَى هٰذا. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ «مَنْ سَرَّهُ أَنْ يَنْظُرَ

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[1] (H.7)See glossary for *Iqâmat-as-Salât* [or see footnote No. (H.2)], *Hadîth* No.5.

[2] (H.7)See glossary for *Zakât* [or see footnote No. (H.3)], *Hadîth* No. 5.

[3] (H.7)The man must have been holding the reins of the she-camel and when the Prophet صلى الله عليه وسلم has answered his question, he told him to leave it.

said, "Whoever likes to see a man of Paradise, then he may look at this man." (*Sahîh Al-Bukhâri, Hadîth* No. 480, Vol. 2)

إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا».

**CHAPTER 6. The statement of the Prophet صلى الله عليه وسلم : Islâm is based on five (principles).**

**(٦) باب: قَوْلِ النَّبِيِّ - ﷺ - بُنِيَ الإِسلاَمُ عَلَى خَمْسٍ**

**9.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Islâm is based on (the following) five (principles):

1. To testify that *Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muhammad, is the Messenger of Allâh).
2. *Iqâmat-as-Salât* [To perform the (compulsory congregational) *Salât* (prayers)].[1]
3. To pay the *Zakât*.[2]
4. To perform *Hajj*. (i.e. pilgrimage to Makka).
5. To observe *Saum* (fasts) during the month of Ramadân. (*Sahîh Al-Bukhâri, Hadîth* No. 7, Vol. 1)

٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُنِيَ الْإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَّسُولُ اللهِ وَإِقَامِ الصَّلاَةِ وَإِيْتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ».

**CHAPTER 7. To (enjoin faith) order to believe in Allâh and His Messenger صلى الله عليه وسلم and Islâmic Laws and inviting people to them.**

**(٧) باب: الأَمْرِ بِالإِيمانِ بِاللهِ وَرَسُولِهِ وَشَرَائِعِ الدِّينِ وَالدُّعَاءِ إِلَيْهِ**

**10.** Narrated Ibn 'Abbâs رضي الله عنهما that when the delegation of the tribe of Abdul Qias came to the Prophet صلى الله عليه وسلم the Prophet صلى الله عليه وسلم asked them, "Who are the people (i.e. you)? (or) who are the delegates?" They

١٠ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوُا النَّبِيَّ ﷺ قَالَ: «مَنِ الْقَوْمُ أَوْ مَنِ الْوَفْدُ؟» قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا

[1] (H.9) See glossary for *Iqâmat-as-Salât* — [or see footnote No. (H.2)], *Hadîth* No. 5.

[2] (H.9) See the glossary for *Zakât* — [or see footnote No. (H.3)], *Hadîth* No. 5.

replied, "We are from the tribe of Rabî'a." Then the Prophet صلى الله عليه وسلم said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allâh's Messenger صلى الله عليه وسلم, we cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet صلى الله عليه وسلم ordered them to do four things and forbade them from four things. He ordered them to believe in Allâh عز وجل Alone and asked them, "Do you know what is meant by believing in Allâh عز وجل Alone?" They replied, "Allâh and His Messenger صلى الله عليه وسلم know better." Thereupon the Prophet صلى الله عليه وسلم said, "It means:

1. To testify that "*Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasul Allâh*" (none has the right to be worshipped but Allâh and, Muhammad صلى الله عليه وسلم, is the Messenger of Allâh).
2. To perform *As-Salât* (*Iqâmat-as-Salât*).[1]
3. To pay the *Zakât*.[2]
4. To observe *Saum* (fasts) during the month of Ramadân.

بِالْقَوْمِ أَوْ بِالْوَفْدِ غَيْرَ خَزَايَا وَلاَ نَدَامَى» فَقَالُوا: يَا رَسُولَ اللهِ إِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلاَّ فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارِ مُضَرَ، فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلْ بِهِ الْجَنَّةَ. وَسَأَلُوهُ عَنِ الأَشْرِبَةِ. فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ بِالْإِيْمَانِ بِاللهِ وَحْدَهُ، قَالَ: «أَتَدْرُونَ مَا الْإِيْمَانُ بِاللهِ وَحْدَهُ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لاَّ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَّسُولُ اللهِ، وَإِقَامُ الصَّلاَةِ وَإِيتَاءُ الزَّكَاةِ وَصِيَامُ رَمَضَانَ وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمُسَ» وَنَهَاهُمْ عَنْ أَرْبَعٍ: عَنِ الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَرُبَّمَا قَالَ الْمُقَيَّرِ. وَقَالَ: «اِحْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ».

[1] (H.10) See glossary for *Iqâmat-as-Salât* (or see footnote No. 2 of *Hadîth* No. 5).

[2] (H.10) See glossary for *Zakât* (or see footnote No. 3 of *Hadîth* No. 5).

5. And to pay *Al-Khumus*[1] (one fifth of the booty to be given in Allâh's Cause)."

Then he forbade them four things, namely *Hantam, Ad-Dubbâ', An-Naqîr* and *Al-Muzaffât* or *Al-Muqaiyar*; (these were the names of pots in which alcoholic drinks were prepared). (The Prophet صلى الله عليه وسلم mentioned the containers of wine and he meant the wine itself). The Prophet صلى الله عليه وسلم further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind." (*Sahîh Al-Bukhâri, Hadîth* No. 50, Vol. 1)

**11.** Narrated Ibn Abbâs رضي الله عنهما : When Allâh's Messenger صلى الله عليه وسلم sent Mu'adh to Yemen, he said (to him), "You are going to a nation (from) the people of the Scripture (Divine Book — Jews and Christians)." First of all, invite them to worship Allâh (Alone) [i.e. to testify *Lâ ilâha ill-Allah, Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh)] and when they testify that, inform them that Allâh has enjoined on them, five *Salât* (prayers) in every day and night (in twenty-four hours); and if they did so (start offering these prayers), inform them that Allâh has enjoined on them, the *Zakât*, and it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take *Zakât* from them but avoid (don't take) the best property of the people as *Zakât*." (*Sahîh Al-Bukhâri, Hadîth* No. 537, Vol. 2)

١١ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما أَنَّ رَسُولَ اللهِ ﷺ لَمَّا بَعَثَ مُعَاذاً رضي الله عنه عَلَى الْيَمَنِ قَالَ: «إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبادَةُ اللهِ، فَإِذَا عَرَفُوا اللهَ فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللهَ فَرَضَ عَلَيْهِمْ زَكاةً مِنْ أَمْوالِهِمْ وَتُرَدُّ عَلى فُقَرائِهِمْ فَإِذا أَطَاعُوا بِها فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوالِ النَّاسِ».

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[1] (H.10) See glossary for *Khumus*.

١٢ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذًا إِلَى الْيَمَنِ فَقالَ: «اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّها لَيْسَ بَيْنَها وَبَيْنَ اللهِ حِجابٌ».

**12.** Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم sent Mu'âdh to Yemen and said, "Be afraid (or protect yourself) from the curse of the oppressed, as there is no screen between his invocation and Allâh."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 628, Vol. 3)

(٨) بَابُ: الْأَمْرِ بِقِتَالِ النَّاسِ حَتَّى يَقُولُوا لَا إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَّسولُ اللهِ

**Chapter 8. (To enjoin) to order for fighting against people till they say (confess): *Lâ ilâha ill-Allah, Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muhammad صلى الله عليه وسلم is the Messenger of Allah).**

١٣ - حَدِيثُ أَبِي بَكْرٍ وَعُمَرَ رضي الله عنهما قَالَ أَبُو هُرَيْرَةَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ، وَكانَ أَبُو بَكْرٍ رضي الله عنه، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقالَ عُمَرُ رضي الله عنه: كَيْفَ تُقاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللهُ، فَمَنْ قالَها فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسابُهُ عَلَى اللهِ» فَقالَ أَبُو بَكْرٍ: وَاللهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ وَالزَّكاةِ، فَإِنَّ الزَّكاةَ حَقُّ الْمَالِ، وَاللهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَها إِلَى رَسُولِ اللهِ ﷺ لَقاتَلْتُهُمْ عَلَى مَنْعِها.

**13.** (*Hadîth* of Abû Bakr and 'Umar رضـي الله عنهما ) Narrated Abû Huraira رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم died and Abû Bakr رضي الله عنه became the caliph some Arabs renegaded (converted to disbelief) (Abû Bakr decided to declare war against them), 'Umar said to Abû Bakr. "How can you fight with these people although Allâh's Messenger صلى الله عليه وسلم said, 'I have been ordered (by Allâh) to fight the people till they say: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and whoever said it then he will save his life and property from me except on transgressing (Islâmic) law (rights and conditions for which he will be punished justly), and his account will be with Allâh.' " Abû Bakr رضي الله عنه said, "By Allâh! I will fight those who differentiate between *As-Salât* (the prayer) and the *Zakât*, as *Zakât* is the

[1] (H.12) Allâh will respond to his invocation and punish the oppressor sooner or later (*Qastalânî*, Vol. 4, P. 258).

compulsory right to be taken from the property (according to Allâh's Orders). By Allâh! If they refuse to pay me even a she-kid which they used to pay at the time of Allâh's Messenger صلى الله عليه وسلم, I would fight with them for withholding it." Then 'Umar رضى الله عنه said, "By Allâh, it was nothing, but Allâh opened Abû Bakr's chest towards the decision (to fight) and I came to know that his decision was right." (*Sahîh Al-Bukhâri, Hadîth* No. 483, Vol. 2)

قالَ عُمَر رضي الله عنه: فَوَاللهِ مَا هُوَ إلاَّ أنْ قَدْ شَرَحَ اللهُ صَدْرَ أبي بَكْرٍ رضي الله عنه فعَرَفْتُ أنَّهُ الْحَقُّ.

**14.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered (by Allâh) to fight against the people till they say: *Lâ ilâha ill-Allâh* and whoever says, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), he saved his life and property from me except on transgressing Islâmic Law and his accounts will be with Allâh, (either to punish him or to forgive him). (*Sahîh Al-Bukhâri, Hadîth* No. 196, Vol. 4)

١٤ - **حديث** أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللهُ، فَمَنْ قَالَ لَا إِلَهَ إِلاَّ اللهُ فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمالَهُ إِلاَّ بِحَقِّهِ، وَحِسابُهُ عَلى اللهِ».

**15.** Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered (by Allâh) to fight against the people till they testify that *Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh عزوجل and that Muhammad, is the Messenger of Allâh) and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât,* so if they perform all that, then they save their lives and properties from me except for Islâmic Laws, and then their reckoning (accounts) will be with Allâh." (*Sahîh Al-Bukhâri, Hadîth* No. 24, Vol. 1)

١٥ - **حديث** ابْنِ عُمَر رضي الله عنهما أَنْ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَّسُولُ اللهِ، وَيُقيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوالَهُمْ إِلاَّ بِحَقِّ الْإِسْلامِ، وَحِسابُهُمْ عَلَى اللهِ».

**CHAPTER 9. The First (thing) in belief is to say (confess): *Lâ ilâha ill-***

**(٩) بَابُ: أَوَّلِ الإِيْمَانِ قَوْلُ لَا إِلَهَ إِلَّا اللهُ**

***Allâh* (none has the right to be worshipped but Allâh).**

**16.** Narrated Al-Musaiyyab bin Hazn رضي الله عنه : When the time of the death of Abû Tâlib approached, Allâh's Messenger صلى الله عليه وسلم went to him and found Abû Jahl bin Hishâm and 'Abdullâh bin Abî Umaiyya bin Al-Mughîra by his side. Allâh's Messenger صلى الله عليه وسلم said to Abû Tâlib, "O uncle! Say *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) a sentence with which I shall be a witness (i.e. argue) for you before Allâh. Abû Jahl and 'Abdullâh bin Abî Umaiyya said, "O Abû Tâlib! Are you going to denounce the religion of 'Abdul Muttalib?" Allâh's Messenger صلى الله عليه وسلم kept on inviting Abû Tâlib to say it, (i.e. *Lâ ilâha ill-Allâh*) while they (Abû Jahl and 'Abdullâh) kept on repeating their statement till Abû Tâlib said as his last statement that he was on the religion of 'Abdul Muttalib and refused to say *La ilâha ill-Allâh*. Then Allâh's Messenger صلى الله عليه وسلم said, "I will keep on asking Allâh's forgiveness for you unless I am forbidden (by Allâh) to do so," So Allâh revealed (the Verse) concerning him [i.e. "It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for *Mushrikûn* (polytheists, disbelievers in the Oneness of Allâh, pagans etc.) even though they be of kin, after it has become clear to them that they are dwellers of the Fire." (V.9:113)] (*Sahîh Al-Bukhâri, Hadîth* No. 442, Vol. 2)

١٦ - **حَدِيثُ** الْمُسَيَّبِ بْنِ حَزْنٍ رضي الله عنه قَالَ: لَمَّا حَضَرَتْ أَبا طَالِبٍ الْوَفاةُ جاءَهُ رَسُولُ اللهِ ﷺ فَوَجَدَ عِنْدَهُ أَبا جَهْلِ بْنَ هِشَامٍ وَعَبْدَ اللهِ بْنَ أَبي أُمَيَّةَ بْنِ الْمُغِيرَةِ، قَالَ رَسُولُ اللهِ ﷺ لِأَبِي طَالِبٍ «يا عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللهُ كَلِمَةً أَشْهَدُ لَكَ بِها عِنْدَ اللهِ»، فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ يَا أَبا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يَعْرِضُها عَلَيْهِ، وَيَعُودَانِ بِتِلْكَ الْمَقالَةِ حَتَّى قَالَ أَبو طَالِبٍ، آخِرَ ما كَلَّمَهُمْ، هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبى أَنْ يَقُولَ لا إِلَهَ إِلاَّ اللهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا وَاللهِ لأَسْتَغْفِرَنَّ لَكَ ما لَمْ أُنْهَ عَنْكَ» فَأَنْزَلَ اللهُ تَعَالَى فِيهِ ﴿مَا كَانَ لِلنَّبِيِّ...﴾ الآيَةَ(*).

(*) وتمام الآية: (التوبة ٩/ ١١٣).

**CHAPTER 10. Whosoever meets Allâh having a firm belief in His Oneness (Islâmic Monotheism). (i.e. without joining anything in worship with Him) without a doubt, shall**

**(١٠) بَابٌ: مَنْ لَقِيَ اللهَ بِالْإِيمانِ وَهُوَ غَيرُ شاكٍّ فِيهِ دَخَلَ الْجَنَّةَ وَحُرِّمَ عَلَى النَّارِ**

**enter Paradise and (hell) Fire will be forbidden for him.**

**17.** Narrated 'Ubâda رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If anyone testifies that '*Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh Alone), He has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger and that 'Iesa (Jesus) عليه السلام is Allâh's slave and His Messenger and His Word (Be! and he was), which He bestowed on Maryam (Mary) and a spirit created by Him, and that Paradise is the truth and Hell is the truth,'. Allâh will admit him into Paradise with the deeds which he has done even if those deeds were few." (One of the subnarrators added, 'such a person can enter Paradise through any of its eight gates he likes.') (*Sahîh Al-Bukhâri, Hadîth* No. 644, Vol. 4)

١٧ - **حَدِيثُ** عُبَادَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَهِدَ أَنْ لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ».

وَزَادَ أَحَدُ رِجَالِ السَّنَدِ «مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ أَيُّهَا شَاءَ»

**18.** Narrated Mu'âdh bin Jabal رضي الله عنه : While I was riding behind the Prophet صلى الله عليه وسلم as a companion rider and between me and him there was only the back of the saddle, he صلى الله عليه وسلم said, "O Mu'âdh!" I replied, "*Labbaik*, (O) Allâh's Messenger and *Sa'daik* He proceeded for a while and then said: "O Mu'âdh!" I replied "*Labbaik,* (O) Allâh's Messenger and *Sa'daik*! He again proceeded for a while and then said: O Mu'âdh! I replied, "*Labbaik,* (O) Allâh's Messenger and *Sa'daik*! He said, "Do you know what is Allâh's Right upon His slaves?" I said, "Allâh and His Messenger know better." He said, "Allâh's Right upon His slaves is that they should worship Him (Alone) and not worship anything else besides Him." Then he proceeded for a while

١٨ - **حَدِيثُ** مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قَالَ: بَيْنَا أَنَا رَدِيفُ النَّبِيِّ ﷺ، لَيْسَ بَيْنِي وَبَيْنَهُ إِلاَّ أَخِرَةُ الرَّحْلِ، فَقَالَ: «يا مُعَاذُ» قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ! ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يا مُعَاذُ» قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ! ثُمَّ سارَ سَاعَةً ثُمَّ قَالَ: «يا مُعَاذُ» قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ! قَالَ: «هَلْ تَدْرِي ما حَقُّ اللهِ عَلَى عِبَادِهِ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «حَقُّ اللهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئًا» ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يا مُعاذُ بْنُ جَبَلٍ»

قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ، فَقَالَ: «هَلْ تَدْرِي ما حَقُّ الْعِبادِ عَلى اللهِ إِذا فَعَلُوهُ؟» قُلْتُ اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «حَقُّ الْعِبادِ عَلى اللهِ أَنْ لا يُعَذِّبَهُمْ».

and then said, "O Mu'âdh bin Jabal!" I replied, "*Labbaik,* O Allâh's Messenger and *Sa'daik*!" He said: "Do you know what is the right of the slaves upon Allâh if they did so?" I replied, "Allâh and His Messenger صلى الله عليه وسلم know better." He said, "The right of the slaves upon Allâh is that He will not punish them (if they did so)." (*Sahîh Al-Bukhâri, Hadîth* No. 507, Vol. 8)

١٩ - **حَدِيثُ** مُعاذٍ رضي الله عنه قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ عَلى حِمارٍ يُقالُ لَهُ عُفَيْرٌ، فَقَالَ: «يا مُعاذُ هَلْ تَدْرِي حَقَّ اللهِ عَلى عِبادِهِ وَما حَقُّ الْعِبادِ عَلى اللهِ؟» قُلْتُ اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللهِ عَلى الْعِبادِ أَنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئًا، وَحَقَّ الْعِبادِ عَلى اللهِ أَنْ لا يُعَذِّبَ مَنْ لا يُشْرِكُ بِهِ شَيْئًا» فَقُلْتُ يا رَسُولَ اللهِ: أَفَلا أُبَشِّرُ بِهِ النَّاسَ؟ قَالَ: «لا تُبَشِّرْهُمْ فَيَتَّكِلُوا».

**19.** Narrated Mu'âdh رضي الله عنه: I was riding behind the Prophet صلى الله عليه وسلم as a companion rider on a donkey called 'Ufair. The Prophet صلى الله عليه وسلم asked, "O Mu'âdh! Do you know what Allâh's Right on His slaves is, and what the right of His slaves on Allah is?" I replied, "Allâh and His Messenger صلى الله عليه وسلم know better." He said, "Allâh's Right on His slaves is that they should worship Him (Alone) and should not worship anything besides Him. And slaves right on Allâh is that He should not punish him who worships none besides Him." I said, "O Allâh's Messenger! صلى الله عليه وسلم ! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (solely)." (*Sahîh Al-Bukhâri, Hadîth* No. 108, Vol. 4)

٢٠ - **حديث** أَنَسِ بْنِ مالِكٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ وَمُعاذٌ رَدِيفُهُ عَلى الرَّحْلِ، قَالَ: «يا مُعاذُ بْنُ جَبَلٍ» قَالَ:

**20.** Narrated Anas bin Mâlik رضي الله عنه: "Once Mu'âdh was riding behind Allâh's Messenger صلى الله عليه وسلم as a companion rider. Allâh's Messenger صلى الله عليه وسلم said, "O Mu'âdh bin Jabal." Mu'âdh replied, "*Labbaik* O Allâh's

Messenger and *Sa'daik*!" Again the Prophet صلى الله عليه وسلم said, "O Mu'âdh!" Mu'âdh said thrice, "*Labbaik* O Allâh's Messenger and *Sa'daik*!" Allâh's Messenger صلى الله عليه وسلم said,"There is none who testifies sincerely from his heart that *Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh), except that Allâh عز و جل will save him from the Hell-fire." Mu'âdh said, "O Allâh's Messenger صلى الله عليه وسلم! Should I not inform the people about it, so that they may have glad tidings?" He replied, "(When the people hear about it,) they will solely depend on it." Mu'âdh رضي الله عنه narrated the above mentioned *Hadîth* just before his death, being afraid of committing a sin (by concealing the knowledge). (*Sahîh Al-Bukhâri, Hadîth* No. 130, Vol. 1)

لَبَّيْكَ يا رَسُولَ اللهِ وَسَعْدَيْكَ، قَالَ: «يا مُعاذُ» قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ! ثَلاثًا، قَالَ: «ما مِنْ أَحَدٍ يَشْهَدُ أَنْ لا إِلَٰهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ صِدْقًا مِنْ قَلْبِهِ إِلاَّ حَرَّمَهُ اللهُ عَلَى النَّارِ» قَالَ: يا رَسولَ اللهِ أَفَلا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِروا؟ قَالَ: «إِذًا يَتَّكِلُوا» وَأَخْبَرَ بِها مُعاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا.

## CHAPTER 12. The (various) sub-divisions or branches (parts) of faith.

## (١٢) بَابُ: شُعَبِ الْإِيْمَانِ

**21.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Faith (Belief) consists of more than sixty subdivisions or branches (i.e. parts). And *Al-Hayâ'* (The term *Al-Hayâ'* covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, honour, etc.) is a part of faith." (*Sahîh Al-Bukhâri, Hadîth* No. 8, Vol. 1)

٢١ - **حَدِيثُ** أَبي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «اَلْإِيمانُ بِضْعٌ وَسِتُّونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

**22.** Narrated (Abdullâh) bin 'Umar رضي الله عنهما: Once Allâh's Messenger صلى الله عليه وسلم passed by an *Ansâri* (man) who was admonishing his brother regarding *Al-Hayâ'*. On that Allâh's Messenger صلى الله عليه وسلم said, "Leave him as *Al-Hayâ'* is (a part) of faith." (*Sahîh Al-Bukhâri, Hadîth* No. 23, Vol. 1)

٢٢ - **حَدِيثُ** ابْنِ عُمَرَ: رضي الله عنهما أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلى رَجُلٍ مِنَ الأَنْصارِ وَهُوَ يَعِظُ أَخاهُ في الْحَياءِ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعْهُ فَإِنَّ الْحَياءَ مِنَ الْإِيمَانِ».

**23.** Narrated 'Imrân bin Husain رضي الله عنهما : The Prophet صلى الله عليه وسلم said, *Hayâ'* does not bring anything except good." (*Sahîh Al-Bukhâri, Hadîth* No. 138, Vol. 8)

٢٣ - **حديث** عِمرانَ بْنِ حُصَيْنٍ رضي الله عنهما قَالَ: قَالَ النَّبِيُّ ﷺ: «ٱلْحَياءُ لَا يَأْتِي إِلاَّ بِخَيْرٍ».

**CHAPTER 14. The mention (about) the superiorities (or the best things) in Islâm and which of the deeds are superior (or the best).**

**(١٤) بَابُ: بَيَانِ تَفَاضُلِ الإِسْلَامِ وَأَيِّ أُمورِهِ أَفْضَلُ**

**24.** Narrated 'Abdullâh bin 'Amr رضي الله عنهما : A man asked the Prophet صلى الله عليه وسلم , "Whose Islâm is good, or what sort of deeds (or what qualities) of Islâm are good?" The Prophet صلى الله عليه وسلم replied, "To feed (others) and to greet those whom you know and those whom you do not know." (*Sahîh Al-Bukhâri, Hadîth* No. 11, Vol. 1)

٢٤ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ أَيُّ الإِسْلامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعامَ وَتَقْرَأُ السَّلامَ عَلى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

**25.** Narrated Abû Mûsa رضي الله عنه : Some people asked Allâh's Messenger صلى الله عليه وسلم , "Whose Islâm is the best? (i.e. Who is a very good Muslim?)" He replied, "One who avoids harming the Muslims with his tongue and hands." (*Sahîh Al-Bukhâri, Hadîth* No. 10, Vol. 1)

٢٥ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه قَالَ: قَالُوا يا رَسُولَ اللهِ! أَيُّ الإِسْلامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ».

**CHAPTER 15. The mention of the qualities, if one possesses them will taste the sweetness (delight) of faith.**

**(١٥) بَابُ: بَيَانِ خِصَالِ مَنِ اتَّصَفَ بِهِنَّ وَجَدَ حَلَاوَةَ الْإِيْمَانِ**

**26.** Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

1. The one to whom Allâh عز وجل and His Messenger (Muhammad صلى الله عليه وسلم ) become dearer than anything else.
2. Who loves a person and he loves him only for Allâh's sake.

٢٦ - **حَدِيثُ** أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ ٱلإِيْمَانِ، أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لا يُحِبُّهُ إِلاَّ للهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَما يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire."

(*Sahîh Al-Bukhâri, Hadîth* No.15, Vol. 1)

**CHAPTER 16. It is obligatory to love Allah's Messenger (Muhammad صلى الله عليه وسلم) more than one's family, once's children, one's father and all mankind.**

**(١٦) بَابُ: وُجُوبِ مَحَبَّةِ رَسولِ اللهِ ﷺ أَكْثرَ مِنَ الأَهْلِ وَالوَلَدِ وَالوَالِدِ وَالنَّاسِ أَجْمَعِيْنَ**

**27.** Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None of you will have faith till he loves me more than his father, his children and all mankind." (*Sahîh Al-Bukhâri, Hadîth* No. 14, Vol. 1)

**٢٧ - حَدِيثُ** أَنَسٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ والِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعينَ».

**CHAPTER 17. The proof for one of the signs of faith is that one should like for one's (Muslim) brother what one likes for himself from the good.**

**(١٧) بَابُ: الدَّلِيْلِ عَلَى أَنَّ مِنْ خِصَالِ الْإِيْمَانِ أَنْ يُحِبَّ لأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ**

**28.** Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None of you will have faith till he likes for his (Muslim) brother what he likes for himself." (*Sahîh Al-Bukhâri, Hadîth* No. 12, Vol. 1)

**٢٨ - حَدِيثُ** أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لا يُؤْمِنُ أَحَدُكُمْ حَتّى يُحِبَّ لِأَخيهِ ما يُحِبُّ لِنَفْسِهِ».

**CHAPTER 19. To urge one to serve one's neighbour and guest generously and to talk what is good or to keep quiet, and all these are considered as a part of faith.**

**(١٩) بَابُ: الْحَثِّ عَلَى إِكْرَامِ الْجَارِ وَالضَّيْفِ وَقَوْلِ الْخَيْرِ أَوْ لُزُومِ الصَّمْتِ وكونِ ذٰلِكَ لَهُ مِنَ الْإِيْمَانِ**

**29.** Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whosoever believes in Allâh and the Last Day should not harm his neighbour, and whosoever believes in Allâh and the Last Day should entertain his guest generously and whosoever believes in Allâh and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of evil and

**٢٩ - حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ

dirty talk e.g. abusing, lying, backbiting etc.)." (*Sahîh Al-Bukhâri, Hadîth* No. 47, Vol. 8)

لِيَصْمُتْ».

**30.** Narrated Abû Shuraih Al-'Adawi رضي الله عنه : My ears heard and my eyes saw the Prophet صلى الله عليه وسلم when he spoke, "Whosoever believes in Allâh and the Last Day, should serve his neighbour generously, and whosoever believes in Allâh and the Last Day should serve his guest generously by giving him his reward." It was asked, "What is his reward, O Allâh's Messenger". He said, "(To be entertained generously) for a day and a night with high quality of food, and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as *Sadaqa* (a charitable gift). And whosoever believes in Allâh and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty and evil talks e.g. abusing, lying, backbiting etc.)." (*Sahîh Al-Bukhâri, Hadîth* No. 48, Vol. 8)

٣٠ - **حَدِيثُ** أَبِي شُرَيْحٍ الْعَدَوِيِّ رضي الله عنه قَالَ: سَمِعَتْ أُذُنَايَ وَأَبْصَرَتْ عَيْنَايَ حِينَ تَكَلَّمَ النَّبِيُّ ﷺ، فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جائِزَتَهُ»، قَالَ: وَما جائِزَتُهُ يا رَسُولَ اللهِ؟ قالَ: «يَوْمٌ وَلَيْلَةٌ، وَالضِّيافَةُ ثَلاثَةُ أَيَّامٍ فَمَا كَانَ وَراءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ. فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

**CHAPTER 21. The superiority of the believers over one another and the preference of the people of Yemen in this respect.**

**(٢١) بَابُ: تَفَاضُلِ أَهْلِ الْإِيمَانِ فِيهِ وَرُجْحَانِ أَهْلِ الْيَمَنِ فِيهِ**

**31.** Narrated 'Uqba bin Amr and Abû Mas'ûd: Allâh's Messenger صلى الله عليه وسلم pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i.e. the Yemenites have true Belief and they embrace Islâm readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion, (then pointing towards the east he صلى الله عليه وسلم said):

٣١ - **حَدِيثُ** عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعودٍ رضي الله عنه قَالَ: أَشارَ رَسُولُ اللهِ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ فَقالَ: «الإِيمَانُ يَمانٍ هَهُنا، أَلَا إِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ في الْفَدَّادِينَ عِنْدَ أُصولِ أَذْنابِ الإِبِلِ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطانِ في رَبِيعَةَ وَمُضَرَ».

"There, from where comes out the two sides of the head of Satan, namely the tribe of Rabî'a and Mudar." (*Sahîh Al-Bukhâri, Hadîth* No. 521, Vol. 4)

٣٢ - حَدِيث أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَاكُمْ أَهْلُ الْيَمَنِ، أَضْعَفُ قُلُوبًا، وَأَرَقُّ أَفْئِدَةً، الْفِقْهُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ».

**32.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The people of Yemen have come to you, and they are more soft-hearted and gentle people. The capacity for understanding religion is Yemenite and wisdom is Yemenite." (*Sahîh Al-Bukhâri, Hadîth* No. 673, Vol. 5)

٣٣ - حَدِيث أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلاءُ فِي أَهْلِ الْخَيْلِ وَالإِبِلِ وَالْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

**33.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The head (main source) of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep." (*Sahîh Al-Bukhâri, Hadîth* No. 520, Vol. 4)

٣٤ - حَدِيث أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْفَخْرُ وَالْخُيَلاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

**34.** Narrated Abû Huraira رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Pride and arrogance are characteristics of the rural bedouins, while modesty and gentleness is found among the owners of sheep. Belief is Yemenite and wisdom is also Yemenite (i.e. the Yemenites are well-known for their true belief and wisdom)." (*Sahîh Al-Bukhâri, Hadîth* No. 703, Vol. 4)

## باب: بَيَانِ أَنَّ الدِّينَ النَّصِيحَةُ

## CHAPTER 22. The mention (that) religion is *An-Nasîha* [to be sincere and true (in duty)] to Allâh,[1] to

[1] (Ch.22) To be sincere and true to Allâh عز وجل [i.e., obeying Him, by following His religion of Islâmic Monotheism, attributing to Him what He deserves and doing *Jihâd* for His sake and to believe in Him and to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and to love Him much (perform all kinds of good deeds which He has ordained)].

**Allâh's Messenger[1] صلى الله عليه وسلم, to the rulers of Muslims[2] and to all the Muslims.[3]**

**35.** Narrated Jarîr bin 'Abdullâh رضي الله عنهما : I gave the *Bai'a* (pledge) to the Prophet صلى الله عليه وسلم that I would listen and obey, and he told me to add: 'As much as I can, and to be sincere and true to every Muslim." (*Sahîh Al-Bukhâri, Hadîth* No. 311, Vol. 9)

٣٥ - **حَدِيثُ** جَرِيرِ بْنِ عَبْدِ اللهِ رضي الله عنهما قَالَ بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي «فِيمَا اسْتَطَعْتُ»، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

**CHAPTER 22-B. The mention (about) the decrease in belief due to sins and its separation from the sinners and loss of its perfection at the time of committing sin.**

**بَابُ: بَيَانِ نُقْصَانِ الْإِيمَانِ بِالْمَعَاصِي وَنَفْيِهِ عَنِ الْمُتَلَبِّسِ بِالْمَعْصِيَةِ عَلَى إِرَادَةِ نَفْيِ كَمَالِهِ**

**36.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "An adulterer at the time he is committing illegal sexual intercourse is not a believer; and a person at the time of drinking an alcoholic drink is not a believer; and a thief at the time of stealing is not a believer." Abû Hurara added in another narration: "And he who robs, while the people are looking at him is not a believer at the time he is robbing (taking something illegally by force)." (*Sahîh Al-Bukhâri, Hadîth* No. 484, Vol. 7)

٣٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «لا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ».

وَزَادَ فِي رِوَايَةٍ «وَلا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ فِيهَا حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ».

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[1] (Ch.22) To Allah's Messenger صلى الله عليه وسلم [i.e. to respect him greatly and to believe that he is Allah's Messenger and to fight on his behalf both in his lifetime and after his death and to follow his *Sunna* (legal ways etc.)].

[2] (Ch.22) To the Muslim rulers (i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless).

[3] (Ch.22) To all the Muslims (in general) [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), to help them and to be merciful and kind to them etc.)].

And the Statement of Allâh عزوجل : "If they are sincere (in duty) to Allâh and His Messenger (Muhammad صلى الله عليه وسلم)." (9:91)].

## CHAPTER 23. The mention (of) the characteristics of hypocrisy.[1]

## (٢٣) بَابُ: بَيَانِ خِصَالِ الْمُنَافِقِ

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[1] (Ch.23) **Hypocrisy and its various manifestations.**

النـفـــاق وأنـواعـــه

Hypocrisy is of two types, namely:

النفاق نوعان:

(A) Hypocrisy in belief

(أ) اعتقادي

(B) Hypocrisy in deeds and actions.

(ب) عملي

(A) HYPOCRISY IN BELIEF

(أ) النفاق الاعتقادي:

There are six aspects of hypocrisy in belief:

وهو ستة أنواع:

1) To belie the Messenger (Muhammad صلى الله عليه وسلم).
2) To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم), [e.g. the Qur'ân, and *Sunna* (legal laws and principles of Islâm, etc.)]
3) To hate the Messenger (Muhammad صلى الله عليه وسلم).
4) To hate some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم), e.g. Islâmic Monotheism, etc.
5) To feel happy at the disgrace or becoming low of the religion of Allah's Messenger (Muhammad صلى الله عليه وسلم).
6) To dislike that the religion of Allah's Messenger (Islâmic Monotheism) becomes victorious.

(١) تكذيب الرسول ﷺ.

(٢) تكذيب بعض ما جاء به الرسول ﷺ.

(٣) بُغْضُ الرسول ﷺ.

(٤) بغض بعض ما جاء به الرسول ﷺ.

(٥) المسرَّة بانخفاض دين الرسول ﷺ.

(٦) الكراهية لانتصار دين الرسول ﷺ.

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell).

فهذه الأنواع الستة صاحبها من أهل الدرك الأسفل من النار.

Please also see *Surah* No. 4 (The Women) Verse No. 145 of the Qur'ân (V.4:145).

(B) HYPOCRISY IN DEEDS AND ACTIONS

(ب) النفاق العملي:

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allah's Messenger (Muhammad صلى الله عليه وسلم).

وهو خمسة أنواع: والدليل قوله ﷺ:

"The signs of hypocrites are three:

«آية المنافق ثلاث».

1) Whenever he speaks, he tells a lie.
2) Whenever he promises, he always breaks it (his promise).
3) If you trust him, he proves to be dishonest (if you keep something as a trust with him, he will not return it)."

(١) إذا حدث كذب.

(٢) إذا وعد أخلف.

(٣) إذا اؤتمن خان.

وفي حديث آخر:

(٤) وإذا خاصم فجر.

(٥) وإذا عاهد غدر.

فنعوذ بالله من النفاق والشقاق وسوء الأخلاق

**37.** Narrated 'Abdullah bin 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristcs will have one characteristic of hypocrisy unless and until he gives it up:

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

(*Sahîh Al-Bukhâri, Hadîth* No. 33, Vol. 1)

٣٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

**38.** Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. Whenever he is entrusted, he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it.)"

(*Sahîh Al-Bukhâri, Hadîth* No. 32, Vol. 1)

٣٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

**CHAPTER 24. The mention (about) the state of belief of a person who**

**(٢٤) بَاب: بَيَانِ حَالِ إِيمَانِ مَنْ قَالَ لأَخِيهِ الْمُسْلِمِ يَا كَافِرُ**

4) And in another narration of the Prophet صلى الله عليه وسلم : "Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.

5) Whenever he makes a covenant, he proves treacherous."

**calls his (Muslim) brother as a disbeliever.**

**39.** Narrated 'Abdullah bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "If anyone says to his brother, 'O disbeliever! "Then surely, one of them is such (i.e. a *Kâfir*[1])." (*Sahîh Al-Bukhâri, Hadîth* No. 125-B, Vol. 8)

٣٩ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّما رَجُلٍ قَالَ لأَخِيهِ يا كَافِرُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

**CHAPTER 25. The mention (about) the state of belief of a person who rejects the fatherhood of his true father while he knows.**

**(٢٥) باب: بَيَانِ حَالِ إِيمَانِ مَنْ رَغِبَ عَنْ أَبِيهِ وَهُوَ يَعْلَمُ**

**40.** Narrated Abû Dhar رضي الله عنه : The Prophet صلى الله عليه وسلم said, "None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allâh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire." (*Sahîh Al-Bukhâri, Hadîth* No. 711, Vol. 4).

٤٠ - **حديث** أَبِي ذَرٍّ رضي الله عنه أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلاَّ كَفَرَ، وَمَنِ ادَّعَى قَوْمًا لَيْسَ لَهُ فِيهِمْ نَسَبٌ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

**41.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Do not deny your fathers (i.e., claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief." (*Sahîh Al-Bukhâri, Hadîth* No. 759, Vol. 8)

٤١ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَرْغَبُوا عَنْ آبائِكُمْ فَمَنْ رَغِبَ عَنْ أَبيهِ فَهُوَ كُفْرٌ».

**42.** Narrated Sa'd bin Abî Waqqâs and Abû Bakra رضي الله عنهم : I heard the Prophet صلى الله عليه وسلم saying, "Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise is (will be) forbidden for him." I mentioned that to Abû Bakra, and he said, "My ears heard that, and my heart

٤٢ - **حديث** سَعْدِ بْنِ أَبِي وَقَّاصٍ وَأَبِي بَكْرَةَ رضي الله عنهما. قَالَ سَعْدٌ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». فَذُكِرَ لأَبِي بَكْرَةَ

[1] (H.39) If the accuser is telling the truth, then the accused person is a disbeliever, otherwise the accuser is a disbeliever, because in this case, he regards belief as disbelief.

memorized it from Allah's Messenger صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 758, Vol. 8)

فَقَالَ: وَأَنَا سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللهِ ﷺ.

**CHAPTER 26. The mention of the statement of the Prophet صلى الله عليه وسلم abusing a Muslim is *Fusûq* (an, evil doing) and killing him is *Kufr* (disbelief).**

**(٢٦) بَابُ: بَيَانِ قَوْلِ النَّبِيِّ ﷺ سِبابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ**

**43.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Abusing a Muslim is *Fusûq* (an evil doing) and killing him is *Kufr* (disbelief)." (*Sahîh Al-Bukhâri, Hadîth* No. 46A, Vol. 1)

٤٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعودٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

**CHAPTER 27. (Prophet's statement): "Do not become infidels (revert to disbelief) after me by striking the necks (cutting the throats) of one another (killing each other)."**

**(٢٧) بَابُ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ**

**44.** Narrated Jarîr رضي الله عنه : The Prophet صلى الله عليه وسلم said to me during *Hajjat-al-Widâ'*: "Let the people keep quiet (and listen)." Then he said (addressing the people), "Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other)." (*Sahîh Al-Bukhâri, Hadîth* No. 122, Vol. 1)

٤٤ - **حَدِيثُ** جَرِيرٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ»، فَقَالَ: «لا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

**45.** Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "*Wailakum*! (woe to you) or *Waihakum*! (may Allâh be Merciful to you) Do not become disbelievers after me by cutting the necks of one another." (*Sahîh Al-Bukhâri, Hadîth* No. 187, Vol. 8)

٤٥ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما عَنِ النَّبِيِّ ﷺ قَالَ: «وَيْلَكُمْ أَوْ وَيْحَكُمْ، لا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

**CHAPTER 30.The mention (about): "Whoever said that it rained because of a particular star, then he is a disbeliever."**

**(٣٠) بَابُ: بَيَانِ كُفْرِ مَنْ قَالَ مُطِرْنَا بِالنَّوْءِ**

**46.** Narrated Zaid bin Khâlid Al-Juhani رضي الله عنه : The Prophet صلى الله عليه وسلم

٤٦ - **حَدِيثُ** زَيْدِ بْنِ خالِدٍ الْجُهَنِيِّ

led us in the *Fajr* prayer at Hudaibiya after a rainy night. On completion of the *Salât* (prayer), he faced the people and said, "Do you know what your Lord عز وجل has said, (revealed)?" The people replied, "Allâh and His Messenger know better." He said, "Allâh has said, 'In this morning some of *'Ibâdî* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allâh is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in that star.' (*Sahih Al-Bukhâri, Hadith* No. 807, Vol. 1)

رضي الله عنه قَالَ: صَلَّى لَنَا رَسُولُ اللهِ ﷺ صَلاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ عَلَى إِثْرِ سَماءٍ كانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقالَ: «هَلْ تَدْرُونَ مَاذا قَالَ رَبُّكُمْ؟!» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَصْبَحَ مِنْ عِبادي مُؤْمِنٌ بِي وَكافِرٌ، فَأَمَّا مَنْ قَالَ مُطِرْنا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي وَكافِرٌ بِالْكَوْكَبِ. وَأَمَّا مَنْ قَالَ مُطِرْنا بِنَوْءِ كَذا وَكَذا فَذَلِكَ كافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ».

## CHAPTER 31. The proof (that) to love the *Ansâr*[1] is a part of faith.

## (٣١) بَابُ: الدَّلِيلِ عَلَى أَنَّ حُبَّ الأَنْصارِ مِنَ الإِيمَانِ

**47.** Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "To love the *Ansâr* is a sign of faith and to hate the *Ansâr* is a sign of hypocrisy." (*Sahîh Al-Bukhâri, Hadîth* No. 16, Vol. 1)

٤٧ - **حَدِيثُ** أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «آيَةُ الإِيمانِ حُبُّ الأَنْصارِ، وَآيَةُ النِّفاقِ بُغْضُ الأَنْصارِ».

**48.** Narrated Al-Barâ' رضي الله عنه : The Prophet صلى الله عليه وسلم said, : "None loves the *Ansâr* but a believer, and none hates them but a hypocrite. So Allâh will love him who loves them, and He will hate him who hates them". (*Sahîh Al-Bukhâri, Hadîth* No. 127, Vol. 5)

٤٨ - **حَدِيثُ** الْبَرَاءِ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «الأَنْصارُ لا يُحِبُّهُمْ إِلاَّ مُؤْمِنٌ، وَلا يُبْغِضُهُمْ إِلاَّ مُنافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللهُ».

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[1] (Ch.31) *Ansâr* — The companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madîna, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makka, and other places.

**CHAPTER 32. The mention (about): The diminution in faith (results) from the diminutions of (deeds of) obedience (to Allâh and His Messenger صلى الله عليه وسلم).**

**49.** Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Once Allâh's Messenger صلى الله عليه وسلم went out to the *Mûsalla* [to offer the *Salât* (prayer)] of *'Eîd-al-Adha* or *'Eid-ul-Fitr*. Then he passed by the women and said, "O you women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allâh's Messenger صلى الله عليه وسلم?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allâh's Messenger صلى الله عليه وسلم! What is deficient in our intelligence and religion?" He said, "Is not the witness (evidence) of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither offer *Salât* (prayer) nor observe *Saum* (fast) during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion." (*Sahîh Al-Bukhâri, Hadîth* No. 301, Vol. 1)

**CHAPTER 34. The mention (that): The best of all the good deeds is to have faith in Allah.**

**50.** Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم was asked, "What is the best deed?" He replied, "To believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم)."

**(٣٢) بَاب: بَيَانِ نُقْصَانِ الْإِيْمَانِ بِنَقْصِ الطَّاعَاتِ**

**٤٩ - حَدِيث** أَبِيْ سَعِيدِ الْخُدْرِيِّ رضي الله عنه قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ فِي أَضْحَى أَوْ فِطْرٍ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّساءِ فَقَالَ: «يا مَعْشَرَ النِّساءِ تَصَدَّقْنَ فَإِنِّي أُرِيتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» فَقُلْنَ: وَبِمَ يا رَسُولَ اللهِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ ناقِصاتِ عَقْلٍ وَدِيْنٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحازِمِ مِنْ إِحْداكُنَّ». قُلْنَ: وَما نُقْصانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللهِ؟ قَالَ: «أَلَيْسَ شَهادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهادَةِ الرَّجُلِ؟» قُلْنَ: بَلَى، قَالَ: «فَذَلِكَ مِنْ نُقْصانِ عَقْلِها، أَلَيْسَ إِذا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟» قُلْنَ: بَلَى، قَالَ: «فَذَلِكَ مِنْ نُقْصانِ دِينِهَا».

**(٣٤) بَاب: بَيَانِ كَوْنِ الْإِيْمَانِ بِاللهِ - تَعَالَى - أَفْضَلَ الْأَعْمَالِ**

**٥٠ - حَدِيث** أَبِيْ هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقَالَ: «إِيمانٌ بِاللهِ وَرَسُولِهِ»

The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (holy fighting) in Allâh's Cause." The questioner again asked, "What is next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makka) *Mabrûr*" (which is accepted by Allâh تعالى and is performed with the intention of seeking Allâh's Pleasure only and not to show off and without committing a sin and in accordance with the legal ways of the Prophet صلى الله عليه وسلم). (*Sahîh Al-Bukhâri, Hadîth* No. 25, Vol. 1)

قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» قِيلَ: ثُمَّ ماذا؟ قَالَ: «حَجٌّ مَبْرورٌ».

**51.** Narrated Abû Dhar رضي الله عنه: I asked the Prophet صلى الله عليه وسلم "What is the best deed?" He replied, "To believe in Allâh and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved slave by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good." (*Sahîh Al-Bukhâri, Hadîth* No. 694, Vol. 3)

٥١ - **حديث** أَبِي ذَرٍّ رضي الله عنه، قَالَ سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمانٌ بِاللهِ وَجِهادٌ في سَبِيلِهِ». قُلْتُ: فَأَيُّ الرِّقابِ أَفْضَلُ؟ قَالَ: «أَغْلاها ثَمَنًا وَأَنْفَسُها عِنْدَ أَهْلِهَا». قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ» قَالَ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تَدَعُ النَّاسَ مِنَ الشَّرِّ فَإِنَّها صَدَقَةٌ تَصَدَّقُ بِها عَلَى نَفْسِكَ».

**52.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه: I asked the Prophet صلى الله عليه وسلم "Which deed is the dearest to Allâh?" He replied, "To offer *As-Salât* (the prayers) at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)." He replied: "To participate in *Jihâd* in Allâh's Cause." 'Abdullah added, "I asked only that much and if I

٥٢ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلى اللهِ؟ قَالَ: «الصَّلاةُ عَلى وَقْتِها» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوالِدَيْنِ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ». قَالَ حَدَّثَني بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

had asked more, the Prophet صلى الله عليه وسلم would have told me more." (*Sahîh Al-Bukhâri, Hadîth* No. 505, Vol. 1)

**CHAPTER 35. Joining others in worship with Allâh is the worst of sins (crimes), and the mentioning of the greatest sin next to it.**

**(٣٥) بَابُ: كَوْنِ الشِّرْكِ أَقْبَحَ الذُّنُوبِ وَبَيَانِ أَعْظَمِهَا بَعْدَهُ**

**53.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : I asked the Prophet صلى الله عليه وسلم, "What is the greatest sin in consideration with Allâh?" He said, "That you set up a rival unto Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (*Sahîh Al-Bukhâri, Hadîth* No. 4, Vol. 6)

٥٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: سَأَلْتُ النَّبِيَّ - ﷺ -: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللهِ؟ قَالَ: «أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ» قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ».

**CHAPTER: 36. The mention (about) the great (major) sins and the greatest among them.**

**(٣٦) بَابُ: بَيَانِ الْكَبَائِرِ وَأَكْبَرِهَا**

**54.** Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said thrice, "Should I inform you about the greatest of the great sins?" They said, "Yes, O Allâh's Messenger!" He said, "(1) To join others in worship with Allâh, and (2) to be undutiful to one's parents." The Prophet صلى الله عليه وسلم then sat up after he had been reclining (on a pillow) and said, "(3) And I warn you against giving lying speech (false statements)." And he kept on saying that warning till we thought he would not stop. (*Sahîh Al-Bukhâri, Hadîth* No. 822, Vol. 3)

٥٤ - **حَدِيثُ** أَبِي بَكْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ «أَلا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ» ثَلاثًا، قَالُوا: بَلَى يَا رَسُولَ اللهِ، قَالَ: «الإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ» وَجَلَسَ، وَكَانَ مُتَّكِئًا، فَقَالَ «أَلاَ وَقَوْلُ الزُّورِ» قَالَ فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ.

**55.** Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم was asked about

٥٥ - **حديث** أَنَسٍ رضي الله عنه قَالَ

the great sins. He said, "They are:

1. To join others in worship with Allâh,
2. To be undutiful to one's parents.
3. To kill a person (which Allâh has forbidden to kill i.e. to commit the crime of murdering).
4. And to give a false witness."

(*Sahîh Al-Bukhâri, Hadîth* No. 821, Vol. 3)

سئل رسول الله ﷺ عن الكبائر قال: «الإشراك بالله، وعقوق الوالدين، وقتل النفس، وشهادة الزور».

**56.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allâh's Messenger صلى الله عليه وسلم! What are they?" He said, "(1) To join others in worship along with Allâh; (2) To practise sorcery; (3) To kill the life which Allâh has forbidden except for just cause (according to Islâmic Law); (4) To eat up *Ribâ*[1] (usury); (5) To eat up an orphan's wealth; (6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers. (*Sahîh Al-Bukhâri, Hadîth* No. 28, Vol. 4)

٥٦ - **حديث** أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «اجتنبوا السبع الموبقات» قالوا: يا رسول الله وما هن؟ قال: «الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات».

**57.** Narrated 'Abdullâh bin 'Amr رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allâh's Messenger! How does a man curse his parents?" The Prophet صلى الله عليه وسلم said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother." (*Sahîh Al-Bukhâri, Hadîth* No. 4, Vol. 8)

٥٧ - **حديث** عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله ﷺ: «إن من أكبر الكبائر أن يلعن الرجل والديه» قيل يا رسول الله وكيف يلعن الرجل والديه؟ قال: «يسب الرجل أبا الرجل فيسب أباه ويسب أمه».

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[1] (H.56) *Ribâ:* See glossary.

**CHAPTER 38. Whosoever dies while joining none in worship with Allâh shall enter Paradise.**

**58.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whosoever dies worshipping others along with Allâh will (definitely) enter the (Hell) Fire." I said, "Whosoever dies worshipping none along with Allâh will (definitely) enter Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 330, Vol. 2)

**59.** Narrated Abû Dhar رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Someone came to me from my Lord and gave me the good tidings that whosoever of my followers dies worshipping none (in any way) along with Allâh, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft." He replied, "Even he committed illegal sexual intercouse and theft." (*Sahîh Al-Bukhâri, Hadîth* No. 329, Vol. 2)

**60.** Narrated Abû Dhar رضي الله عنه : I came to the Prophet صلى الله عليه وسلم while he was wearing white garment and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: '*Lâ ilâha ill-Allâh*' (none has the right to be worshipped but Allâh) and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" and repeated my words thrice. He صلى الله عليه وسلم also said thrice, "Even if he had committed illegal sexual intercourse and theft," and added, "Inspite of Abû Dhar's dislikeness." And whenever Abû Dhar رضي الله عنه narrated this *Hadîth*

**(٣٨) بَاب: مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ**

**٥٨ - حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ ماتَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ النَّارَ» وَقُلْتُ أَنَا: مَنْ ماتَ لا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ.

**٥٩ - حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «أَتانِي آتٍ مِنْ رَبِّي فَأَخْبَرَنِي، أَوْ قَالَ بَشَّرَنِي، أَنَّهُ مَنْ ماتَ مِنْ أُمَّتِي لا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ» قُلْتُ: وَإِنْ زَنى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنى وَإِنْ سَرَقَ».

**٦٠ - حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبٌ أَبْيَضُ وَهُوَ نائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدِ اسْتَيْقَظَ، فَقالَ: «ما مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلاَّ اللهُ ثُمَّ ماتَ عَلى ذَلِكَ إِلاَّ دَخَلَ الْجَنَّةَ» قُلْتُ: وَإِنْ زَنى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنى وَإِنْ سَرَقَ»، قُلْتُ: وَإِنْ زَنى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنى وَإِنْ سَرَقَ»، قُلْتُ: وَإِنْ زَنى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنى وَإِنْ سَرَقَ عَلى رَغْمِ أَنْفِ أَبِي ذَرٍّ».

he used to say, 'Even if Abû Dhar disliked it.' (*Sahîh Al-Bukhâri, Hadîth* No. 717, Vol. 7)

وَكانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهٰذا قالَ وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ.

**CHAPTER 39. Prohibition of killing a disbeliever after he has uttered (confessed) that "*Lâ ilâha ill-Allâh*" (None has the right to be worshipped but Allâh).**

**(٣٩) بَابُ: تَحْرِيمِ قَتْلِ الْكَافِرِ بَعْدَ أَنْ قَالَ لَا إِلٰهَ إِلَّا اللهُ**

**61.** [Narrated 'Ubaidullâh bin 'Adî bin Al-Khiyâr that Al-Miqdâd bin 'Amr al-Kindî, who was an ally of Banî Zuhra and one of those who fought the battle of Badr along with Allâh's Messenger صلى الله عليه وسلم, told him] that he said to Allâh's Messenger صلى الله عليه وسلم, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut if off and then took refuge in a tree and said, "I submit to Allâh (in Islâm i.e., I have become a Muslim), should I kill him, O Allâh's Messenger after he had said this?" Allâh's Messenger صلى الله عليه وسلم said, "You should not kill him." Al-Miqdâd said, "O Allâh's Messenger! But he had cut off one of my two hands, and then he had uttered those words?" Allâh's Messenger صلى الله عليه وسلم replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words." (*Sahîh Al-Bukhâri, Hadîth* No. 354, Vol. 5)

٦١ - **حَدِيثُ** الْمِقْدَادِ بْنِ الأَسْوَدِ رضي الله عنه (هُوَ الْمِقْدادُ بْنُ عَمْرٍو الْكِنْدِيُّ) أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ، فَاقْتَتَلْنا، فَضَرَبَ إِحْدى يَدَيَّ بِالسَّيْفِ فَقَطَعَها، ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ، فَقالَ أَسْلَمْتُ لِلهِ، أَأَقْتُلُهُ يا رَسولَ اللهِ بَعْدَ أَنْ قالَها؟ فَقالَ رَسُولُ اللهِ ﷺ: «لا تَقْتُلْهُ»، فَقالَ يا رَسُولَ اللهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ ثُمَّ قالَ ذٰلِكَ بَعْدَ ما قَطَعَها؛ فَقالَ رَسُولُ اللهِ ﷺ: «لا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قالَ».

**62.** Narrated Usâma bin Zaid رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I

٦٢ - **حَدِيثُ** أُسَامَةَ بْنِ زَيْدٍ رضي الله عنهما قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ إِلَى

and an *Ansâri* man followed a man from among them, and when we took him over, he said, "*Lâ ilâha ill-Allâh*" (none has the right to be worshipped but Allâh). On hearing that, the *Ansâri* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet صلى الله عليه وسلم came to know about that and he said, "O Usâma! Did you kill him after he had said, "*Lâ ilâha ill-Allâh*'?" I said, "But he said so only to save himself." The Prophet صلى الله عليه وسلم kept on repeating that so often that I wished I had not embraced Islâm before that day. (*Sahîh Al-Bukhâri, Hadîth* No. 568, Vol. 5)

الْحُرَقَةِ فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِّنَ الأَنْصارِ رَجُلاً مِنْهُمْ، فَلَمّا غَشِيناهُ قَالَ لاَ إِلٰهَ إِلاَّ اللهُ، فَكَفَّ الأَنْصارِيُّ عَنْهُ، وَطَعَنْتُهُ بِرُمْحي حَتّى قَتَلْتُهُ؛ فَلَمّا قَدِمْنَا، بَلَغَ النَّبِيَّ ﷺ فَقالَ: «يا أُسامَةُ أَقَتَلْتَهُ بَعْدَمَا قَالَ لاَ إِلٰهَ إِلاَّ اللهُ؟»، قُلْتُ كَانَ مُتَعَوِّذاً؛ فَمَا زَالَ يُكَرِّرُها حَتّى تَمَنَّيْتُ أَنّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذٰلِكَ الْيَوْمِ.

**CHAPTER 40. The Prophet's صلى الله عليه وسلم statement: "Whosoever takes up arms against us, is not from us."**

**(٤٠) بَابُ: قَوْلِ النَّبِيِّ - ﷺ - مَنْ حَمَلَ عَلَيْنَا السِّلاحَ فَلَيْسَ مِنّا**

**63.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Whosoever takes up arms against us, is not from us." (*Sahîh Al-Bukhâri, Hadîth* No. 191, Vol. 9)

٦٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنّا».

**64.** Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whosoever takes up arms against us, is not from us." (*Sahîh Al-Bukhâri, Hadîth* No. 192, Vol. 9)

٦٤ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنّا».

**CHAPTER 42. Prohibition of slapping the cheeks, tearing the clothes and calling to, or following the traditions of the Days of Ignorance.**

**(٤٢) بَابُ: تَحْرِيمِ ضَرْبِ الْخُدودِ وَشَقِّ الْجُيُوبِ والدُّعَاءِ بِدَعْوَى الْجَاهِلِيَّةِ**

**65.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "He who slaps (his) cheeks, tears (his) clothes and calls to, or follows the ways and traditons of the Days of Ignorance is not from us." (*Sahîh Al-Bukhâri, Hadîth* No. 384, Vol. 2)

٦٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعودٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ «لَيْسَ مِنّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعا بِدَعْوى الْجَاهِلِيَّةِ».

**66.** [Narrated Abû Bûrda:] Abû Mûsa رضي الله عنه got seriously ill, fainted and could not reply his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allâh's Messenger صلى الله عليه وسلم was innocent." Allâh's Messenger صلى الله عليه وسلم is innocent of the woman who cries aloud (or slaps her face) and who shaves her hair and who tears off her clothes (on the falling of a calamity)." (*Sahîh Al-Bukhâri, Hadîth* No. 383-B, Vol. 2)

٦٦ - **حديث** أَبِي مُوسَى رضي الله عنه. وَجِعَ أَبُو مُوسَى وَجَعًا شَدِيدًا فَغُشِيَ عَلَيْهِ وَرَأْسُهُ فِي حِجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْها شَيْئًا؛ فَلَمَّا أفاقَ قَالَ أَنا بَرِيءٌ مِمَّنْ بَرِئَ منه رَسُولُ اللهِ ﷺ. إِنَّ رَسُولَ اللهِ ﷺ بَرِئَ مِنَ الصَّالِقَةِ وَالْحالِقَةِ وَالشَّاقَّةِ.

## CHAPTER 43. The mention (about) the serious prohibition of *An-Namîma* (to go about with calumnies, i.e. the conveyance of disagreeable false information from one person to another to create hostility between them).

## (٤٣) بَاب: بَيَانِ غِلَظِ تَحْرِيمِ النَّمِيمَةِ

**67.** Narrated Hudhaifa رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "A *Qattât*[1] will not enter Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 82, Vol. 8)

٦٧ - **حديث** حُذَيْفَةَ رضي الله عنه قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

## CHAPTER 44. The mention (about) the serious prohibition: (1) of lowering down (dragging) the *Izâr* (lower-half body garment) (below the ankles out of conceit), (2) of giving reminders of your generosity of gifts, alms etc. to the one whom you gave it, (3) of selling goods by false oaths, and the description of those three persons whom Allâh will not speak to on the Day of Resurrection, not look at them, nor will He purify them, and for them there will be severe punishment.

## (٤٤) بَاب: بَيَانِ غِلَظِ تَحْرِيمِ إِسْبَالِ الإِزَارِ وَالْمَنِّ بِالْعَطِيَّةِ وَتَنْفِيقِ السِّلْعَةِ بِالْحَلِفِ، وَبَيَانِ الثَّلاثَةِ الَّذِينَ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

**68.** Narrated Abû Hûraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said,

٦٨ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ «ثلاثةٌ لا

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[1] (H.67) A *Qattât* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

"There are three types of people whom Allâh will neither look at them on the Day of Resurrection, nor will He purify them (from sins) and they shall have a painful torment. They are:

1. A man possessed superfluous water on a way and he withheld it from travellers.
2. A man who gave a *Bai'a* (pledge) to a ruler and gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied.
3. A man displayed his goods for sale after the *'Asr* prayer (and took a false oath) and said: 'By Allâh, except Whom none has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them.)"

The Prophet صلى الله عليه وسلم then recited: "Verily! Those who purchase a small gain at the cost of Allâh's covenant and their oaths..." (3:77) (*Sahîh Al-Bukhâri, Hadîth* No: 547, Vol. 3)

يَنْظُرُ اللهُ إِلَيْهِمْ يَوْمَ الْقِيامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذابٌ أَلِيمٌ: رَجُلٌ كَانَ لَهُ فَضْلُ مَاءٍ بِالطَّرِيقِ فَمَنَعَهُ مِنِ ابْنِ السَّبِيلِ؛ وَرَجُلٌ بايَعَ إِمامَهُ لا يُبايِعُهُ إِلاَّ لِدُنْيا، فَإِنْ أَعْطاهُ مِنْها رَضِيَ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ؛ وَرَجُلٌ أَقامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ فَقالَ وَاللهِ الَّذِيْ لاَ إِلٰهَ غَيْرُهُ لَقَدْ أَعْطَيْتُ بِهَا كَذَا وَكَذَا، فَصَدَّقَهُ رَجُلٌ» ثُمَّ قَرَأَ هٰذِهِ الآيَةَ ـ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمانِهِمْ ثَمَنًا قَلِيلاً ـ﴾.

**CHAPTER 45. The mention (about) the serious prohibition of committing suicide, and whosoever commits suicide with anything will be tortured with that very thing in the (Hell) Fire, and none will enter Paradise but a Muslim.**

**(٤٥) بَابٌ: بَيَانِ غِلَظِ تَحْرِيمِ قَتْلِ الإِنْسَانِ نَفْسَه وَأَنَّ مَنْ قَتَلَ نَفْسَه بِشَيْءٍ عُذِّبَ بِهِ فِي النَّارِ، وَأَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ**

**69.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the

٦٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيها أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي

(Hell) Fire wherein he will abide forever, and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever." (*Sahîh Al-Bukhâri, Hadîth* No. 670, Vol. 7)

يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

**70.** Narrated Thâbit bin Ad-Dahhâk who was one of the companions who gave *Bai'a* (pledge) to the Prophet صلى الله عليه وسلم underneath the tree (Al-Hudaibîya): Allâh's Messenger صلى الله عليه وسلم said, "Whoever swears by a religion other than Islâm (i.e. if somebody swears by saying that he is non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfil a vow about a thing which he does not possess[1]." And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; And whoever accuses a believer of *Kufr* (disbelief), then it is as if he killed him." (*Sahîh Al-Bukhâri, Hadîth* No. 73, Vol. 8)

٧٠ - **حديث** ثَابِتِ بْنِ الضَّحَّاكِ رضي الله عنه، وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى مِلَّةٍ غَيْرِ الإِسْلَامِ فَهُوَ كَمَا قَالَ، وَلَيْسَ عَلَى ابْنِ آدَمَ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ».

**71.** Narrated Abû Huraira رضى الله عنه: We were in the company of Allâh's Messenger صلى الله عليه وسلم in the *Ghazwa* (battle) of Khaibar and he صلى الله عليه وسلم remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought

٧١ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: شَهِدْنَا مَعَ رَسُولِ اللهِ ﷺ خَيْبَرَ، فَقَالَ لِرَجُلٍ مِمَّنْ يَدَّعِي الإِسْلَامَ: «هٰذَا مِنْ أَهْلِ النَّارِ»، فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا فَأَصَابَتْهُ

[1] (H.70) e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow, because he does not have the right to oblige the master of the slave to sell his slave.

violently till he got wounded. Somebody said, "O Allâh's Messenger صلى الله عليه وسلم ! The man whom you described as being from the people of the (Hell) Fire, fought violently today and died." The Prophet صلى الله عليه وسلم said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet صلى الله عليه وسلم had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet صلى الله عليه وسلم was informed of that, and he said, "Allâh is the Most Great. I testify that I am Allâh's slave and His Messenger." Then he ordered Bilâl to announce amongst the people: "None will enter Paradise but a Muslim and Allâh will support this religion (i.e. Islâm) even with an evil wicked man." (*Sahîh Al-Bukhâri, Hadîth* No. 297, Vol. 4)

جِراحَةٌ، فَقِيلَ يَا رَسُولَ اللهِ! الَّذِي قُلْتَ إِنَّهُ مِنْ أَهْلِ النَّارِ فَإِنَّه قَدْ قاتَلَ الْيَوْمَ قِتالاً شَدِيدًا، وَقَدْ مَاتَ، فَقالَ ﷺ: «إِلى النَّارِ» قَالَ فَكادَ بَعْضُ النَّاسِ أَنْ يَرْتابَ؛ فَبَيْنَما هُمْ عَلى ذٰلِكَ إِذْ قِيلَ إِنَّهُ لَمْ يَمُتْ وَلٰكِنَّ بِهِ جِراحًا شَدِيدًا، فَلَمّا كانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلى الْجِراحِ فَقَتَلَ نَفْسَهُ: فَأُخْبِرَ النَّبِيُّ ﷺ بِذٰلِكَ، فَقالَ: «اللهُ أَكْبَرُ! أَشْهَدُ أَنِّي عَبْدُ اللهِ وَرَسُولُهُ»، ثُمَّ أَمَرَ بِلالاً فَنادى في النَّاسِ: «إِنَّه لا يَدْخُلُ الْجَنَّةَ إِلاَّ نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللهَ لَيُؤَيِّدُ هٰذا الدِّينَ بِالرَّجُلِ الْفاجِرِ».

**72.** Narrated Sahl bin Sa'd As-Sâ'idî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم and the pagans faced each other and started fighting. When Allâh's Messenger صلى الله عليه وسلم returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allâh's Messenger صلى الله عليه وسلم who would follow and kill with his sword any pagan going alone. He (or they) said, "Nobody did his job (i.e. fighting) so properly today as that man." Allâh's Messenger صلى الله عليه وسلم said, "Indeed, he is one of the people of the (Hell) Fire. A man amongst the people said, "I shall accompany him (to watch what he does)." Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run

٧٢ - **حديث** سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رضى الله عنه أَنَّ رَسُولَ اللهِ ﷺ الْتَقى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا فَلَمّا مَالَ رَسُولُ اللهِ ﷺ إِلى عَسْكَرِهِ، وَمالَ الآخَرُونَ إِلى عَسْكَرِهِمْ، وَفي أَصْحابِ رَسُولِ اللهِ ﷺ رَجُلٌ لا يَدَعُ لَهُمْ شاذَّةً وَلا فاذَّةً إِلاَّ اتَّبَعَها يَضْرِبُها بِسَيْفِهِ، فَقالُوا ما أَجْزَأَ مِنّا الْيَوْمَ أَحَدٌ كَما أَجْزَأَ فُلانٌ؛ فَقالَ رَسُولُ اللهِ ﷺ: «أَما إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقالَ رَجُلٌ مِنَ الْقَوْمِ: أَنا صاحِبُهُ قالَ فَخَرَجَ مَعَهُ كُلَّما وَقَفَ وَقَفَ مَعَهُ، وَإِذا أَسْرَعَ

with him. Then the man got wounded seriously and hurried to die quickly, so he planted the blade of the sword in the ground directing its sharp end towards his chest between his breasts. Then he leaned on the sword and killed himself. Another man came to Allâh's Messenger صلى الله عليه وسلم and said, "I testify that you are Allâh's Messenger". The Prophet صلى الله عليه وسلم asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you'. So, I came out seeking him. He got severely wounded, and hastened to die quickly by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." Then Allâh's Messenger صلى الله عليه وسلم said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were practising the deeds of the people of (Hell) Fire, while in fact he is from the people of Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 147, Vol. 4)

أَسْرَعَ مَعَهُ؛ قَالَ فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ، وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَى نَفْسِهِ فَقَتَلَ نَفْسَهُ فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ! قَالَ: «وَمَا ذَاكَ»؟ قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذٰلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرِحَ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ فِي الْأَرْضِ، وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

**73.** Narrated Jundub bin 'Abdullâh رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Amongst the nations before you, there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allâh said, 'My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.' " (*Sahîh Al-Bukhâri, Hadîth* No. 669, Vol. 4)

٧٣ - **حديث** جُنْدُبِ بْنِ عَبْدِ اللهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزِعَ، فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ. فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ، قَالَ اللهُ تَعَالَى بَادَرَنِي عَبْدِي بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ».

## CHAPTER 46. Absolute prohibition of *Al-Ghulûl* (stealing from the war booty before its distribution), and none but believers will enter Paradise.

## (٤٦) بَابُ: غِلَظِ تَحْرِيمِ الْغُلُولِ وَأَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ

**74.** Narrated Abû Hûraira رضى الله عنه : When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allâh's Messenger صلى الله عليه وسلم to the valley of Al-Qira, and at that time Allâh's Messenger صلى الله عليه وسلم had a slave called Mid'âm who had been presented to him by one of Banû Ad-Dibbâb. While the slave was dismounting the saddle of Allâh's Messenger صلى الله عليه وسلم , an arrow, the thrower of which was unknown, hit that slave. The people said, "Congratulations to him on his martyrdom." Allâh's Messenger صلى الله عليه وسلم said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet صلى الله عليه وسلم and said, "These are the things I took (illegally)." On that Allâh's Messenger صلى الله عليه وسلم said, "This is a strap, or these are two straps of fire." (*Sahîh Al-Bukhâri, Hadîth* No. 541, Vol. 5)

٧٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: ٱفْتَتَحْنَا خَيْبَرَ وَلَمْ نَغْنَمْ ذَهَبًا وَلَا فِضَّةً، إِنَّمَا غَنِمْنَا ٱلْبَقَرَ وَالإِبِلَ وَالْمَتَاعَ وَالْحَوائِطَ، ثُمَّ انْصَرَفْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَىٰ وَادِي الْقُرَى وَمَعَهُ عَبْدٌ لَهُ يُقَالُ لَهُ مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَنِي الضِّبَابِ؛ فَبَيْنَمَا هُوَ يَحُطُّ رَحْلَ رَسُولِ اللهِ ﷺ إِذْ جَاءَهُ سَهْمٌ عَائِرٌ حَتَّى أَصَابَ ذٰلِكَ العَبْدَ. فَقَالَ النَّاسُ: هَنِيئًا لَهُ الشَّهَادَةُ. فَقَالَ رَسُولُ اللهِ ﷺ: «بَلَىٰ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشَّمْلَةَ الَّتِي أَصَابَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا».

فَجَاءَ رَجُلٌ، حِينَ سَمِعَ ذٰلِكَ مِنَ النَّبِيِّ ﷺ، بِشِرَاكٍ أَوْ بِشِرَاكَيْنِ، فَقَالَ: هٰذَا شَيْءٌ كُنْتُ أَصَبْتُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «شِرَاكٌ أَوْ شِرَاكَانِ مِنْ نَارٍ».

## CHAPTER 51. Shall mankind be punished for what they did in the Period of Ignorance.

## (٥١) بَابُ: هَلْ يُؤَاخَذُ بِأَعْمَالِ الْجَاهِلِيَّةِ

**75.** Narrated Ibn Mas'ûd رضى الله عنه : A man asked, "O Allâh's Messenger صلى الله عليه وسلم ! Shall we be punished for what we did in the Period of Ignorance?"

٧٥ - **حَدِيثُ** ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَجُلٌ يا رَسُولَ اللهِ! أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ:

The Prophet صلى الله عليه وسلم said, "Whoever does good in Islâm will not be punished for what he did in the Period of Ignorance and whoever does evil in Islâm will be punished for his former and later (bad deeds)." (*Sahîh Al-Bukhâri, Hadîth* No. 56, Vol. 9)

«مَنْ أَحْسَنَ فِي الإِسْلامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الإِسْلامِ أُخِذَ بِالأَوَّلِ وَالآخِرِ».

## CHAPTER 52. Islâm demolishes all the previous evil deeds and so do migration (for Allah's sake) and *Hajj* (pilgrimage to Makka)

## (٥٢) بَابُ: كَونِ الإِسْلامِ يَهْدِمُ مَا قَبْلَهُ وَكَذَا الهِجْرَةِ وَالحَجِّ

**76.** Narrated Ibn 'Abbâs رضي الله عنهما : Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad صلى الله عليه وسلم and said, "O Muhammad! Whatever you say and invite people to, is good; but we wish that you could inform us that we can make an expiation for our (past evil) deeds." So the following Divine Verses were revealed: "And those who invoke not any other *Ilâh* (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse."... (V.25:68) And there was also revealed: "Say: O *Ibâdî* (My slaves) who have transgressed against (by committing evil deeds and sins)! Despair not of the Mercy of Allâh." (39:53) (*Sahîh Al-Bukhâri, Hadîth* No. 334, Vol. 6)

٧٦ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ نَاسًا مِنْ أَهْلِ الشِّرْكِ كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَزَنَوْا وَأَكْثَرُوا، فَأَتَوْا مُحَمَّدًا ﷺ فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً؛ فَنَزَلَ - ﴿**وَالَّذِينَ لا يَدْعُونَ مَعَ اللهِ إِلَهًا آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلاَّ بِالْحَقِّ وَلا يَزْنُونَ**﴾ -، وَنَزَلَ: ﴿**قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللهِ**﴾.

## CHAPTER 53. What is said about the good deeds of *Kâfir* (disbeliever) before embracing Islâm.

## (٥٣) بَابُ: حُكْمِ عَمَلِ الْكَافِرِ إِذَا أَسْلَمَ بَعْدَهُ

**77.** Narrated Hakîm bin Hizâm رضي الله عنه : I said to Allâh's Messenger صلى الله عليه وسلم . "Before embracing Islâm, I used to do good deeds like giving in charity, manumitting slaves and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The

٧٧ - **حَدِيثُ** حَكِيمِ بْنِ حِزَامٍ رضي الله عنه، قَالَ: قُلْتُ يَا رَسُولَ اللهِ! أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ وَصِلَةِ

Prophet صلى الله عليه وسلم replied, "You became Muslim with all those good deeds (without losing their reward)." (*Sahîh Al-Bukhâri, Hadîth* No. 517, Vol. 2)

رَحِمٍ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ ﷺ: «أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ».

**CHAPTER 54. The truth and sincerity of (one's) belief.**

**(٥٤) بَابُ: صِدْقِ الإِيمَانِ وَإِخْلاصِهِ**

**78.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : When the Verse: 'Those who believe and mix not their belief with *Zulm* (wrong)' was revealed, the Muslims felt it very hard on them and said, "O Allâh's Messenger صلى الله عليه وسلم ! Who amongst us does not do *Zulm* (wrong) to himself?" He replied, "The Verse does not mean this. But that *Zulm* (wrong) means to associate others in worship to Allâh. Don't you listen to what Luqmân said to his son when he was advising him: 'O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great *Zulm* (wrong) indeed.' " (31:13) (*Sahîh Al-Bukhâri, Hadîth* No. 639, Vol. 4)

٧٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: لَمّا نَزَلَتْ - ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسوا إِيمانَهُمْ بِظُلْمٍ﴾ - شَقَّ ذَلِكَ عَلى الْمُسْلِمِينَ؛ فَقالُوا: يَا رَسُولَ اللهِ أَيُّنا لاَ يَظْلِمُ نَفْسَهُ! قَالَ: «لَيْسَ ذٰلِكَ، إِنَّما هُوَ الشِّرْكُ؛ أَلَمْ تَسْمَعُوا ما قَالَ لُقْمَانُ لاِبْنِهِ وَهوَ يَعِظُهُ - ﴿يَا بُنَيَّ لا تُشْرِكْ بِاللهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ -».

**CHAPTER 56. Allâh forgives the evil thoughts that occur into one's mind as long as such thoughts are not put into action or uttered.**

**(٥٦) بَابُ: تَجاوُزَ اللهُ عَنْ حَدِيثِ النَّفْسِ وَالْخَوَاطِرِ بِالْقَلْبِ إِذَا لَمْ تَسْتَقِرَّ**

**79.** Narrated Abû Hûraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." (*Sahîh Al-Bukhâri, Hadîth* No. 194, Vol. 7)

٧٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ تَجاوَزَ عَنْ أُمَّتي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ».

**CHAPTER 57. If a person just intends to do a good deed, it is recorded, and if he just intends to do a bad deed it is not recorded.**

**(٥٧) بَابُ: إِذَا هَمَّ الْعَبْدُ بِحَسَنَةٍ كُتِبَتْ وَإِذَا هَمَّ بِسَيِّئَةٍ لَمْ تُكْتَبْ**

**80.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If

٨٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِذا أَحْسَنَ

any one of you improves (follows strictly) his Islâmic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Sahîh Al-Bukhâri, Hadîth* No. 40B, Vol. 1)

أَحَدُكُمْ إِسْلاَمَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أَمْثَالِهَا، إِلىٰ سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا».

**81.** Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times, and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intened to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." (*Sahîh Al-Bukhâri, Hadîth* No. 498, Vol. 8)

٨١ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما عَنِ النَّبِيِّ ﷺ، فِيما يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ، قَالَ: قَالَ «إِنَّ اللهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذٰلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً، فَإِنْ هُوَ هَمَّ بِها فَعَمِلَهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ عَشْرَ حَسَناتٍ، إِلىٰ سَبْعِمِائَةِ ضِعْفٍ، إِلىٰ أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً، فَإِنْ هُوَ هَمَّ بِها فَعَمِلَهَا كَتَبَهَا اللهُ لَهُ سَيِّئَةً وَاحِدَةً».

## CHAPTER 58. Evil suggestion, as regards belief and what to say if it comes to one's mind.

## (٥٨) بَاب: الْوَسْوَسَةِ فِي الإِيْمَانِ وَمَا يَقُولُهُ مَنْ وَجَدَهَا

**82.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Satan comes to one of you and says, 'Who created so-and-so, who created so-and-so?' till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allâh and give up such thoughts." (*Sahîh Al-Bukhâri, Hadîth* No. 496, Vol. 4)

٨٢ - **حديث** أَبي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «يَأْتي الشَّيْطانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ».

**83.** Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "People will not stop asking questions till they say, 'This is Allâh, the Creator of everything, then who created Allâh?' " (*Sahîh Al-Bukhâri, Hadîth* No. 399, Vol. 9)

٨٣ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هٰذا اللهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ اللهَ؟».

## CHAPTER 59. The threatening with the (Hell) Fire for the person who takes a false oath to deprive a Muslim of his property.

## (٥٩) بَابُ: وَعِيدِ مَنِ اقْتَطَعَ حَقَّ مُسْلِمٍ بِيَمِينٍ فَاجِرَةٍ بِالنَّارِ

**84.** Narrated Abû Wa'il : 'Abdullâh bin Mas'ûd رضي الله عنه said, Allâh's Messenger صلى الله عليه وسلم said, "Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allâh, Who will be angry with him. So Allâh revealed in confirmation of this Statement; 'Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise)...' " (V.3:77) The narrator added: Then Al-Ash'ath bin Qais came and said, "What is Abû 'Abdur-Rahmân narrating to you?" We replied, "so-and-so." Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my possessing it). On that the Prophet صلى الله عليه وسلم told me, "Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)". I said, "I am sure he would take a (false) oath O Allâh's Messenger." He said, "If somebody takes an oath when asked to do so, through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allâh, Who will be angry with him." (*Sahîh Al-Bukhâri, Hadîth* No. 72, Vol. 6)

٨٤ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ حَلَفَ يَمِينَ صَبْرٍ لِيَقْتَطِعَ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبانُ» فَأَنْزَلَ اللهُ تَصْدِيقَ ذٰلِكَ - ﴿**إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُولَٰئِكَ لاَ خَلاَقَ لَهُمْ فِي الأَخِرَةِ**﴾ - إِلَىٰ آخِرِ الآيَةِ؛ قَالَ فَدَخَلَ الأَشْعَثُ ابْنُ قَيْسٍ وَقَالَ: ما يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ قُلْنا: كَذَا وَكَذَا، قَالَ فِيَّ أُنْزِلَتْ: كانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي، قَالَ النَّبِيُّ ﷺ: «بَيِّنَتُكَ أَوْ يَمِينُهُ»؛ فَقُلْتُ: إِذًا يَحْلِفَ يا رَسُولَ اللهِ؛ فَقالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ عَلى يَمِينِ صَبْرٍ يَقْتَطِعُ بِها مَالَ امْرِىءٍ مُسْلِمٍ، وَهُوَ فِيها فاجِرٌ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبانُ».

**CHAPTER 60. The proof of the fact that blood of the one who makes an attempt to take possession of the property of another without any legitimate right is in danger, and if such a person is killed, his destination is (Hell) Fire, and he who dies in protecting his property is a martyr.**

**(٦٠) بَابُ: الدَّلِيْلِ عَلَى أَنَّ مَنْ قَصَدَ أَخَذَ مَالَ غَيْرِهِ بِغَيْرِ حَقٍّ كَانَ الْقَاصِدُ مُهْدَرَ الدَّمِ فِيْ حَقِّهِ، وَإِنْ قُتِلَ كَانَ فِي النَّارِ، وَأَنَّ مَنْ قُتِلَ دُوْنَ مَالِهِ فَهُوَ شَهِيْدٌ**

**85.** Narrated 'Abdullâh bin 'Amr رضي الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "Whoever is killed while protecting his property then he is a martyr." (*Sahîh Al-Bukhâri, Hadîth* No. 660, Vol. 3)

٨٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ قُتِلَ دُونَ مالِهِ فَهُوَ شَهِيدٌ».

**CHAPTER 61. Ruler who deceives his subjects deserves (to be punished) in the (Hell) Fire.**

**(٦١) بَابُ: اَسْتِحْقَاقِ الْوَالِي الْغَاشِّ لِرَعِيَّتِهِ النَّارَ**

**86.** Narrated Ma'qil رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Any *'Abd* (a slave or a man) whom Allâh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 264, Vol 9)

٨٦ - **حَدِيثُ** مَعْقِلِ بْنِ يَسارٍ رضي الله عنه، أَنَّ عُبَيْدَ اللهِ بْنَ زِيادٍ عادَهُ فِي مَرَضِهِ الَّذي مَاتَ فِيهِ، فَقَالَ لَهُ مَعْقِلٌ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، سَمِعْتُ النَّبِيَّ - ﷺ - يَقُولُ: «ما مِنْ عَبْدٍ اسْتَرْعَاهُ اللهُ رَعِيَّةً فَلَمْ يَحُطْهَا بِنَصِيْحَةٍ إِلاَّ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ».

**CHAPTER 62. The disappearance of *Amânah* (the trust or the moral responsibility or honesty, and all the duties which Allâh has ordained) and belief from the hearts of some (people) and appearance of *Al-Fitn* (trials and afflictions etc.) therein.**

**(٦٢) بَابُ: رَفْعِ الأَمَانَةِ وَالإِيْمَانِ مِنْ بَعْضِ الْقُلُوبِ وَعَرْضِ الْفِتَنِ عَلَى الْقُلُوبِ**

**87.** Narrated Hudhaifa رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم narrated to us two narrations, one of which I have seen (happening) and I am waiting

٨٧ - **حَدِيثُ** حُذَيْفَةَ رضي الله عنه قَالَ: حَدَّثَنا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ،

for the other. He narrated that *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (i.e. *Al-Amânah*) from the Qur'an, and then they learnt it from the (Prophet's) *Sunna*. He also told us about its disappearance, saying, "A man will go to sleep whereupon *Al-Amânah* will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the *Al-Amânah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other, but there will hardly be any trustworthy person among them. Then it will be said that in such and such a tribe there is such and such a person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim; his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so. (*Sahîh Al-Bukhâri, Hadîth* No. 504, Vol. 8)

رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الآخَرَ. حَدَّثَنَا «أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ» وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ، فَيَبْقَى أَثَرُهَا مِثْلَ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، فَنَفِطَ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ، فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ، فَيُقَالُ إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِينًا؛ وَيُقَالُ لِلرَّجُلِ مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ! وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ؛ لَئِنْ كَانَ مُسْلِمًا رَدَّهُ عَلَيَّ الإِسْلاَمُ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَيَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ، فَمَا كُنْتُ أُبَايِعُ إِلاَّ فُلاَنًا وَفُلاَنًا.

## CHAPTER 63. The mention (that) Islâm started as something strange

## (٦٣) بَابٌ: بَيَانِ أَنَّ الإِسْلاَمَ بَدَأَ غَرِيبًا

وَسَيَعُودُ غَرِيباً وَأَنَّهُ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ

**and it will return back as something strange, it returns and goes back between the two mosques (*Masjid Al-Harâm* at Makka and *Masjid-an-Nabawî* at Al-Madîna).**

٨٨ - **حديث** حُذَيْفَةَ رضي الله عنه، قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ رضي الله عنه فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللهِ ﷺ فِي الْفِتْنَةِ؟ قُلْتُ: أَنَا كَمَا قَالَهُ، قَالَ: إِنَّكَ عَلَيْهِ أَوْ عَلَيْهَا لَجَرِيءٌ؛ قُلْتُ «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلاَةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالأَمْرُ وَالنَّهْيُ»، قَالَ: لَيْسَ هٰذَا أُرِيدُ وَلَكِنِ الْفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ، قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا، قَالَ: أَيُكْسَرُ أَمْ يُفْتَحُ؟ قَالَ: يُكْسَرُ، قَالَ: إِذًا لاَ يُغْلَقَ أَبَدًا.

قُلْنَا: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ نَعَمْ، كَمَا أَنَّ دُونَ الْغَدِ اللَّيْلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالأَغَالِيطِ.

فَهِبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ، فَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ؛ فَقَالَ: الْبَابُ عُمَرُ.

**88.** Narrated Hudhaifa رضى الله عنه : Once I was sitting with 'Umar رضى الله عنه and he said, "Who amongst you remembers the statement of Allâh's Messenger صلى الله عليه وسلم about the *Al-Fitnah* (trial and affliction etc.)?" I said, "I know it as the Prophet صلى الله عليه وسلم had said it." 'Umar said, "No doubt you are bold." I said, "*Al-Fitnah* caused for a man by his wife, money, children and neighbour is expiated by his *Salât* (prayer), *Saum* (fasts), charity and by enjoining *Al-Ma'rûf* (Islâmic Monothoism and all that Allâh has ordained) and forbidding *Al-Munkar* (disbelief, polytheism, and all that Allâh has forbidden.)" 'Umar said, "I did not mean that but I asked about that *Al-Fitnah* which will spread like the waves of the sea." I (Hudhaifa) said, "O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it." 'Umar asked, "Will the door be broken or opened?" I replied, "It will be broken." 'Umar said, "Then it will never be closed again." I was asked whether 'Umar knew that door. I replied, "He knew it as one knows that there will be night before the tomorrow morning. I have narrated a *Hadîth* that is free from any mis-statement." The subnarrator added that they deputed Masrûq to ask Hudhaifa (about the door). Hudhaifa said, "The door was 'Umar himself." (*Sahîh Al-Bukhâri, Hadîth* No. 503, Vol. 1)

**89.** Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Verily! *Imân* (Belief) returns and goes back to Al-Madîna as a snake returns and goes back to its hole (when in danger)." (*Sahîh Al-Bukhâri, Hadîth* No. 100, Vol. 3)

٨٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا».

**CHAPTER 65. It is allowed to conceal (one's belief) if one is afraid.**

**(٦٥) بَابُ: جَوَازِ الاسْتِسْرَارِ لِلْخَائِفِ**

**90.** Narrated Hudhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt we witnessed ourselves being afflicted with such bad trials that a man would offer *As-Salât* (the prayer) alone while he was in fear.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 293, Vol. 4)

٩٠ - حَدِيثُ حُذَيْفَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ «اكْتُبُوا لِي مَنْ تَلَفَّظَ بِالإِسْلامِ مِنَ النَّاسِ» فَكَتَبْنَا لَهُ أَلْفًا وَخَمْسَمِائَةِ رَجُلٍ. فَقُلْنَا نَخَافُ وَنَحْنُ أَلْفٌ وَخَمْسُمِائَةٍ؟ فَلَقَدْ رَأَيْتُنَا ابْتُلِينَا حَتَّى إِنَّ الرَّجُلَ لَيُصَلِّي وَحْدَهُ وَهُوَ خَائِفٌ.

**CHAPTER 66. To attract the hearts (by giving financial gifts to the one) who has weak belief, and it is forbidden to call one a believer without a definite proof.**

**(٦٦) بَابُ: تَأَلُّفِ قَلْبِ مَنْ يُخَافُ عَلَى إِيمَانِهِ لِضَعْفِهِ وَالنَّهْيِ عَنِ الْقَطْعِ بِالإِيمَانِ مِنْ غَيْرِ دَلِيلٍ قَاطِعٍ**

**91.** Narrated Sa'd رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم distributed something amongst (a group of) people while I was sitting there but Allâh's Messenger صلى الله عليه وسلم left a man whom I thought the best of the lot. I asked, "O Allâh's Messenger! Why have you left that person? By Allâh! I regard him as

٩١ - حَدِيثُ سَعْدٍ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللهِ ﷺ رَجُلاً هُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلانٍ فَوَاللهِ إِنِّي لأَرَاهُ

[1] (H.90) Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of 'Uthmân. Al-Walîd bin 'Uqba the governor of Kûfa used to delay the *Salât* (prayer) or used not to perform it properly; therefore, some pious men had to offer *Salât* alone secretly and then pray with the governor lest they be put to trial by the governor. (Qastalani, Vol.5, P. 175).

a faithful believer." The Prophet صلى الله عليه وسلم commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allâh's Messenger صلى الله عليه وسلم "Why have you left so-and-so? By Allâh! He is a faithful believer." The Prophet صلى الله عليه وسلم again said, "Or merely a Muslim". And I could not help repeating my question because of what I know about him. Then the Prophet صلى الله عليه وسلم said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh." (*Sahîh Al-Bukhâri, Hadîth* No. 26, Vol. 1)

مُؤْمِنًا، فَقَالَ: «أَوْ مُسْلِمًا!» فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي فَقُلْتُ: مَا لَكَ عَنْ فُلاَنٍ فَوَاللهِ إِنِّي لأَرَاهُ مُؤْمِنًا؟ فَقَالَ: «أَوْ مُسْلِمًا!» فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَعُدْتُ لِمَقَالَتِي، وَعَادَ رَسُولُ اللهِ ﷺ، ثُمَّ قَالَ: «يَا سَعْدُ! إِنِّي لأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يَكُبَّهُ اللهُ فِي النَّارِ».

## CHAPTER 67. Increase in the strength of faith on seeing evidence.

## (٦٧) بَابُ: زِيَادَةِ طُمَأْنِينَةِ القلب بِتَظَاهُرِ الأَدِلَّةِ

**92.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "We are more liable to be in doubt than Ibrâhim (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhim) said: 'Yes, (I believe) but to be stronger in faith.' (V.2:260) And may Allâh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 591, Vol. 4)

**٩٢ - حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ ـ: **﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَى وَلَكِن لِيَطْمَئِنَّ قَلْبِي﴾** ـ وَيَرْحَمُ اللهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ؛ وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ».

[1] (H.92) The Prophet صلى الله عليه وسلم describes Yûsuf (Joseph) عليه السلام as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. What the Prophet صلى الله عليه وسلم

**CHAPTER 68. It is obligatory to have belief in our Prophet Muhammad صلى الله عليه وسلم and that he has been sent as Allah's Messenger to all mankind, and the cancellation of all other religions (other than Islâm) with his religion (Islâm).**

**(٦٨) بَابُ: وُجُوبِ الْإِيمَانِ بِرِسَالَةِ نَبِيِّنَا مُحَمَّدٍ - ﷺ - إِلَى جَمِيعِ النَّاسِ وَنَسْخِ الْمِلَلِ بِمِلَّتِهِ**

**93.** Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the Divine Inspiration which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 504, Vol. 6)

٩٣ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ «مَا مِنَ الأَنْبِيَاءِ نَبِيٌّ إِلاَّ أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

**94.** Narrated Abû Mûsa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet ['Iesa (Jesus) or Mûsa (Moses) عليهما السلام ] and then believed in Prophet Muhammad صلى الله عليه وسلم (i.e. has embraced Islâm).
2. A slave who fulfills his duties to Allâh تعالى and also to his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

(*Sahîh Al-Bukhâri, Hadîth* No. 97-A, Vol. 1)

٩٤ - **حديث** أَبِي مُوسَى رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «ثَلاثَةٌ لَهُمْ أَجْرَانِ، رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ».

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makes such a supposition, he only wants to emphasize the fact that Yûsuf (Joseph) عليه السلام was a patient man, but surely, he does not mean he is less patient than Yûsuf (Joseph) عليه السلام .

**CHAPTER 69. Descent of 'Iesa (Jesus) عليه السلام son of Maryam (Mary) عليهاالسلام and he will judge mankind according to the law of Prophet Muhammad صلى الله عليه وسلم (i.e. Law of the Qur'ân)**

**(٦٩) بَابُ: نُزُولِ عِيسَى ابْنِ مَرْيَمَ حَاكِمًا بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ - ﷺ -**

**95.** Narrated Abû Hûraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hands my soul is, surely the son of Maryam (Mary) — 'Iesa (Jesus)[1] عليه السلام will shortly descend amongst you people (Muslims) and will judge mankind justly by the Law of the Qur'ân (as a just ruler) and will break the cross and kill the pigs and abolish the *Jizya* (a tax taken from the non-Muslims, who are under the protection of the Muslim government. This *Jizya* tax will not be accepted by 'Iesa (Jesus) عليه السلام and all mankind will be required to embrace Islâm with no other alternative). Then there will be abundance of money and nobody will accept charitable gifts. [See *Fath Al-Bâri,* pages 304 and 305 Vol. 7 for details]. (*Sahîh Al-Bukhâri, Hadîth* No. 425, Vol. 3)

٩٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ وَيَفِيضَ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ».

**96.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "How will you be when the son of Maryam (Mary) [i.e. 'Iesa (Jesus) عليه السلام] descends amongst you, and he will judge people by the Law of the Qur'ân and not by the Law of the Gospel. (See *Fath Al-Bâri*, pages 304 and 305, Vol.7) (*Sahîh Al-Bukhâri, Hadîth* No. 658, Vol. 4)

٩٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ»

[1] (H.95) 'Iesa (Jesus), the son of Maryam (Mary) will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of 'Iesa (Jesus) عليه السلام, and he will break the cross and kill the pigs and he will abolish the *Jizya* tax, and all mankind will be required to embrace Islâm with no other alternative.

## CHAPTER 70. The mention (about) the time period during which (the having of) faith will not be accepted.

**97.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established till the sun rises from the west; and when it rises (from the west) and the people see it, then they all will believe. And that is (the time) when their believing will not do them any good." Then he recited the Verse. (6:158)[1] (*Sahîh Al-Bukhâri, Hadîth* No. 160, Vol. 6)

**98.** Narrated Abû Dhar رضي الله عنه: I entered the mosque while Allâh's Messenger صلى الله عليه وسلم was sitting there. When the sun had set, the Prophet صلى الله عليه وسلم said, "O Abû Dhar! Do you know where this (sun) goes?" I said, "Allâh and His Messenger صلى الله عليه وسلم know better." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet صلى الله عليه وسلم recited, "And the sun runs on its fixed course for a term (appointed)..." (V.36:38) (*Sahîh Al-Bukhâri, Hadîth* No. 520, Vol. 9)

## CHAPTER 71. The commencement of the (Divine) Inspiration to Allâh's Messenger صلى الله عليه وسلم.

**99.** Narrated 'Âisha رضي الله عنها, the mother of the faithful believers: The

## (٧٠) بَاب: بَيَانِ الزَّمَنِ الَّذِيْ لَا يُقْبَلُ فِيْهِ الْإِيْمَانُ

٩٧ - **حَدِيث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا» ثُمَّ قَرَأَ الآيَةَ.

٩٨ - **حَدِيث** أَبِي ذَرٍّ رضي الله عنه، قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ جَالِسٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «يَا أَبَا ذَرٍّ هَلْ تَدْرِي أَيْنَ تَذْهَبُ هٰذِهِ؟» قَالَ قُلْتُ اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَذْهَبُ تَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا» ثُمَّ قَرَأَ - (ذَلِكَ مُسْتَقَرٌّ لَهَا)(*) -.

(*) أي في قراءة عبدالله كما في البخاري - الناشر.

## (٧١) بَاب: بَدْءِ الْوَحْيِ إِلَى رَسُولِ اللهِ - ﷺ -

٩٩ - **حَدِيث** عَائِشَةَ أُمِّ الْمُؤْمِنِينَ

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[1] (H.97) The Qur'ân (6:158): "Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west etc.) The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: 'Wait you! We (too) are waiting.' " (6:158)

commencement of the (Divine) Inspiration to Allâh's Messenger صلى الله عليه وسلم was in the form of righteous good (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hirâ' where he used to worship (Allâh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadîja رضي الله عنها to take his food likewise again till suddenly, the Truth descended upon him while he was in the cave of Hirâ'. The angel came to him and asked him to read. The Prophet صلى الله عليه وسلم replied, "I do not know how to read." The Prophet صلى الله عليه وسلم added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read, again I replied, 'I do not know how to read (or what shall I read)?' Thereupon, he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.' " (96:1-3) Then Allâh's Messenger صلى الله عليه وسلم returned with the Inspiration and with his heart beating severely. Then he went to Khadîja bint Khuwailid رضي الله عنها and said, "Cover me! Cover me!" She covered him till his fear was over and after that he told

رضي الله عنها قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلاَءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ، وَهُوَ التَّعَبُّدُ، اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ؛ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ، قَالَ: «مَا أَنَا بِقَارِئٍ»، قَالَ: «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ: **﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الأَكْرَمُ﴾**».

فَرَجَعَ بِهَا رَسُولُ اللهِ ﷺ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رضي الله عنها، فَقَالَ: «زَمِّلُونِي زَمِّلُونِي» فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ، وَأَخْبَرَهَا الْخَبَرَ «لَقَدْ خَشِيتُ عَلَى نَفْسِي» فَقَالَتْ خَدِيجَةُ: كَلاَّ وَاللهِ، مَا يُخْزِيكَ اللهُ أَبَدًا، إِنَّكَ لَتَصِلُ

الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.

فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ فَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: يَا ابْنَ عَمِّ اسْمَعْ مِنَ ابْنِ أَخِيكَ.

فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ بِخَبَرِ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ: هٰذَا النَّامُوسُ الَّذِي نَزَّلَ اللهُ عَلَى مُوسَى ﷺ، يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ؟» قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا.

Khadîja everything that had happened (and said), "I fear that something may happen to me." Khadîja replied, "Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadîja رضي الله عنها then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allâh عز وجل wished him to write. He was an old man and had lost his eyesight. Khadîja said to Waraqa, "O my cousin! Listen to (the story of) your nephew," Waraqa asked, "O my nephew! What have you seen?" Allâh's Messenger صلى الله عليه وسلم described whatever he had seen. Waraqa said, "This is the same one [who keeps the secrets i.e. angel Jibrael (Gabriel) عليه السلام] whom Allâh had sent to Mûsa (Moses). I wish I were young and could live up to the time when your people would turn you out." Allâh's Messenger صلى الله عليه وسلم asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly." (*Sahîh Al-Bukhâri, Hadîth* No. 3 (A), Vol. 1)

١٠٠ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيِّ رضي الله عنهما، قَالَ وَهُوَ

**100.** Narrated Jâbir bin 'Abdullâh Al-Ansâri رضي الله عنهما while talking about the period of pause in revelation reported the speech of the Prophet صلى الله عليه وسلم,

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hirâ' sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me (in blankets).' And then Allâh revealed the following Verses (of The Qur'ân): 'O you (Muhammad صلى الله عليه وسلم)! Enveloped (in garments)! Arise and warn upto, ... and keep away from *Ar-Rujz* (the idols).' (V.74:1-5) After this, the revelation started coming strongly and frequently in succession one after the other. (*Sahîh Al-Bukhâri, Hadîth* No. 3-B, Vol. 1)

**101.**Narrated Yahyâ bin Abî Kathîr: I asked 'Abû Salama bin 'Abdur-Rahmân about the first *Sûrah* revealed of the Qur'ân. He replied. "O you, (Muhammad صلى الله عليه وسلم) enveloped' (i.e. *Sûrat Al-Muddaththir*)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' [i.e. *Sûrat Al-'Alaq* (the Clot)]." On that, Abû Salama said, "I asked Jâbir bin 'Abdullah رضي الله عنهما about that, saying the same as you have said, whereupon he said, 'I will not tell you, except what Allâh's Messenger صلى الله عليه وسلم had told us. Allâh's Messenger صلى الله عليه وسلم said, "I was in seclusion in the cave of Hirâ', and after I had completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right but saw nothing, I looked to my left but saw nothing, I looked in front of me but saw nothing, I looked to my back but saw nothing, then I looked up and saw something. So I went to Khadîja (the Prophet's wife) and told her to envelop

يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ، فَقَالَ فِي حَدِيثِهِ: «بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ، فَقُلْتُ: زَمِّلُونِي، فَأَنْزَلَ اللهُ - تَعَالَى - **﴿يَأَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ﴾** إِلَى قَوْلِهِ: **﴿وَالرُّجْزَ فَاهْجُرْ﴾** - فَحَمِيَ الْوَحْيُ وَتَتَابَعَ.

١٠١ - **حَدِيث** جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيِّ. رضي الله عنهما عَنْ يَحْيَ ابْنِ كَثِيرٍ، سَأَلْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ عَنْ أَوَّلِ مَا نَزَلَ مِنَ الْقُرْآنِ قَالَ - يَأَيُّهَا الْمُدَّثِّرُ - قُلْتُ يَقُولُونَ - اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - فَقَالَ أَبُو سَلَمَةَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ رضي الله عنهما عَنْ ذَلِكَ، وَقُلْتُ لَهُ مِثْلَ الَّذِي قُلْتَ، فَقَالَ جَابِرٌ لاَ أُحَدِّثُكَ إِلاَّ مَا حَدَّثَنَا رَسُولُ اللهِ ﷺ قَالَ: «جَاوَرْتُ بِحِرَاءٍ فَلَمَّا قَضَيْتُ جِوَارِي هَبَطْتُ فَنُودِيتُ فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ عَنْ شِمَالِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ أَمَامِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ خَلْفِي فَلَمْ أَرَ شَيْئًا؛ فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ:

me (in garments) and pour cold water on me. So they enveloped me and poured cold water on me. Then 'O you (i.e. Muhammad صلى الله عليه وسلم)! Enveloped (in garments)! Arise and warn, (*Sûrat Al-Maddaththir*) was revealed." (V.74:1) (*Sahîh Al-Bukhâri, Hadîth* No. 444, Vol. 6)

دَثِّرُونِي وَصُبُّوا عَلَيَّ مَاءً بَارِدًا، قَالَ فَدَثَّرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا، قَالَ فَنَزَلَتْ - ﴿يَاأَيُّهَا الْمُدَّثِّرُ. قُمْ فَأَنْذِرْ. وَرَبَّكَ فَكَبِّرْ﴾ -».

**CHAPTER 72. *Al-Isrâ'* (miraculous night journey) of Allâh's Messenger صلى الله عليه وسلم to the heavens and the enjoining of *As-Salât* (the prayers).**

**(٧٢) بَابُ: الإِسْرَاءِ بِرَسُولِ اللهِ - ﷺ - إِلَى السَّمَوَاتِ وَفَرْضِ الصَّلَوَاتِ**

**102.** Narrated Abû Dhar رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "While I was at Makka, the roof of my house was opened and Jirael (Gabriel عليه السلام) descended, opened my chest, and washed it with *Zam-zam* water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrael said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrael answered: Jibrael! He asked, 'Is there anyone with you?' Jibrael replied, 'Yes, Muhammad صلى الله عليه وسلم is with me.' He asked, 'Has he been called?' Jibrael عليه السلام said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* (a large number of people) on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrael, 'Who is he?' He replied, 'He is Adam عليه السلام, and the

١٠٢ - **حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ عَنْ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيءٍ حِكْمَةً وَإِيمَانًا فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ افْتَحْ، قَالَ: مَنْ هٰذَا؟ قَالَ: هٰذَا جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِي مُحَمَّدٌ ﷺ، فَقَالَ: أَوَ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ؛ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ، عَلَى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسَارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ يَسَارِهِ بَكَى، فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ، قُلْتُ لِجِبْرِيلَ: مَنْ هٰذَا؟

people on his right and left are the souls of his offspring. Those on his right are the poeple of Paradise and those on his left are the people of (Hell) Fire and when he looked towards his right he laughed and when he looked towards his left he wept. Then Jibrael ascended with me till he reached the second heaven and he Jibrael said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate." Anas said: "Abû Dhar added that the Prophet صلى الله عليه وسلم met Adam, Idrîs (Enoch), Mûsa (Moses), 'Iesâ (Jesus) and Ibrâhîm (Abraham) عليهم السلام, he (Abû Dhar) did not mention on which heaven they were, but he mentioned that he (the Prophet صلى الله عليه وسلم) met Adam عليه السلام on the nearest heaven and Ibrâhîm عليه السلام on the sixth heaven." Anas said, "When Jibrael عليه السلام along with the Prophet صلى الله عليه وسلم passed by Idrîs, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet صلى الله عليه وسلم asked, 'Who is he?' Jibrael replied, 'He is Idrîs.' " The Prophet صلى الله عليه وسلم added, "I passed by Mûsa and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibrael, 'Who is he?' Jibrael replied, 'He is Mûsa.' Then I passed by 'Iesâ (Jesus عليه السلام) and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibrael replied, 'He is 'Iesâ. Then I passed by Ibrahîm and said, 'Welcome! O pious Prophet and pious son.' I asked Jibrael, 'Who is he?' Jibrael replied, 'He is Ibrahîm. The Prophet صلى الله عليه وسلم added, "Then Jibrael ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Mâlik said:

قَالَ: هٰذَا آدَمُ، وَهٰذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ، أَهْلُ الْجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ؛ فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى. حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَ لِخَازِنِهَا افْتَحْ، فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الأَوَّلُ؛ فَفَتَحَ».

قَالَ أَنَسٌ فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمٰوَاتِ آدَمَ وَإِدْرِيسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ صَلَوَاتُ اللهِ عَلَيْهِمْ، وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ؛ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَآءِ الدُّنْيَا وَإِبْرَاهِيمَ فِي السَّمَآءِ السَّادِسَةِ. قَالَ أَنَسٌ، فَلَمَّا مَرَّ جِبْرِيلُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ قَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ «فَقُلْتُ: مَنْ هٰذَا؟» قَالَ: هٰذَا إِدْرِيسُ. ثُمَّ مَرَرْتُ بِمُوسَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ؛ قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا مُوسَى. ثُمَّ مَرَرْتُ بِعِيسَى فَقَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ؛ قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا عِيسَى. ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ؛ قُلْتُ: مَنْ هٰذَا؟ قَالَ: هٰذَا إِبْرَاهِيمُ ﷺ.

The Prophet صلى الله عليه وسلم said, "Then Allâh عـز وجـل enjoined fifty *Salât* (prayers) on my followers, when I returned with this order of Allâh عز وجل, I passed by Mûsa who asked me, 'What has Allâh enjoined on your followers?' I replied, 'He has enjoined fifty *Salât* on them.' Mûsa said, 'Go back to your Lord, (and appeal for reduction) for, your followers will not be able to bear it.' (So I went back to Allâh عز وجل and requested for reduction) and He reduced it to half. When I passed by Mûsa again and informed him about it, he said, 'Go back to your Lord, as your followers will not be able to bear it.' So I returned to Allâh and requested, for further reduction, and half of it was reduced. I again passed by Mûsa and he said to me, 'Return to your Lord, for your followers will not be able to bear it'. So I returned to Allâh عز وجل and He said, 'These are five *Salât* and they are all (equal to) fifty (in reward), for My Word does not change.' I returned to Mûsa and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Jibrael took me till we reached *Sidrat-ul-Muntaha* (Lote tree of the utmost boundary), which was shrouded in colours, indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk (a kind of perfume)." (*Sahîh Al-Bukhâri, Hadîth* No. 345, Vol. 1)

ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلاَمِ، فَفَرَضَ اللهُ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً، فَرَجَعْتُ بِذٰلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ: مَا فَرَضَ اللهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلاَةً، قَالَ فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذٰلِكَ، فَرَاجَعَنِي فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى فَقُلْتُ: وَضَعَ شَطْرَهَا؛ فَقَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذٰلِكَ، فَرَاجَعْتُهُ، فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ - لاَ يُبَدَّلُ الْقَوْلُ لَدَيَّ - فَرَجَعْتُ إِلَى مُوسَى فَقَالَ رَاجِعْ رَبَّكَ، فَقُلْتُ اسْتَحْيَيْتُ مِنْ رَبِّي. ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى بِي إِلَى سِدْرَةِ الْمُنْتَهَى، وَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِي مَا هِيَ.

ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا حَبَايِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ».

**103.** Narrated Mâlik bin Sa'sa'a رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognised me) as the man lying between two men. A golden tray full of

١٠٣ - **حديث** مالِكِ بْنِ صَعْصَعَةَ رضي الله عنهما قَالَ: قَالَ النَّبِيُّ ﷺ «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ، وَذَكَرَ بَيْنَ الرَّجُلَيْنِ، فَأُتِيتُ بِطَسْتٍ مِنْ

wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen, and then my abdomen was washed with *Zam-zam* water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrael (Gabriel) عليه السلام . When I reached the nearest heaven, Jibrael said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrael'. The gate-keeper said, 'Who is accompanying you?' Jibrael said, 'Muhammad صلى الله عليه وسلم.' The gate-keeper said, 'Has he been called?' Jibrael said, 'Yes.' Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome, O son and a Prophet.' Then we ascended to the second heaven. It was asked 'Who is it?' Jibrael said, 'Jibrael' It was said, 'Who is with you?' He said, 'Muhammad صلى الله عليه وسلم' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Iesâ (Jesus) and Yahya (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrael said, 'Jibrael.' It was asked, 'Who is with you?' Jibrael said, 'Muhammad صلى الله عليه وسلم.' It was asked, 'Has he been sent for?' Jibrael said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' " The Prophet صلى الله عليه وسلم added, "There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same

ذَهَبٍ مُلِيءَ حِكْمَةً وَإِيمَانًا، فَشُقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ، ثُمَّ غُسِلَ الْبَطْنُ بِمَاءِ زَمْزَمَ، ثُمَّ مُلِيءَ حِكْمَةً وَإِيمَانًا، وَأُتِيتُ بِدَابَّةٍ أَبْيَضَ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ، الْبُرَاقُ، فَانْطَلَقْتُ مَعَ جِبْرِيلَ حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا، قِيلَ مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ؛ قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ؛ قِيلَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ؛ فَأَتَيْتُ عَلَى آدَمَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِكَ مِنِ ابْنٍ وَنَبِيٍّ، فَأَتَيْنَا السَّمَاءَ الثَّانِيَةَ قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ؛ فَأَتَيْتُ عَلَى عِيسَى وَيَحْيَى فَقَالاَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ. فَأَتَيْنَا السَّمَاءَ الثَّالِثَةَ قِيلَ: مَنْ هٰذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ، فَأَتَيْتُ يُوسُفَ فَسَلَّمْتُ عَلَيْهِ، قَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ. فَأَتَيْنَا السَّمَاءَ الرَّابِعَةَ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ ﷺ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قِيلَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ.

questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome, O brother and a Prophet.' Then we ascended to the fifth heaven, and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aron) who said, 'You are welcome, O brother and a Prophet! Then we ascened to the sixth heaven, and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsa who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! The followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven, and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibrahîm (Abraham) who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait-ul-Ma'mûr* (i.e. Allâh's House). I asked Jibrael about it and he said, 'This is *Al-Bait-ul-Ma'mûr* where 70,000 angels perform *Salât* (prayers) daily, and when they leave, they never return to it (but always a fresh batch comes into it daily)'. Then I was shown *Sidrat-ul-Muntaha* (i.e. the lote tree of the utmost boundry over the seventh heaven) and I saw its *Nabk* fruits which resembled the clay jugs of Hajr (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Jibrael about those rivers and he

فَأَتَيْتُ عَلَى إِدْرِيسَ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ مَرْحَبًا مِنْ أَخٍ وَنَبِيٍّ. فَأَتَيْنَا السَّمَاءَ الْخَامِسَةَ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْنَا عَلَى هٰرُونَ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ. فَأَتَيْنَا عَلَى السَّمَاءِ السَّادِسَةِ، قِيلَ: مَنْ هٰذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى مُوسَى فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، فَلَمَّا جَاوَزْتُ بَكَى، فَقِيلَ: مَا أَبْكَاكَ؟ فَقَالَ: يَا رَبِّ هٰذَا الْغُلَامُ الَّذِي بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي. فَأَتَيْنَا السَّمَاءَ السَّابِعَةَ، قِيلَ: مَنْ هٰذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى إِبْرَاهِيمَ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا بِكَ مِنِ ابْنٍ وَنَبِيٍّ فَرُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ، فَسَأَلْتُ جِبْرِيلَ، فَقَالَ: هٰذَا الْبَيْتُ الْمَعْمُورُ، يُصَلِّي فِيهِ كُلَّ يَوْمٍ

said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty *Salât* (prayers) were enjoined on me. I descended till I met Mûsa who asked me, 'What have you done?' I said, 'Fifty *Salât* (prayers) have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of *Salât*).' I returned and requested Allâh (for reduction) and He made it forty. I returned and (met Mûsa) had a similar discussion, and then returned again to Allâh تعالى for reduction and He made it thirty, then twenty, then ten, and then I came to Mûsa who repeated the same advice. Ultimately Allâh reduced (the number of *Salât*) to five. When I came to Mûsa again, he said, 'What have you done?' I said, 'Allâh has made it five only.' He repeated the same advice, but I said that I surrendered (to Allâh's Final Order)." Allâh's Messenger صلى الله عليه وسلم was addressed by Allâh, "I have decreed My Obligation and have reduced the burden on My slave, and I shall reward a single good deed as if it were ten good deeds!" (*Sahîh Al-Bukhâri, Hadîth* No. 429, Vol. 4)

سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ. وَرُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَى، فَإِذَا نَبِقُهَا كَأَنَّهُ قِلاَلُ هَجَرٍ وَوَرَقُهَا كَأَنَّهُ آذَانُ الْفُيُولِ، فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ، نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَسَأَلْتُ جِبْرِيلَ، فَقَالَ: أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ. ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلاَةً، فَأَقْبَلْتُ حَتَّى جِئْتُ مُوسَى، فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلاَةً، قَالَ أَنَا أَعْلَمُ بِالنَّاسِ مِنْكَ، عَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، وَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَارْجِعْ إِلَى رَبِّكَ فَسَلْهُ، فَرَجَعْتُ فَسَأَلْتُهُ، فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ مِثْلَهُ، ثُمَّ ثَلاَثِينَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عِشْرِينَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عَشْرًا، فَأَتَيْتُ مُوسَى فَقَالَ مِثْلَهُ، فَجَعَلَهَا خَمْسًا، فَأَتَيْتُ مُوسَى، فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: جَعَلَهَا خَمْسًا، فَقَالَ مِثْلَهُ، قُلْتُ: سَلَّمْتُ بِخَيْرٍ، فَنُودِيَ إِنِّي قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي وَأَجْزِي الْحَسَنَةَ عَشْرًا».

**104.** Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "On the night of my *Al-Isrâ'* (Journey by Night) (to the heavens), I saw Mûsa (Moses)

١٠٤ - **حديث** ابنِ عَبَّاسٍ، رضي الله عنهما عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ لَيْلَةَ

who was a tall brown curly-haired man as if he was one of the men of Shan'u tribe, and I saw 'Iesâ (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw *Mâlik*, the gate-keeper of the (Hell) Fire and *Ad-Dajjâl* amongst the signs which Allâh showed me." (The Prophet صلى الله عليه وسلم then recited the Verse): So be not you in doubt of meeting him, (i.e. when you met Mûsa during the night of *Al-Isrâ* and *Al-Mi'râj* over the heavens). (V.32:23) (*Sahîh Al-Bukhâri, Hadîth* No. 462, Vol. 4)

أُسْرِيَ بِي؛ مُوسَى، رَجُلاً آدَمَ طُوَالاً جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ؛ وَرَأَيْتُ عِيسَى رَجُلاً مَرْبُوعًا، مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ، وَالدَّجَّالَ» فِي آيَاتٍ أَرَاهُنَّ اللهُ إِيَّاهُ، فَلاَ تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ -.

**105.** Narrated Mujâhid: I was in the company of Ibn 'Abbâs رضي الله عنهما and the people talked about *Ad-Dajjâl* and said, "*Ad-Dajjâl* will come with the word *Kâfir* (disbeliever) written in between his eyes." On that Ibn 'Abbâs said, "I have not heard this from the Prophet صلى الله عليه وسلم, but I heard him saying, 'As if I saw Mûsa (Moses) just now entering the valley reciting *Talbîya*." (*Sahîh Al-Bukhâri, Hadîth* No. 626, Vol. 2)

١٠٥ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، عَنْ مُجَاهِدٍ قَالَ كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رضي الله عنهما، فَذَكَرُوا الدَّجَّالَ أَنَّهُ قَالَ «مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ»، فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ وَلٰكِنَّهُ قَالَ «أَمَّا مُوسَى كَأَنِّي أَنْظُرُ إِلَيْهِ إِذِ انْحَدَرَ فِي الْوَادِي يُلَبِّي».

**106.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "On the night of my *Al-Isra'* (Journey by Night) (to the heavens), I saw (the Prophet) Mûsa (Moses) who was a thin person with lank hair, looking like one of the men of the tribe of Shan'u; and I saw 'Iesa (Jesus) who was of average height with red face as if he had just come out of a bath-room. And I resemble Prophet Ibrâhîm (Abraham) عليه السلام more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Jibrael (Gabriel) عليه السلام said, 'Drink whichever you like.' I took the milk

١٠٦ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ «رَأَيْتُ مُوسَى وَإِذَا رَجُلٌ ضَرْبٌ رَجِلٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى فَإِذَا هُوَ رَجُلٌ رَبْعَةٌ أَحْمَرُ، كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ، وَأَنَا أَشْبَهُ وَلَدِ إِبْرَاهِيمَ بِهِ، ثُمَّ أُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ، وَفِي الآخَرِ خَمْرٌ، فَقَالَ اشْرَبْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ أَخَذْتَ الْفِطْرَةَ،

and drank it. Jibrael said, 'You have accepted what is natural (True Religion i.e. Islâm), and if you had taken the wine, your followers would have gone astray.' " (*Sahîh Al-Bukhâri, Hadîth* No. 607, Vol. 4)

أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ».

## CHAPTER 73. About Messiah عليه السلام son of Mary and *Masîh Ad-Dajjâl.*

## (٧٣) بَابٌ: فِي ذِكْرِ الْمَسِيحِ ابْنِ مَرْيَمَ وَالْمَسِيحِ الدَّجَّالِ

**107.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم mentioned the *Al-Masîh Ad-Dajjâl* in front of the people saying, "Allâh is not one-eyed while *Al-Masîh Ad-Dajjâl* is blind in the right eye and his eye looks like a bulging out grape." (*Sahîh Al-Bukhâri, Hadîth* 649, Vol. 4)

١٠٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ، رضي الله عنهما قَالَ: ذَكَرَ النَّبِيُّ ﷺ يَوْمًا بَيْنَ ظَهْرَيِ النَّاسِ الْمَسِيحَ الدَّجَّالَ، فَقَالَ: «إِنَّ اللهَ لَيْسَ بِأَعْوَرَ، أَلاَ إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ»

**108.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما , Allâh's Messenger صلى الله عليه وسلم said, "While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was lank and water was dripping from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked, 'Who is this?' They replied, This is Al-Messiah (Jesus) عليه السلام , son of Maryam (Mary).' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan in appearance. He was placing his hands on the shoulders of a person while performing *Tawâf* around the Ka'ba. I asked, 'Who is this?' They replied, '*Al-Masîh, Ad-*

١٠٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ رَسُولُ اللهِ ﷺ: «أَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا يُرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعَرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالُوا: هٰذَا الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلاً وَرَاءَهُ جَعْدًا قَطِطًا، أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَشْبَهِ مَنْ رَأَيْتُ بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ

*Dajjâl.'* " (*Sahîh Al-Bukhâri, Hadîth* No. 649, Vol. 4)

بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالُوا الْمَسِيحُ الدَّجَّالُ».

**109.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما that he heard Allâh's Messenger صلى الله عليه وسلم saying, "When the people of Quraish did not believe me (i.e. in the story of my *Al-Isra* — Night Journey), I stood up in *Al-Hijr* and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (*Sahîh Al-Bukhâri, Hadîth* No. 226, Vol. 5)

١٠٩ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَمَّا كَذَّبَتْنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلاَ اللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

**CHAPTER 74. About *Sidrat-ul-Muntaha* (The lote tree of the utmost boundary).**

**(٧٤) بَابُ: فِي ذِكْرِ سِدْرَةِ الْمُنْتَهَى**

**110.** Narrated Abû Ishâq Ash-Shaibani: I asked Zir bin Hubaish regarding the Statement of Allâh عز و جل: "And was at a distance of two bows length or (even) nearer. So did (Allâh) convey the inspiration to His slave [Muhammad صلى الله عليه وسلم through (Gabriel) عليه السلام]: (V.53:9-10) On that, Zir said, "Ibn Mas'ûd رضى الله عنه informed us that the Prophet صلى الله عليه وسلم had seen Jibrael having 600 wings." (*Sahîh Al-Bukhâri, Hadîth* No. 455, Vol. 4)

١١٠ - **حَدِيثُ** ابْنِ مَسْعُودٍ رضي الله عنه، عَنْ أَبِي إِسْحٰقَ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللهِ تَعَالَى - **﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى﴾** - قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ.

**CHAPTER 75.The meaning of Allâh's Statement: "And indeed he (Muhammad صلى الله عليه وسلم) saw him (Gabriel) at a second descent (i.e. another time). (V.53:13) Did the Prophet صلى الله عليه وسلم see his Lord on the night of *Al-Isrâ'*.**

**(٧٥) بَابُ: مَعْنَى قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾، وَهَلْ رَأَى النَّبِيُّ - ﷺ - رَبَّه لَيْلَةَ الإِسْرَاءِ**

**111.** Narrated Masrûq: I said to 'Âisha رضى الله عنها, "O Mother! Did Prophet Muhammad صلى الله عليه وسلم see his Lord?" 'Âisha said, "What you have said makes my hair stand on end!

١١١ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ رضي الله عنها يَا أُمَّتَاهْ: هَلْ رَأَى مُحَمَّدٌ ﷺ

Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammd صلى الله عليه وسلم saw his Lord, is a liar." Then 'Âisha recited the Verse: 'No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.' (V.6:103) 'It is not giving to any human being that Allâh should speak to him unless (it be) by Inspiration or from behind a veil.' (V.42:51) 'Âisha further said, "And whoever tells you that the Prophet صلى الله عليه وسلم knows what is going to happen tomorrow, is a liar." She then recited: 'No person knows what he will earn tomorrow.' (V.31:34) She added: "And whoever tells you that he صلى الله عليه وسلم concealed (some of Allâh's orders) is a liar." Then she recited: 'O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord.'(V.5:67) 'Âisha added, "But the Prophet صلى الله عليه وسلم saw Jibrael (Gabriel) in his true form twice." (*Sahîh Al-Bukhâri, Hadîth* No. 378, Vol. 6)

رَبَّهُ؟ فَقَالَتْ لَقَدْ قَفَّ شَعَرِي مِمَّا قُلْتَ، أَيْنَ أَنْتَ مِنْ ثَلاَثٍ مَنْ حَدَّثَكَهُنَّ فَقَدْ كَذَبَ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ - ﴿لاَ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾، ﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللهُ إِلاَّ وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ﴾ -؛ وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ - ﴿وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا﴾ -؛ وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ - ﴿يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ - الآيَةَ؛ وَلَكِنَّهُ رَأَى جِبْرِيلَ عَلَيْهِ السَّلاَمُ فِي صُورَتِهِ مَرَّتَيْنِ.

**112.** Narrated 'Âisha رضي الله عنها : Whoever claims that (Prophet) Muhammad صلى الله عليه وسلم saw his Lord, is committing a great fault, for he only saw Jibrael (Gabriel) عليه السلام in his genuine shape in which he was created, covering the whole horizon. (*Sahîh Al-Bukhâri, Hadîth* No. 457, Vol. 4)

١١٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها قَالَتْ مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ، وَلَكِنْ قَدْ رَأَى جِبْرِيلَ فِي صُورَتِهِ، وَخَلْقُهُ سَادٌّ مَا بَيْنَ الأُفُقِ.

## CHAPTER 78. Proof that the believers shall see their Lord سبحانه و تعالى in the Hereafter.

## (٧٨) بَابُ: إِثْبَاتِ رُؤْيَةِ الْمُؤْمِنِينَ فِي الآخِرَةِ رَبَّهُمْ سُبْحَانَهُ وَتَعَالَى

**113.** Narrated Abû Mûsa رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Two gardens of silver, their utensils

١١٣ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «جَنَّتَانِ

and whatever is in them, and two gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the *'Adn* Paradise from seeing their Lord except the curtain of Majesty over His Face." (*Sahîh Al-Bukhâri, Hadîth* No. 401, Vol. 6)

مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الْكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

## CHAPTER 79. Knowledge about the way in which the believers shall see (their Lord).

## (٧٩) بَابُ: مَعْرِفَةِ طَرِيقِ الرُّؤْيَةِ

**114.** Narrated Abû Huraira رضي الله عنه: The people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the moon on a full-moon night when there are no clouds?" They replied, "No, O Allâh's Messenger!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied, "No, O Allâh's Messenger!". He صلى الله عليه وسلم said, "You will see Allâh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allâh عزوجل will come to them and say, 'I am your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognized Him.' Then Allâh عزوجل will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allâh will call them, and *As-Sirât* (a slippery bridge on which there will be clamps and hooks like the thorns of *Sa'dân* — See *Hadîth* No. 115) will be

**١١٤ - حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا لاَ، يَا رَسُولَ اللهِ. قَالَ: «فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا لاَ يَا رَسُولَ اللهِ، قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتْبَعْهُ، فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيتَ وَتَبْقَى هٰذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللهُ فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ هٰذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللهُ فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ أَنْتَ رَبُّنَا، فَيَدْعُوهُمْ، وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأُمَّتِهِ، وَلاَ

laid across Hell and I (Muhammad صلى الله عليه وسلم) shall be the first amongst the Messengers to cross it with my followers. Nobody except the Messengers will then be able to speak and they will be saying, 'O Allâh! Save us, O Allâh! Save us.' There will be hooks like the thorns of *Sa'dân* in Hell. Have you seen the thorns of *Sa'dân*?" The people said, "Yes." He said, "These hooks will be like the thorns of *Sa'dân,* nobody except Allâh knows their size, and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allâh intends mercy on whomever He likes amongst the people of Hell. He عز وجل will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognising them from the traces of prostrations, for Allâh has forbidden the (Hell) Fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result, they will grow like the seeds growing on the bank of a flowing flood-water stream. Then, when Allâh had finished from the Judgement amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allâh! Turn my face from the Fire, as its wind has dried me and its steam has burnt me.' Allâh will ask

يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلاَّ الرُّسُلُ، وَكَلاَمُ الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ، وَفِي جَهَنَّمَ كَلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟» قَالُوا نَعَمْ، قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدانِ، غَيْرَ أَنَّهُ لاَ يَعْلَمُ قَدْرَ عِظَمِهَا إِلاَّ اللهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخَرْدَلُ ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ اللهُ رَحْمَةَ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ اللهُ الْمَلاَئِكَةَ أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللهَ، فَيُخْرِجُونَهُمْ، وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ، وَحَرَّمَ اللهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلاَّ أَثَرَ السُّجُودِ؛ فَيَخْرُجُونَ مِنَ النَّارِ قَدِ امْتَحَشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ؛ ثُمَّ يَفْرُغُ اللهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ، مُقْبِلاً بِوَجْهِهِ قِبَلَ النَّارِ، فَيَقُولُ يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، قَدْ قَشَبَنِي رِيحُهَا، وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَقُولُ هَلْ عَسَيْتَ إِنْ فُعِلَ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَ ذَلِكَ؟ فَيَقُولُ لاَ وَعِزَّتِكَ، فَيُعْطِي اللهَ

him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allâh تعالى) what he will of the pledges and the covenants. Allâh will then turn his face away from the Fire. When he will face Paradise, and will see its charms he will remain quiet as long as Allâh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allâh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allâh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what he will of the pledges and the covenants. Allâh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allâh will and then will say, 'O my Lord! Let me enter Paradise.' Allâh تعالى will say, 'May Allâh be Merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allâh تعالى will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allâh تعالى will say, 'Request more of such and such things.' Allâh will

مَا يَشَاءُ مِنْ عَهْدٍ وَمِيثَاقٍ؛ فَيَصْرِفُ اللهُ وَجْهَهُ عَنِ النَّارِ. فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ رَأَى بَهْجَتَهَا، سَكَتَ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، ثُمَّ قَالَ يَا رَبِّ قَدِّمْنِي عِنْدَ بَابِ الْجَنَّةِ، فَيَقُولُ اللهُ لَهُ، أَلَيْسَ قَدْ أَعْطَيْتَ الْعُهُودَ وَالْمَوَاثِيقَ أَنْ لاَ تَسْأَلَ غَيْرَ الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ يَا رَبِّ لاَ أَكُونَنَّ أَشْقَى خَلْقِكَ؛ فَيَقُولُ فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ لاَ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ لاَ وَعِزَّتِكَ لاَ أَسْأَلُ غَيْرَ ذَلِكَ؛ فَيُعْطِي رَبَّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا بَلَغَ بَابَهَا فَرَأَى زَهْرَتَهَا، وَمَا فِيهَا مِنَ النَّضْرَةِ وَالسُّرُورِ فَيَسْكُتُ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، فَيَقُولُ يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ، فَيَقُولُ اللهُ: وَيْحَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ! أَلَيْسَ قَدْ أَعْطَيْتَ الْعُهُودَ وَالْمَوَاثِيقَ أَنْ لاَ تَسْأَلَ غَيْرَ الَّذِي أُعْطِيتَ؟ فَيَقُولُ يَا رَبِّ لاَ تَجْعَلْنِي أَشْقَى خَلْقِكَ، فَيَضْحَكُ اللهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ فِي دُخُولِ الْجَنَّةِ، فَيَقُولُ تَمَنَّ، فَيَتَمَنَّى، حَتَّى إِذَا انْقَطَعَتْ أُمْنِيَّتُهُ، قَالَ اللهُ عَزَّ وَجَلَّ: مِنْ كَذَا وَكَذَا! أَقْبَلَ يُذَكِّرُهُ رَبُّهُ؛ حَتَّى إِذَا انْتَهَتْ بِهِ الأَمَانِيُّ قَالَ اللهُ تَعَالَى: لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ».

remind him and when all his desires and wishes have been fulfilled, Allâh تعالى will say, 'All this is granted to you and a similar amount besides.' " (*Sahîh Al-Bukhâri, Hadîth* No. 770, Vol. 1)

**115.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : We said, "O Allâh's Messenger صلى الله عليه وسلم! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "You will have no difficulty in seeing your Lord on that day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet صلى الله عليه وسلم then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshipper of every god (false deities) (will go) with their god, till there remain those who used to worship Allâh, from the righteous pious ones and the mischievous evil ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be shown to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Uzair (Ezra) عليه السلام, the son of Allâh.' It will be said to them, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them, 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you used to worship?' They will reply, 'We used to worship Messiah, the son of Allâh.' It

١١٥ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه. قَالَ قُلْنَا يَا رَسُولَ اللهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا؟» قُلْنَا لاَ. قَالَ: «فَإِنَّكُمْ لاَ تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ إِلاَّ كَمَا تُضَارُونَ فِي رُؤْيَتِهِمَا» ثُمَّ قَالَ: «يُنَادِي مُنَادٍ: لِيَذْهَبْ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ، فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ، حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغُبَّرَاتٌ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ، فَيُقَالُ لِلْيَهُودِ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا كُنَّا نَعْبُدُ عُزَيْرَ ابْنَ اللهِ، فَيُقَالُ كَذَبْتُمْ، لَمْ يَكُنْ للهِ صَاحِبَةٌ وَلاَ وَلَدٌ، فَمَا تُرِيدُونَ؟ قَالُوا نُرِيدُ أَنْ تَسْقِيَنَا، فَيُقَالُ اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ. ثُمَّ يُقَالُ لِلنَّصَارَى مَا كُنْتُمْ تَعْبُدُونَ؟ فَيَقُولُونَ كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللهِ، فَيُقَالُ كَذَبْتُمْ لَمْ يَكُنْ للهِ صَاحِبَةٌ وَلاَ وَلَدٌ، فَمَا تُرِيدُونَ؟ فَيَقُولُونَ نُرِيدُ

will be said, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)'. They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead), till there remain only those who used to worship Allâh (Alone), the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming: Let every nation follow what they used to worship, and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allâh will then uncover His Shin, whereupon, every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. One of such will try to prostrate but his back (bones) will become a single (vertebra) bone (like one piece of a wood and he will not be able to prostrate). Then the bridge will be brought and laid across Hell." We, (the companions of the Prophet صلى الله عليه وسلم) asked, "O Allâh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other, and

أَنْ تَسْقِيَنَا، فَيُقَالُ اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ. حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، فَيُقَالُ لَهُمْ مَا يَحْبِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقُولُونَ فَارَقْنَاهُمْ وَنَحْنُ أَحْوَجُ مِنَّا إِلَيْهِ الْيَوْمَ، وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي: لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ وَإِنَّمَا نَنْتَظِرُ رَبَّنَا؛ قَالَ فَيَأْتِيهِمُ الْجَبَّارُ، فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ؛ فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ أَنْتَ رَبُّنَا. فَلاَ يُكَلِّمُهُ إِلاَّ الأَنْبِيَاءُ، فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَه آيَةٌ تَعْرِفُونَهُ؟ فَيَقُولُونَ السَّاقُ؛ فَيَكْشِفُ عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ للهِ رِيَاءً وَسُمْعَةً؛ فَيَذْهَبُ كَيْمَا يَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا، ثُمَّ يُؤْتَى بِالْجِسْرِ فَيُجْعَلُ بَيْنَ ظَهْرَيْ جَهَنَّمَ» قُلْنَا يَا رَسُولَ اللهِ! وَمَا الْجِسْرُ؟ قَالَ «مَدْحَضَةٌ مَزِلَّةٌ عَلَيْهِ خَطَاطِيفُ وَكَلاَلِيبُ، وَحَسَكَةٌ مُفَلْطَحَةٌ لَهَا شَوْكَةٌ عُقَيْفَاءُ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا السَّعْدَانُ. الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالرِّيحِ، وَكَأَجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَنَاجٍ مُسَلَّمٌ، وَنَاجٍ مَخْدُوشٌ، وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا فَمَا أَنْتُمْ بِأَشَدَّ

has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dân*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)". The Prophet صلى الله عليه وسلم added, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to offer *Salât* (prayer) with us, observe *Saum* (fasting) with us, and also did good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) *Dinâr*.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allâh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one-half *Dinâr*'. They will take out whomever they will recognize and return, and then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a small ant).' And so they will take out all those whom they will recognize." Abû Sa'îd said: If you

لِي مُنَاشَدَةً فِي الْحَقِّ قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ لِلْجَبَّارِ. فَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا وَبَقِيَ إِخْوَانُهُمْ، يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا؛ فَيَقُولُ اللهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ، وَيُحَرِّمُ اللهُ صُوَرَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَبَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصَافِ سَاقَيْهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا ثُمَّ يَعُودُونَ. فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ؛ فَيُخْرِجُونَ مَنْ عَرَفُوا ثُمَّ يَعُودُونَ. فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ؛ فَيُخْرِجُونَ مَنْ عَرَفُوا».

قَالَ أَبُو سَعِيدٍ: فَإِنْ لَمْ تُصَدِّقُونِي فَاقْرَءُوا - **﴿إِنَّ اللهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا﴾** - «فَيَشْفَعُ النَّبِيُّونَ وَالْمَلاَئِكَةُ وَالْمُؤْمِنُونَ. فَيَقُولُ الْجَبَّارُ بَقِيَتْ شَفَاعَتِي، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَامًا قَدِ امْتُحِشُوا، فَيُلْقَوْنَ فِي نَهَرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ فِي حَافَتَيْهِ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ إِلَى

do not believe me then read the Verse: "Surely! Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done) He doubles it." (V.4:40) The Prophet صلى الله عليه وسلم added, "Then the Prophets, angels and the *Al-Mu'minûn* (true believers in Islâmic Monotheism) will intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My intercession.' He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of that Water of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' " (*Sahîh Al-Bukhâri, Hadîth* No. 532-B, Vol. 9)

جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أَبْيَضَ. فَيَخْرُجُونَ كَأَنَّهُمُ اللُّؤْلُؤُ، فَيُجْعَلُ فِي رِقَابِهِمِ الْخَوَاتِيمُ فَيَدْخُلُونَ الْجَنَّةَ، فَيَقُولُ أَهْلُ الْجَنَّةِ هٰؤُلاَءِ عُتَقَاءُ الرَّحْمٰنِ أَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ، وَلاَ خَيْرٍ قَدَّمُوهُ، فَيُقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ».

**CHAPTER 80. Proof of (the Prophet's) intercession and the taking out of the believers in Oneness of Allâh from the (Hell) Fire.**

**(٨٠) بَابُ: إِثْبَاتِ الشَّفَاعَةِ وَإِخْرَاجِ الْمُوَحِّدِينَ مِنَ النَّارِ**

**116.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When the people of Paradise will enter Paradise and the people of Hell will go

**١١٦ - حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ

to Hell, Allâh تعالى will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Hayâ'* or *Hayât* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?" (*Sahîh Al-Bukhâri, Hadîth* No. 21, Vol. 1)

أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ، فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا، فَيُلْقَوْنَ فِي نَهَرِ الْحَيَا أَوِ الْحَيَاةِ (شَكٌّ من أحد رجال السَّند) فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَأَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟».

## CHAPTER 81. The person who will be the last to come out of the (Hell) Fire.

## (٨١) بَاب: آخِرِ أَهْلِ النَّارِ خُرُوجًا

**117.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "I know the person who will be the last to come out of the (Hell) Fire and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allâh, will say to him, 'Go and enter Paradise'. He will go to it, but it will appear to him as if it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allâh will say, 'Go and enter Paradise'. He will go to it, but it will appear to him as if it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allâh will say, 'Go and enter Paradise and you will have what equals the world and ten times as much (or you will have as much as ten times the like of the world).' On that the man will say, 'Do you mock at me (or laugh at me) though You are the King?' " I saw Allâh's Messenger صلى الله عليه وسلم (while saying that) smiling till his premolar teeth were apparent. It is said that, that will be the lowest degree (rank) amongst the people of Paradise.

١١٧ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه. قَالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً. رَجُلٌ يَخْرُجُ مِنَ النَّارِ كَبْوًا فَيَقُولُ اللهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلأَى، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلأَى، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا، أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا، فَيَقُولُ تَسْخَرُ مِنِّي أَوْ تَضْحَكُ مِنِّي وَأَنْتَ الْمَلِكُ».

فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

(*Sahîh Al-Bukhâri, Hadîth* No. 575, Vol. 8)

وَكَانَ يُقَالُ: ذَلِكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

**CHAPTER 82. The lowest of the ranks amongst the people of Paradise.**

**(٨٢) بَابُ: أَدْنَى أَهْلِ الجَنَّةِ مَنْزِلَةً فِيهَا**

**118.** Narrated Anas bin Mâlik رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam عليه السلام and say, 'You are the one whom Allâh created with His Own Hands, and breathed in you the soul[1] (which he created for you) and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking,' and will remember his sin, and will say, 'Go to Nûh (Noah), the first Messenger sent by Allâh.' They will go to him and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Ibrâhîm (Abraham) whom Allâh took as a *Khalîl*[2]. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Mûsa (Moses) to whom Allâh spoke directly.' They will go to Mûsa عليه السلام and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to 'Iesa (Jesus).' They will go to him, and he

١١٨ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَجْمَعُ اللهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا! فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ الَّذِي خَلَقَكَ اللهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا عِنْدَ رَبِّنَا؛ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، وَيَقُولُ ائْتُوا نُوحًا، أَوَّلَ رَسُولٍ بَعَثَهُ اللهُ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا إِبْرَاهِيمَ الَّذِي اتَّخَذَهُ اللهُ خَلِيلاً، فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا مُوسَى الَّذِي كَلَّمَهُ اللهُ؛ فَيَأْتُونَه فَيَقُولُ لَسْتُ هُنَاكُمْ، فَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا عِيسَى، فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا ﷺ فَقَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَى رَبِّي، فَإِذَا

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[1] (H.118) *Rûh Allâh:* See glossary.

[2] (H.118) *Khalîl:* See glossary.

رَأَيْتُهُ وَقَعْتُ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللهُ، ثُمَّ يُقَالُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَقُلْ يُسمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِي؛ ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا، ثُمَّ أُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ؛ ثُمَّ أَعُودُ فَأَقَعُ سَاجِدًا مِثْلَهُ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ حَتَّى مَا يَبْقَى فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ».

will say, 'I am not fit for this undertaking, 'And will remember his sin and say, go to Muhammad (صلى الله عليه وسلم) as Allâh has forgiven his past and future sins.' They will come to me and I will ask my Lord's Permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allâh will, and then I will be addressed, 'Raise up your head (O Muhammad)! Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e. invocation) He will teach me, and then I will intercede, Allâh will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allâh) and fall in prostration, and will do the same for the third and fourth time till no one remains in the (Hell) Fire except those whom the Qur'ân has imprisoned therein." (*Sahîh Al-Bukhâri, Hadîth* No. 570, Vol. 8)

١١٩ - **حديث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ حَدَّثَنَا مُحَمَّدٌ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ فَيَقُولُ: لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمٰنِ؛ فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ: لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُوسَى

**119.** Narrated Anas رضي الله عنه: Prophet Muhammad صلى الله عليه وسلم said, "On the Day of Resurrection the people will surge like waves on one another, they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Ibrâhîm (Abraham) as he is the *Khalîl* (intimate friend) of the Most Beneficent.' They will go to Ibrâhîm عليه السلام and he will say, 'I am not fit for that, but you'd better go to Mûsa (Moses) as he is the one to whom Allâh spoke directly.' So they will go to

Mûsa عليه السلام and he will say, 'I am not fit for that, but you'd better go to 'Iesa as he is a soul[1] created by Allâh and His Word. ("Be!" — and he was); They will go to 'Iesâ (Jesus) عليه السلام and he will say, 'I am not fit for that, but you'd better go to Muhammad (صلى الله عليه وسلم).' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's Permission, and it will be granted, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad (صلى الله عليه وسلم), raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say. 'O Lord! My followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praise, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord! My followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of an atom (or a small ant) or a mustard seed.' I will go and do so and return to praise Him with the same praise, and fall down in prostration before Him. It

فَإِنَّهُ كَلِيمُ اللهِ؛ فَيَأْتُونَ مُوسَى فَيَقُولُ: لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللهِ وَكَلِمَتُهُ؛ فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ؛ فَيَأْتُونِي فَأَقُولُ: أَنَا لَهَا، فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ؛ فَأَقُولُ: يَا رَبِّ أُمَّتِي، أُمَّتِي!، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ، فَأَنْطَلِقُ فَأَفْعَلُ. ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا؛ فَيُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ؛ فَأَقُولُ: يَا رَبِّ أُمَّتِي، أُمَّتِي! فَيُقَالُ انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيمَانٍ؛ فَأَنْطَلِقُ فَأَفْعَلُ؛ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا؛ فَيُقَالُ يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ؛ فَأَقُولُ يَا رَبِّ أُمَّتِي، أُمَّتِي! فَيُقَالُ انْطَلِقْ فَأَخْرِجْ

[1] (H.119) *Rûh-Allah:* See glossary.

will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, O Lord! My followers! My followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so." The Prophet صلى الله عليه وسلم added, "I will then return for a fourth time and praise Him similarly and prostrate before Him, and it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercesson will be accepted.' I will say, 'O Lord, allow me to intercede for whoever said, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).' Then Allâh will say, 'By My Power, and My Majesty, and by My Magnificence, and by My Greatness, I will take out of Hell (Fire) whoever said: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).' " (*Sahîh Al-Bukhâri, Hadîth* No. 601. Vol. 9)

مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِثْقَالِ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ؛ فَأَنْطَلِقُ فَأَفْعَلُ.

ثُمَّ أَعُودُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا؛ فَيُقَالُ يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ؛ فَأَقُولُ يَا رَبِّ! ائْذَنْ لِي فِيمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ، فَيَقُولُ وَعِزَّتِي وَجَلاَلِي وَكِبْرِيَائِي وَعَظَمَتِي لأُخْرِجَنَّ مِنْهَا مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ».

**120.** Narrated Abû Huraira رضي الله عنه: Some (cooked) meat was brought to Allâh's Messenger صلى الله عليه وسلم and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allâh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice

١٢٠ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ؟ يُجْمَعُ النَّاسُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِي، وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ فَيَبْلُغُ

النَّاسَ مِنَ الغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ
وَلاَ يَحْتَمِلُونَ؛ فَيَقُولُ النَّاسُ أَلاَ تَرَوْنَ
مَا قَدْ بَلَغَكُمْ؟ أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ
لَكُمْ إِلَى رَبِّكُمْ؟ فَيقُولُ بَعْضُ النَّاسِ
لِبَعْضٍ، عَلَيْكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ
السَّلاَمُ؛ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ،
خَلَقَكَ اللهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ
رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ،
اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا
نَحْنُ فِيهِ؟ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا؟
فَيَقُولُ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ
غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ
بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ
فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي! اذْهَبُوا
إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ؛ فَيَأْتُونَ
نُوحًا فَيَقُولُونَ: يَا نُوحُ! إِنَّكَ أَنْتَ أَوَّلُ
الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ
اللهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ،
أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ
رَبِّي - عَزَّ وَجَلَّ - قَدْ غَضِبَ الْيَوْمَ
غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ
بَعْدَهُ مِثْلَهُ؛ وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ
دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي! نَفْسِي!
نَفْسِي! اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى
إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا

and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, 'Don't you see, to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say to some others, 'Go to Adam عليه السلام'. So they will go to Adam عليه السلام and say to him, 'You are the father of mankind; Allâh created you with His Own Hand, and breathed into you the soul[1] (which he created for you); and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nûh (Noah).' They will go to Nûh and say (to him), 'O Nûh! You are the first (of Allâh's Messengers) to the people of the earth, and Allâh has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my

[1] (H.120) *Rûh-Allah:* See glossary.

nation. Myself! Myself! Myself! Go to someone else; go to Ibrâhîm (Abraham).' They will go to Ibrâhîm عليه السلام and say, 'O Ibrahîm عليه السلام! You are Allâh's Messenger and His *Khalîl*[1] from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies [Abû Haiyyân (the subnarrator) mentioned them in the *Hadîth*]. Myself! Myself! Myself! Go to someone else, go to Mûsa (Moses).' The people will then go to Mûsa عليه السلام and say, 'O Mûsa عليه السلام! You are Allâh's Messenger and Allâh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?'Mûsa will say, 'My Lord has today become angry as He has never become before, nor will become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to 'Iesa (Jesus).' So they will go to 'Iesa عليه السلام and say, 'O 'Iesa! You are Allâh's Messenger and His Word ("Be"! — and he was) which He sent to Maryam (Mary), and a soul created by Him,[2] and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't

إِبْرَاهِيمُ! أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَه، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ؛ وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلاثَ كَذَبَاتٍ، نَفْسِي! نَفْسِي! نَفْسِي اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى. فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا مُوسَى! أَنْتَ رَسُولُ اللهِ فَضَّلَكَ اللهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي! نَفْسِي! نَفْسِي! اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى؛ فَيَأْتُونَ عِيسَى، فَيَقُولُونَ يَا عِيسَى! أَنْتَ رَسُولُ اللهِ ﷺ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ صَبِيًّا، اشْفَعْ لَنَا، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى، إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي! نَفْسِي!

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[1] (H.120) *Khalîl:* See glossary.

[2] (H.120) *Rûh Allah:* See glossary.

you see in what state we are?' 'Iesa will say, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. 'Iesa عليه السلام will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad (صلى الله عليه وسلم)! You are Allâh's Messenger and the last of the Prophets, and Allâh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don't you see in what state we are?' " The Prophet صلى الله عليه وسلم added, "Then I will go beneath Allâh's Throne and fall in prostration before my Lord. And then Allâh will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad! Raise your head. Ask and it will be granted. Intercede! It (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord!' It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through the a gate that is on the right side from the gates of Paradise; and they will share the other gates with the people.' " The Prophet صلى الله عليه وسلم further said, "By Him in Whose Hands my soul is, the distance between every two gate-posts of Paradise is like the distance between Makka and Himyar or between Makka and Busra (in Shâm)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 236, Vol. 6)

نَفْسِي! اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ؛ فَيَأْتُونَ مُحَمَّدًا ﷺ، فَيَقُولُونَ: يَا مُحَمَّدُ! أَنْتَ رَسُولُ اللهِ وَخَاتَمُ الأَنْبِيَاءِ، وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟

«فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِدًا لِرَبِّي - عَزَّ وَجَلَّ - ثُمَّ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ؛ فَأَرْفَعُ رَأْسِي، فَأَقُولُ: أُمَّتِي يَا رَبِّ! أُمَّتِي يَا رَبِّ! فَيُقَالُ: يَا مُحَمَّدُ! أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذٰلِكَ مِنَ الأَبْوَابِ»، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحِمْيَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى».

**CHAPTER 84. The Prophet's keeping his (special) invocation (request) which will be the intercession for his followers.**

**(٨٤) بَابُ: اخْتِبَاءِ النَّبِيِّ - ﷺ - دَعْـوَةَ الشَّفَاعَـةِ لأُمَّتِهِ**

**121.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "For every Prophet there is one (special) invocation which is definitely fulfilled by Allâh, and I wish, if Allâh will, to keep my (special) invocation as to be the intercession for my followers on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* 566, Vol. 9)

١٢١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه. قَالَ: قَالَ رَسُولُ اللهِ - ﷺ -: «لِكُلِّ نَبِيٍّ دَعْوَةٌ، فَأُرِيدُ، إِنْ شَاءَ اللهُ، أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

**122.** Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "For every Prophet there is one (special) invocation that surely will be responded by Allâh," or said, "For every Prophet there was an invocation with which he appealed to Allâh, and his invocation was responded by Allâh (in his life-time), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 317-B, Vol. 8)

١٢٢ - **حَدِيثُ** أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ - ﷺ - قَالَ: «كُلُّ نَبِيٍّ سَأَلَ سُؤَالاً» أَوْ قَالَ «لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فَاسْتُجِيبَتْ، فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

**CHAPTER 87. The Statement of Allâh تعالى : "And warn your tribe (O Muhammad صلى الله عليه وسلم ) of near kindred." (V.26:214)**

**(٨٧) بَابُ: فِي قَوْلِهِ - تَعَالَى -: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾**

**123.** Narrated Abû Huraira رضي الله عنه : When Allâh revealed the Verse: "And warn your tribe (O Muhammad صلى الله عليه وسلم ) of near kindred," (V.26:214), Allâh's Messenger صلى الله عليه وسلم got up and said, "O Quraish people (or said similar words)! Buy (i.e. save)

١٢٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَامَ رَسُولُ اللهِ ﷺ حِينَ أَنْزَلَ اللهُ عَزَّ وَجَلَّ - ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ -، قَالَ: «يَا مَعْشَرَ

yourselves (from the Hell-fire) as I cannot save you from Allâh's punishment; O Banî 'Abd Manâf! I cannot save you from Allâh's punishment; O Abbâs bin 'Abdul Muttalib! I cannot save you from Allâh's punishment; O Safiyya, the aunt of Allâh's Messenger! I cannot save you from Allâh's punishment; O Fâtima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allâh's punishment[1]." (*Sahîh Al-Bukhâri, Hadîth* No. 16, Vol. 4)

قُرَيْشٍ!» أَوْ كَلِمَةً نَحْوَهَا «اشْتَرُوا أَنْفُسَكُمْ، لاَ أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا. يَا بَنِي عَبْدِ مَنَافٍ! لاَ أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا. يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ! لاَ أُغْنِي عَنْكَ مِنَ اللهِ شَيْئًا. وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ! لاَ أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا. وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ ﷺ، سَلِينِي مَا شِئْتِ مِنْ مَالِي، لاَ أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا».

**124.** Narrated Ibn 'Abbâs رضى الله عنهما: When the Verse: "And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred, was releaved (and your sincere selected group from among them)... (V.26:214) was revealed, Allâh's Messenger صلى الله عليه وسلم went out, and when he had ascended As-Safa mountian, he shouted, "O *Sabâhâh*[2]!" The people said, "Who is that?" Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abû Lahab said, "May you perish! You gathered us only for

١٢٤ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: لَمَّا نَزَلَتْ - ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ - وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ ﷺ حَتَّى صَعِدَ الصَّفَا فَهَتَفَ: «يَا صَبَاحَاهْ!» فَقَالُوا مَنْ هٰذَا؟ فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً تَخْرُجُ مِنْ سَفْحِ هٰذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟» قَالُوا مَا جَرَّبْنَا عَلَيْكَ كَذِبًا، قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»، قَالَ أَبُو لَهَبٍ: تَبًّا لَكَ! مَا جَمَعْتَنَا إِلاَّ لِهٰذَا؟ ثُمَّ قَامَ. فَنَزَلَتْ - ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ -.

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[1] (H.123) Every person should try to protect himself from Allah's punishment by doing good deeds and by showing obedience to Allâh and Allâh's Messenger's صلى الله عليه وسلم orders. Nobody can do him any good in this respect no matter how close a relative he may be.

[2] (H.124) O *Sabâhâh*!: This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

this reason?" Then Abû Lahab went away. So the *Sûrat Al-Lahab*: 'Perish the two hands of Abû Lahab!' was revealed. (V.111:1). (*Sahîh Al-Bukhâri, Hadîth* No. 495, Vol. 6)

**CHAPTER 88. Intercession of Allâh's Messenger صلى الله عليه وسلم for Abû Tâlib and some remission for him because of this.**

**(٨٨) بَابُ: شَفَاعَةِ النَّبِيِّ ﷺ لِأَبِي طَالِبٍ وَالتَّخْفِيفِ عَنْهُ بِسَبَبِهِ**

**125.** Narrated Al-'Abbâs bin 'Abdul Muttalib رضي الله عنه that he said to the Prophet صلى الله عليه وسلم : You have not been of any avail to your uncle (Abû Tâlib), (though) by Allâh, he used to protect you and used to become angry on your behalf. The Prophet صلى الله عليه وسلم said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire." (*Sahîh Al-Bukhâri, Hadîth* No. 222, Vol. 5)

١٢٥ - **حَدِيثُ** الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضي الله عنه. قَالَ لِلنَّبِيِّ ﷺ: مَا أَغْنَيْتَ عَنْ عَمِّكَ فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ. قَالَ: «هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ وَلَوْلاَ أَنَا لَكَانَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ».

**126.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه that he heard the Prophet صلى الله عليه وسلم when somebody mentioned his uncle (i.e. Abû Tâlib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles with which his brains will boil." (*Sahîh Al-Bukhâri, Hadîth* No. 224, Vol. 5)

١٢٦ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَذُكِرَ عِنْدَهُ عَمُّهُ، فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبَيْهِ يَغْلِي مِنْهُ دِمَاغُهُ».

**CHAPTER 89. The person who will have the least punishment from amongst the people of the (Hell) Fire.**

**(٨٩) بَابُ: أَهْوَنِ أَهْلِ النَّارِ عَذَابًا**

**127.** Narrated An-Nu'mân bin Bashir رضي الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "The person who will have the least punishment from among the people of (Hell) Fire on the Day of Resurrection, will be a man under

١٢٧ - **حَدِيثُ** النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنهما قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ

whose arch of the feet a smouldering ember will be placed so that his brain will boil from it." (*Sahîh Al-Bukhâri, Hadîth* No. 566, Vol. 8)

جَمْرَةٌ يَغْلِي مِنْهَا دِمَاغه».

**CHAPTER 91. To have friendship with the believers of Islâmic Monotheism and to sever the relations with all the others and to be free from all obligations from them.**

**(٩١) بَاب: مُوَالَاةِ الْمُؤْمِنِيْنَ وَمُقَاطَعَةِ غَيْرِهِمْ وَالْبَرَاءَةِ مِنْهُمْ**

**128.** Narrated 'Amr bin Al-'Âs رضي الله عنهما : I heard the Prophet صلى الله عليه وسلم saying openly not secretly, "The family of Abû so-and-so (i.e. Tâlib) are not among my *Auliya* (supporters and helpers). No doubt my *Walî* (protector, guardian etc.) is Allâh and the righteous believers (of Islâmic Monotheism). But they (that family) have kinship (*Rahm*) with me and I will be good[1] and dutiful to them." (*Sahîh Al-Bukhâri, Hadîth* No. 19, Vol. 8)

١٢٨ - **حَدِيث** عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ جِهَارًا غَيْرَ سِرٍّ يَقُولُ: «إِنَّ آلَ أَبِي فُلَانٍ لَيْسُوا بِأَوْلِيَائِي، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ، وَلٰكِنْ لَهُمْ رَحِمٌ أَبُلُّهَا بِبَلَالِهَا» يَعْنِي أَصِلُهَا بِصِلَتِهَا.

**CHAPTER 92. Proof that a group from the Muslims will enter Paradise without (being asked about their) accounts and without any punishment.**

**(٩٢) بَاب: الدَّلِيْلِ عَلَى دُخُولِ طَوَائِفَ مِنَ الْمُسْلِمِيْنَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَّلَا عَذَابٍ**

**129.** Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "From my followers there will enter Paradise [without (being asked about their) accounts] a crowd, seventy thousand in number whose faces will glitter as the moon does on a full-moon night." On hearing that, 'Ukâsha bin Mihsan Al-Asadî got up, lifting his covering sheet, and said, "O Allâh's

١٢٩ - **حَدِيث** أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَّاشَةُ بْنُ

[1] (H.128) Means (a) to visit them (b) to help them financially (c) to speak good words with them, etc.

Messenger, invoke Allâh that he may make me one of them." The Prophet صلى الله عليه وسلم said, "O Allâh, make him one of them." Another man from the *Ansâr* got up and said, "O Allâh's Messenger! Invoke Allâh to make me one of them." The Prophet صلى الله عليه وسلم said (to him), " 'Ukâsha has preceded you." (*Sahîh Al-Bukhâri, Hadîth* No. 550, Vol. 8)

مِحْصَنٍ الأَسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيْهِ، فَقَالَ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ».

ثُمَّ قَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبَقَكَ عُكَّاشَةُ».

**130.** Narrated Sahl bin Sa'd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise (Abû Hazim, the subnarrator, is not sure as to which of the two numbers is correct). And they will be holding on to one another, and the first of them will not enter till the last of them has entered[1] and their faces will be (bright) like the moon on a full-moon night." (*Sahîh Al-Bukhâri, Hadîth* No. 560, Vol. 8)

١٣٠ - **حديث** سَهْلِ بْنِ سَعْدٍ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُمِائَةِ أَلْفٍ» (لاَ يَدْرِي الرَّاوِي أَيُّهُمَا قَالَ) «مُتَمَاسِكُونَ آخِذٌ بَعْضُهُمْ بَعْضًا، لاَ يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

**131.** Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم once came out to us and said, "Nations were displayed before me. A Prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said

١٣١ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا فَقَالَ «عُرِضَتْ عَلَيَّ الأُمَمُ فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ، وَالنَّبِيُّ مَعَهُ الرَّجُلاَنِ، وَالنَّبِيُّ مَعَهُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ، فَرَجَوْتُ أَنْ تَكُونَ أُمَّتِي،

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[1] (H.130) They will enter together in one row, walking side by side.

to me, 'This is Mûsa (Moses) and his followers.' Then it was said to me, 'Look'! I looked and saw a big gathering with a large number of people covering the horizon. It was said, 'Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, 'These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts.' " Then the people dispersed and the Prophet صلى الله عليه وسلم did not tell who those 70,000 were. So the companions of the Prophet صلى الله عليه وسلم started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allâh and His Messenger صلى الله عليه وسلم. We think however, that these (70,000) are our offspring." That talk reached the Prophet صلى الله عليه وسلم who said, "These (70,000) are the people who do not draw an evil omen from (birds etc.) and do not get treated by branding themselves and do not treat with *Ruqya*, but put their trust (only) in their Lord." Then 'Ukâsha bin Muhsin got up and said, "O Allâh's Messenger! Am I one of those (70,000)?" The Prophet صلى الله عليه وسلم said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet صلى الله عليه وسلم said, "Ukâsha has preceded you." (*Sahîh Al-Bukhâri, Hadîth* No. 648, Vol. 7)

فَقِيلَ هٰذَا مُوسٰى وَقَوْمُهُ؛ ثُمَّ قِيلَ لِي انْظُرْ، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ، فَقِيلَ لِي انْظُرْ هٰكَذَا وَهٰكَذَا، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ، فَقِيلَ هٰؤُلاَءِ أُمَّتُكَ، وَمَعَ هٰؤُلاَءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ» فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ؛ فَتَذَاكَرَ أَصْحَابُ النَّبِيِّ ﷺ، فَقَالُوا: أَمَّا نَحْنُ فَوُلِدْنَا فِي الشِّرْكِ، وَلٰكِنَّا آمَنَّا بِاللهِ وَرَسُولِهِ، وَلٰكِنَّ هٰؤُلاَءِ هُمْ أَبْنَاؤُنَا. فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: «هُمُ الَّذِينَ لاَ يَتَطَيَّرُونَ وَلاَ يَسْتَرْقُونَ وَلاَ يَكْتَوُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ، فَقَالَ أَمِنْهُمْ أَنَا يَا رَسُولَ اللهِ! قَالَ: «نَعَمْ» فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا؟ فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

**132.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه: While we were in the company of the Prophet صلى الله عليه وسلم in a tent, he

١٣٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه. قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ

said, "Would it please you to be one-fourth of the people of Paradise?" We said, "Yes." He said, "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one-half of the people of Paradise, for none will enter Paradise except a person who is a Muslim (believer in Islâmic Monotheism), and you people, in comparison to the people who associate others in worship with Allâh, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox." (*Sahîh Al-Bukhâri, Hadîth* No. 535, Vol. 8)

فِي قُبَّةٍ، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ»؟ قُلْنَا: نَعَمْ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذٰلِكَ أَنَّ الْجَنَّةَ لاَ يَدْخُلُها إِلاَّ نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلاَّ كَالشَّعَرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ، أَوْ كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ».

## CHAPTER 94. The Saying of Allâh to Adam عليه السلام : "Bring out the *Ba'tha* (group of the people) of the Fire (Hell), out of every thousand take out nine hundred and ninety-nine (persons)."

## (٩٤) بَابُ: قَوْلِهِ «يَقُولُ اللهُ لآدَمَ: أَخْرِجْ بَعْثَ النَّارِ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ»

**133.** Narrated Abû Sa'îd رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh will say, 'O Adam!' Adam will reply, *'Labbaik* and *Sa'daik* (I respond to Your Call, I am obedient to Your Orders), *wal khair fi Yadaik* (and all the good is in Your Hand)!' Then Allâh will say (to Adam), 'Bring out the *Ba'tha* (group of the people) of the Fire,' Adam عليه السلام will say, 'What (how many) are the *Ba'tha* people of the Fire?' Allâh will say,

١٣٣ - **حَدِيثُ** أَبِي سَعِيدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ: يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ! قَالَ: يَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ، تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ،

'Out of every thousand (take out) nine hundred and ninety-nine (persons).' At that time a child will become hoary-headed, and every pregnant female will drop her load (have an abortion) and you shall see mankind as in a drunken state, yet they will not be drunken but severe will be the torment of Allâh." That news distressed the companions of the Prophet صلى الله عليه وسلم too much, and they said, "O Allâh's Messenger صلى الله عليه وسلم ! Who amongst us will be that man (the lucky one out of one thousand who will be saved from the Fire)?" He said, "Have the good news, that one thousand will be from Gog and Magog, and the one (to be saved will be) from you." The Prophet صلى الله عليه وسلم added, "By Him in Whose Hand my soul is, I hope that you (Muslims — true believers of Islâmic Monotheism) will be one-third of the people of Paradise." On that, we glorified and praised Allâh and said, "*Allâhu Akbar.*" The Prophet صلى الله عليه وسلم then said, "By Him in Whose Hand my soul is, I hope that you will be one-half of the people of Paradise, as your (Muslims) example in comparison to the other people (non-Muslims) are like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey." (*Sahîh Al-Bukhâri, Hadîth* No. 537, Vol. 8)

[وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَٰكِنَّ عَذَابَ اللهِ شَدِيدٌ»] فَاشْتَدَّ ذٰلِكَ عَلَيْهِمْ، فَقَالُوا يَا رَسُولَ اللهِ! أَيُّنَا ذٰلِكَ الرَّجُلُ؟ قَالَ: «أَبْشِرُوا فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا وَمِنْكُمْ رَجُلٌ»، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي فِي يَدِهِ إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»، قَالَ: فَحَمِدْنَا اللهَ وَكَبَّرْنَا، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي فِي يَدِهِ إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، إِنَّ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعَرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوِ الرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

## 2. THE BOOK OF *AT-TAHÂRA* (PURIFICATION)

## ٢ - كِتَابُ الطَّهَارَةِ

**CHAPTER 2. Purification is compulsory for *Salât* (prayers) (i.e. purify the small *Hadath* by ablution and big *Hadath* by taking a bath).**

**(٢) بَابُ: وُجُوبِ الطَّهَارَةِ لِلصَّلَاةِ**

**134.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh does not accept *Salât* (prayer) of anyone of you if he does (small) *Hadath* (passes wind etc.) till he performs the ablution (anew)." (*Sahîh Al-Bukhâri, Hadîth* No. 86, Vol. 9)

١٣٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَقْبَلُ اللهُ صَلاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

**CHAPTER 3. Way of performing *Wadû* (ablution) and its perfection.**

**(٣) بَابُ: صِفَةِ الْوُضُوءِ وَكَمَالِهِ**

**135.** Narrated Humrân, the slave of 'Uthmân رضى الله عنه: I saw 'Uthmân bin 'Affân رضى الله عنه asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container (took water from it) and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allâh's Messenger صلى الله عليه وسلم said, 'If anyone performs ablution like that of mine and offers a two-*Rak'a Salât* (prayer) during which he does not think of anything else, then his past sins will be forgiven.' " (*Sahîh Al-Bukhâri, Hadîth* No. 161, Vol. 1)

١٣٥ - **حَدِيثُ** عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه. دَعَا بِإِنَاءٍ فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلاَثَ مِرَارٍ فَغَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الإِنَاءِ، فَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاَثَ مِرَارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثَ مِرَارٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

**CHAPTER 7. Ablution of the Prophet** صلى الله عليه وسلم.

**(٧) بَابُ: فِي وُضُوءِ النَّبِيِّ ﷺ**

**136.** Narrated 'Amr رضى الله عنه: (My father saw 'Amr bin Abî Hasan رضى الله عنه

١٣٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ زَيْدٍ رضي

asking 'Abdullâh bin Zaid رضى الله عنه about the ablution of the Prophet (صلى الله عليه وسلم) 'Abdullâh bin Zaid رضى الله عنه asked for earthen-ware pot containing water and performed ablution like that of the Prophet صلى الله عليه وسلم in front of them. He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and (taking out water) rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows thrice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles. (*Sahîh Al-Bukhâri, Hadîth* No. 186, Vol. 1)

الله عنه. سُئِلَ عَنْ وُضُوءِ النَّبِيِّ ﷺ، فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وُضُوءَ النَّبِيِّ ﷺ، فَأَكْفَأَ عَلَى يَدِهِ مِنَ التَّوْرِ، فَغَسَلَ يَدَيْهِ ثَلاَثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضْمَضَ وَاسْتَنْشَقَ، وَاسْتَنْثَرَ بِثَلاَثِ غُرَفَاتٍ، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ وَجْهَهُ ثَلاَثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ.

## CHAPTER 8. The cleaning of nose (by putting water with odd numbers in it and then blowing it out) (during performing the ablution) and the cleaning of private parts with odd number of stones.

## (٨) بَابُ: ٱلْإِيتَارِ فِي ٱلِاسْتِنْثَارِ وَالِاسْتِجْمَارِ

**137.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones." (*Sahîh Al-Bukhâri, Hadîth* No. 162, Vol. 1)

١٣٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

**138.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing

١٣٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلاَثًا

it out thrice, because Satan has stayed in the upper part of his nose all the night."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 516, Vol. 4)

فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ».

**CHAPTER 9. It is obligatory to wash both feet (upto the ankles) perfectly (while performing ablution).**

**(٩) بَابُ: وُجُوبِ غَسْلِ الرِّجْلَيْنِ بِكَمَالِهِمَا**

**139.** Narrated 'Abdullâh bin 'Amr رضي الله عنهما : Once the Prophet صلى الله عليه وسلم remained behind us in a journey. He joined us while we were performing ablution for *Salât* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet صلى الله عليه وسلم addressed us in a loud voice and said twice or thrice: "Save your heels from the Fire." (*Sahîh Al-Bukhâri, Hadîth* No. 57, Vol. 1)

١٣٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما. قَالَ تَخَلَّفَ عَنَّا النَّبِيُّ ﷺ فِي سَفْرَةٍ سَافَرْنَاهَا فَأَدْرَكَنَا، وَقَدْ أَرْهَقَتْنَا الصَّلاَةُ، وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلاَثًا.

**140.** Narrated (Muhammad bin Ziyâd رضي الله عنه : I heard) Abû Hûraira رضي الله عنه saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly, for Abûl-Qâsim (the Prophet صلى الله عليه وسلم) said, 'Save your heels from the (Hell) Fire.' " (*Sahîh Al-Bukhâri, Hadîth* No. 166, Vol. 1)

١٤٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه. كَانَ يَمُرُّ وَالنَّاسُ يَتَوَضَّؤُونَ مِنَ الْمِطْهَرَةِ؛ فَقَالَ: أَسْبِغُوا الْوُضُوءَ، فَإِنَّ أَبَا الْقَاسِمِ ﷺ قَالَ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

**CHAPTER 12. It is preferable to increase the area of radiance and wash perfectly the body parts during ablution.**

**(١٢) بَابُ: اسْتِحْبَابِ إِطَالَةِ الْغُرَّةِ وَالتَّحْجِيلِ فِي الْوُضُوءِ**

**141.** Narrated Nu'am Al-Mujmir رضي الله عنه : Once I went up the roof of the mosque, (along with) Abû Huraira رضي الله عنه. (He performed ablution and) said,

١٤١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا

[1] (H.138) We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing except what Allâh tells us through His Messenger صلى الله عليه وسلم.

مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

"I heard the Prophet صلى الله عليه وسلم saying, 'On the Day of Resurrection, my followers will be call *Al-Ghurr-ul-Muhajjalûn* from the traces of ablution, and whoever can increase the area of his radiance[1] should do so (i.e. by performing ablution in the most perfect manner).' " (*Sahîh Al-Bukhâri, Hadîth* No. 138, Vol. 1)

## (١٥) بَابُ: السِّوَاكِ

## CHAPTER 15. *As-Siwâk* (a small branch of a root of *Arak* tree used as a tooth brush).

١٤٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي - أَوْ عَلَى النَّاسِ - لأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ».

**142.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with *Siwâk* for every *Salât* (prayer)." (*Sahîh Al-Bukhâri, Hadîth* No. 12, Vol. 2)

١٤٣ - حَدِيثُ أَبِي مُوسَى رضي الله عنه. قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَوَجَدْتُهُ يَسْتَنُّ بِسِوَاكٍ بِيَدِهِ، يَقُولُ: «أُعْ أُعْ» وَالسِّوَاكُ فِي فِيهِ كَأَنَّهُ يَتَهَوَّعُ.

**143.** Narrated Abû Mûsa رضي الله عنه: I came to the Prophet صلى الله عليه وسلم and saw him carrying a *Siwâk* in his hand and cleaning his teeth, saying, "U' U'," as if he was retching while the *Siwâk* was in his mouth." (*Sahîh Al-Bukhâri, Hadîth* No. 245, Vol. 1)

١٤٤ - حَدِيثُ حُذَيْفَةَ رضي الله عنه. قَالَ كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

**144.** Narrated Hudhaifa رضي الله عنه: Whenever the Prophet صلى الله عليه وسلم got up at night, he used to clean his mouth with *Siwâk*." (*Sahîh Al-Bukhâri, Hadîth* No. 246-A, Vol. 1)

## (١٦) بَابُ: خِصَالِ الْفِطْرَةِ

## CHAPTER 16. Characteristics of *Fitra.*[2]

١٤٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله

**145.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said,

[1] (H.141) The Prophet صلى الله عليه وسلم did not increase the area that what is washed of the body-parts while doing the ablution as Allâh ordered to be washed, in the Qur'ân.

[2] (Ch.16) *Fitra* to the majority of Muslim scholars, means Allah's Islâmic Monotheism. Religion of pure Islâmic Monotheism (i.e. worshipping none but Allâh). *Fitr* as a verb also means "to create". (See the Qur'ân V.30:30).

"Five practices are characteristic of the *Fitra:* circumcision, shaving the pubic region, depilating the hair of armpits, clipping the nails and cutting the moustaches short." (*Sahîh Al-Bukhâri, Hadîth* No. 777, Vol. 7)

عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْفِطْرَةُ خَمْسٌ أَوْ خَمْسٌ مِّنَ الْفِطْرَةِ: الْخِتَانُ، وَالاسْتِحْدَادُ، وَنَتْفُ الإِبْطِ، وتَقْلِيمُ الأَظْفَارِ، وَقَصُّ الشَّارِبِ».

**146.** Narrated Nâfi' رضي الله عنه : Ibn 'Umar رضي الله عنهما said, "The Prophet صلى الله عليه وسلم said, 'Do the opposite of what *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم ) do. Grow abundantly the beards and cut the moustaches short.' " (*Sahîh Al-Bukhâri, Hadîth* No. 780, Vol. 7)

١٤٦ - **حديث** ابْنِ عُمَرَ رضي الله عنهما عَنِ النَّبِيِّ ﷺ، قَالَ: «خَالِفُوا الْمُشْرِكِينَ، وَفِّرُوا اللِّحَى وَأَحْفُوا الشَّوَارِبَ».

**147.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Cut the moustaches short and leave the beard (as it is)." (*Sahîh Al-Bukhâri, Hadîth* No. 781, Vol. 7)

١٤٧ - **حديث** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «انْهَكُوا الشَّوَارِبَ وَاعْفُوا اللِّحَى».

## CHAPTER 17. *Al-Istatâba*: To take care (not to face or give back to Ka'ba, while answering the call of nature in an open space).

## (١٧) باب: الاستطابة

**148.** Narrated Abû Ayyûb Al-Ansârî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "While defecating, neither face nor turn your back to the *Qiblah,* but face either east or west." Abû Ayyûb رضي الله عنه added, "When we arrived in Shâm we came across some lavatories facing the *Qiblah*; therefore we turned ourselves while using them and asked for Allâh's forgiveness."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 388, Vol. 1)

١٤٨ - **حديث** أَبِي أَيُّوبَ الأَنْصَارِيِّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلاَ تَسْتَدْبِرُوهَا، وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّأْمَ فَوَجَدْنَا مَرَاحِيضَ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَنَنْحَرِفُ وَنَسْتَغْفِرُ اللهَ تَعَالَى.

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[1] (H.148) It is only the opinion of Abû Ayyub Al-Ansarî رضي الله عنه but if there is screen (built lavatory) and not an open space then there is no harm in facing or giving back to the *Qiblah* (*Fath Al-Bâri*, page 258, Vol. 1).

**149.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : People say, "Whenever you sit for answering the call of nature, you should not face the *Qiblah* or Bait-ul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Allâh's Messenger صلى الله عليه وسلم answering the call of nature while sitting on two bricks facing Bait-ul Maqdis. (But there was a screen covering him. — *Fath Al-Bâri*, Vol. 1, page 258." (*Sahîh Al-Bukhâri, Hadîth* No. 147, Vol. 1) [See the footnote of H.148]

١٤٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّهُ كَانَ يَقُولُ: إِنَّ نَاسًا يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلاَ تَسْتَقْبِلِ الْقِبْلَةَ وَلاَ بَيْتَ الْمَقْدِسِ، فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ لَقَدِ ارْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتٍ لَّنَا، فَرَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى لَبِنَتَيْنِ مُسْتَقْبِلاً بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ.

**150.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : I went up to the roof of Hafsa's رضي الله عنها house for some job and I saw Allâh's Messenger صلى الله عليه وسلم answering the call of nature facing Shâm (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the *Qiblah*. (*Sahîh Al-Bukhâri, Hadîth* No. 150, Vol. 1)

١٥٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ ارْتَقَيْتُ فَوْقَ ظَهْرِ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِي فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّأْمِ.

## CHAPTER 18. It is forbidden to clean the private parts with the right hand.

## (١٨) بَابُ: النَّهْيِ عَنِ ٱلاسْتِنْجَاءِ بِالْيَمِينِ

**151.** Narrated Abû Qatâda رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis with his right hand nor clean his private parts with his right hand." (*Sahîh Al-Bukhâri, Hadîth* No. 155, Vol. 1)

١٥١ - **حَدِيثُ** أَبِي قَتَادَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِي الْإِنَاءِ، وَإِذَا أَتَى الْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَلاَ يَتَمَسَّحْ بِيَمِينِهِ».

## CHAPTER 19. One should start from the right side of the body while purifying oneself (i.e. performing

## (١٩) بَابُ: التَّيَمُّنِ فِي الطُّهُورِ وَغَيْرِهِ

**ablution, taking bath, etc) or doing any other thing.**

**152.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else. (*Sahîh Al-Bukhâri, Hadîth* No. 169, Vol. 1)

١٥٢ - **حَدِيث** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ.

## CHAPTER 21. The cleaning of the private parts with water after answering the call of nature.

## (٢١) بَابُ: ٱلْاسْتِنْجَاءِ بِالْمَاءِ مِنَ التَّبَرُّزِ

**153.** Narrated Anas (bin Mâlik) رضى الله عنه :Whenever Allâh's Messenger صلى الله عليه وسلم went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an *Anaza* (spear-headed stick). (*Sahîh Al-Bukhâri, Hadîth* No. 154, Vol. 1)

١٥٣ - **حَدِيث** أَنَسٍ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَدْخُلُ الْخَلاَءَ فَأَحْمِلُ أَنَا وَغُلاَمٌ إِدَاوَةً مِنْ مَاءٍ وَعَنَزَةً؛ يَسْتَنْجِي بِالْمَاءِ.

**154.** Narrated Anas bin Mâlik رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم went to answer the call of nature, I used to bring water with which he used to wash his private parts. (*Sahîh Al-Bukhâri, Hadîth* No. 216, Vol. 1)

١٥٤ - **حَدِيث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَبَرَّزَ لِحَاجَتِهِ أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ.

## CHAPTER 22. To pass wet hands over the *Khuff* (leather socks).

## (٢٢) بَابُ: الْمَسْحِ عَلَى الْخُفَّيْنِ

**155.** Narrated Ibrâhîm: Hammâm bin Al-Hârith said, "I saw Jarîr bin 'Abdullâh رضى الله عنهما passing urine and then he performed ablution and passed his (wet) hands over his *Khuff*, stood up and offered *Salât* (prayer). He was asked about it. He replied that he had seen the Prophet صلى الله عليه وسلم doing the same." (*Sahîh Al-Bukhâri, Hadîth* No. 384, Vol. 1)

١٥٥ - **حَدِيث** جَرِيرِ بْنِ عَبْدِ اللهِ رضي الله عنهما بَالَ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هٰذَا.

**156.** Narrated Hudhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم and I walked till we reached the dumps of some people. He

١٥٦ - **حَدِيث** حُذَيْفَةَ رضي الله عنه، قَالَ: رَأَيْتُنِي أَنَا وَالنَّبِيَّ ﷺ نَتَمَاشَى،

stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned (me to come). So I approached him and stood near his back till he finished. (*Sahîh Al-Bukhâri, Hadîth* No. 225, Vol. 1)

فَأَتَى سُبَاطَةَ قَوْمٍ خَلْفَ حَائِطٍ. فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ، فَبَالَ، فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُهُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

**157.** Narrated Al-Mughîra bin Shu'ba رضي الله عنه :Once Allâh's Messenger صلى الله عليه وسلم went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his *Khuff*. (*Sahîh Al-Bukhâri, Hadîth* No. 202, Vol. 1)

**١٥٧ - حديث** الْمُغِيرَةِ بْنِ شُعْبَةَ رضي الله عنه عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

**158.** Narrated Al-Mughîra bin Shu'ba رضي الله عنه :Once I was travelling with the Prophet صلى الله عليه وسلم and he said, "O Mughîra! take this container of water." I took it and Allâh's Messenger صلى الله عليه وسلم went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeves but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for *Salât* (prayer) and passed his wet hands over his *Khuff* (leather socks) and then offered *Salât*. (*Sahîh Al-Bukhâri, Hadîth* No. 359, Vol. 1)

**١٥٨ - حديث** الْمُغِيرَةِ بْنِ شُعْبَةَ رضي الله عنه قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ: «يَا مُغِيرَةُ! خُذِ الإِدَاوَةَ»؛ فَأَخَذْتُهَا، فَانْطَلَقَ رَسُولُ اللهِ ﷺ حَتَّى تَوَارَى عَنِّي؛ فَقَضَى حَاجَتَهُ وَعَلَيْهِ جُبَّةٌ شَأْمِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى».

**159.** Narrated Al-Mughîra bin Shu'ba رضي الله عنه : One night I was with the Prophet صلى الله عليه وسلم on a journey. He asked (me), "Have you got water with you?" I replied, "Yes, I have." So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for ablution). He washed his face and hands while he was wearing a woollen

**١٥٩ - حديث** الْمُغِيرَةِ بْنِ شُعْبَةَ رضي الله عنه، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي سَفَرٍ، فَقَالَ: «أَمَعَكَ مَاءٌ؟» قُلْتُ: نَعَمْ؛ فَنَزَلَ عَنْ رَاحِلَتِهِ، فَمَشَى حَتَّى تَوَارَى عَنِّي فِي سَوَادِ اللَّيْلِ، ثُمَّ جَاءَ، فَأَفْرَغْتُ عَلَيْهِ الإِدَاوَةَ، فَغَسَلَ

cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his *Khuff*, but he said, "Leave them, for I have performed ablution before putting them on." And so he passed his wet hands over them. (*Sahîh Al-Bukhâri, Hadîth* No. 691, Vol. 7)

وَجْهَهُ وَيَدَيْهِ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا، حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ، فَقَالَ: «دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» فَمَسَحَ عَلَيْهِمَا.

**CHAPTER 27. Legal verdict regarding the licking of a dog.**

**(٢٧) بَاب: حُكْمِ وُلُوغِ الْكَلْبِ**

**160.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If a dog drinks from the utensil of anyone of you, it is essential to wash it seven times." (*Sahîh Al-Bukhâri, Hadîth* No. 173, Vol. 1)

١٦٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا».

**CHAPTER 28. It is forbidden to urinate in stagnant water.**

**(٢٨) بَاب: النَّهْيِ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ**

**161.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it." (*Sahîh Al-Bukhâri, Hadîth* No. 239, Vol. 1)

١٦١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ».

**CHAPTER 30. It is obligatory to wash urine and other *An-Najâsa*[1] (filthy and impure things) when present in mosque, and the earth**

**(٣٠) بَاب: وُجُوبِ غُسْلِ الْبَوْلِ وَغَيْرِهِ مِنَ النَّجَاسَاتِ إِذَا حَصَلَتْ فِي الْمَسْجِدِ وَأَنَّ الأَرْضَ تَطْهُرُ بِالْمَاءِ مِنْ**

[1] (Ch.30) *An-Najâsa* (meaning impurity or impure things) is of two kinds:

(A) Spiritual: i.e. disbelief in the Oneness of Allâh and in His Prophet Muhammad صلى الله عليه وسلم etc. e.g. *Al-Mushrikûn.**

(B) Physical: i.e. filthy and impure things e.g. urine, stool etc.

* *Al-Mushrikûn:* polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

**becomes clean with the help of water without scraping (or digging it).**

غَيْرِ حَاجَةٍ إِلَى حَفْرِهَا

**162.** Narrated Anas bin Mâlik رضي الله عنه: bedouin urinated in the mosque and the people ran to (beat) him. Allâh's Messenger صلى الله عليه وسلم said, "Do not interrupt his urination (i.e. let him finish)." Then the Prophet صلى الله عليه وسلم asked for a tumbler of water and poured the water over the place of urine. (*Sahîh Al-Bukhâri, Hadîth* No. 54, Vol. 8)

١٦٢ - **حَدِيث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامُوا إِلَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لاَ تُزْرِمُوهُ» ثُمَّ دَعَا بِدَلْوٍ مِنْ مَاءٍ فَصُبَّ عَلَيْهِ.

**CHAPTER 31. Legal verdict regarding the urine of a suckling baby and the way of its washing.**

**(٣١) بَاب: حُكْمِ بَوْلِ الطِّفْلِ الرَّضِيعِ وَكَيْفِيَّةِ غَسْلِهِ**

**163.** Narrated 'Âisha رضي الله عنها : Infants used to be brought to the Prophet صلى الله عليه وسلم and he used to invoke for Allâh's Blessing upon them. Once an infant was brought to him and the child urinated on his clothes. He asked for water and (simply) poured it over the place of the urine and did not wash his clothes. (*Sahîh Al-Bukhâri, Hadîth* No. 366, Vol. 8)

١٦٣ - **حَدِيث** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُؤْتَى بِالصِّبْيَانِ، فَيَدْعُو لَهُمْ، فَأُتِيَ بِصَبِيٍّ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ وَلَمْ يَغْسِلْهُ.

**164.** Narrated Umm Qais bint Mihsan رضي الله عنها : I brought my young son, who had not started eating (ordinary food) to Allâh's Messenger صلى الله عليه وسلم who took him and made him sit in his lap. The child urinated on the garment of the Prophet صلى الله عليه وسلم , so he asked for water and sprinkled it over the soiled (area) and did not wash it. (*Sahîh Al-Bukhâri, Hadîth* No. 223, Vol. 1)

١٦٤ - **حَدِيث** أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ رضي الله عنها. أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللهِ ﷺ فِي حِجْرِهِ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

**CHAPTER 32. The washing out of semen from the garment and rubbing it off when it is dry.**

**(٣٢) بَاب: غَسْلِ الْمَنِيِّ فِي الثَّوْبِ وَفَرْكِهِ**

**165.** Narrated Sulaimân bin Yâsar رضي الله عنه : I asked 'Âisha رضي الله عنها about the clothes soiled with semen. She replied, "I used to wash it off the clothes of

١٦٥ - **حَدِيث** عَائِشَةَ رضي الله عنها. سُئِلَتْ عَنِ الْمَنِيِّ يُصِيبُ الثَّوْبَ، فَقَالَتْ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ

Allâh's Messenger صلى الله عليه وسلم and he would go for the *Salât* (prayer) while water spots were still visible." (*Sahîh Al-Bukhâri, Hadîth* No. 231, Vol. 1)

اللهِ ﷺ فَيَخْرُجُ إِلَى الصَّلاَةِ وَأَثَرُ الغَسْلِ فِي ثَوْبِهِ، بُقَعُ الْمَاءِ.

**CHAPTER 33. *An-Najâsa* (the filthiness) of the blood (of menses) and the way of its washing.**

**(٣٣) بَابُ: نَجَاسَةِ الدَّمِ وَكَيْفِيَّةِ غُسْلِهِ**

**166.** Narrated Asmâ' رضى الله عنها : A woman came to the Prophet صلى الله عليه وسلم and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can perform *Salât* (prayer) in it." (*Sahîh Al-Bukhâri, Hadîth* No. 227, Vol. 1)

١٦٦ - **حَدِيث** أَسْمَاءَ رضي الله عنها. قَالَتْ: جَاءَتِ امْرَأَةٌ النَّبِيَّ ﷺ، فَقَالَتْ: أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِي الثَّوْبِ كَيْفَ تَصْنَعُ؟ قَالَ: «تَحُتُّهُ ثُمَّ تَقْرُصُهُ بِالْمَاءِ وَتَنْضَحُهُ ثُمَّ تُصَلِّي فِيهِ».

**CHAPTER 34. Proof of *An-Najâsa* (uncleanness) of urine and it is obligatory to save oneself from being soiled with it.**

**(٣٤) بَابُ: الدَّلِيلِ عَلَى نَجَاسَةِ الْبَوْلِ وَوُجُوبِ ٱلاَسْتِبْرَاءِ مِنْهُ**

**167.** Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم once passed by two graves and said, "These two persons are being tortured, but not for a major sin. One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet صلى الله عليه وسلم then took a green branch of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allâh's Messenger صلى الله عليه وسلم ! Why have you done so?" He replied, "I hope that their punishment might be lessened till these branches become dry."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 217, Vol. 1)

١٦٧ - **حَدِيث** ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ؛ أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَبْرِئُ مِنَ الْبَوْلِ؛ وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ». ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. قَالُوا يَا رَسُولَ اللهِ! لِمَ فَعَلْتَ هٰذَا؟ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا».

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[1] (H.167) This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم for the deceased persons (*Fath Al-Bâri,* Vol. 1, page 232).

# 3. THE BOOK OF MENSES

# ٣ - كِتَابُ الْحَيْضِ

## CHAPTER 1. Fondling a menstruating (wife) after she has put on an *Izâr* (dress worn below the waist).

## (١) بَابُ: مُبَاشَرَةِ الْحَائِضِ فَوْقَ الْإِزَارِ

**168.** Narrated 'Âisha رضي الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izâr* and start fondling her. 'Âisha رضي الله عنها added, "None of you could control his sexual desire as the Prophet صلى الله عليه وسلم could." (*Sahîh Al-Bukhâri, Hadîth* No. 299, Vol. 1)

١٦٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا، فَأَرَادَ رَسُولُ اللهِ ﷺ أَنْ يُبَاشِرَهَا، أَمَرَهَا أَنْ تَتَّزِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا. قَالَتْ: وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ؟

**169.** Narrated Maimûna رضي الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم wanted to fondle any of his wives during their periods (menses), he used to ask her to wear an *Izâr*. (*Sahîh Al-Bukhâri, Hadîth* No. 300, Vol. 1)

١٦٩ - **حَدِيثُ** مَيْمُونَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ، أَمَرَهَا فَاتَّزَرَتْ وَهِيَ حَائِضٌ.

## CHAPTER 2. To sleep along with one's menstruating wife under one blanket.

## (٢) بَابُ: الْاضْطِجَاعِ مَعَ الْحَائِضِ فِي لِحَافٍ وَاحِدٍ

**170.** Narrated Umm Salama رضي الله عنها : While I was lying with the Prophet صلى الله عليه وسلم under a woollen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet صلى الله عليه وسلم said, "Have you got your menses?" I replied, "Yes." He called me and I slept with him under the woollen sheet. (*Sahîh Al-Bukhâri, Hadîth* No. 320, Vol. 1)

١٧٠ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها، قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةٌ فِي خَمِيلَةٍ، حِضْتُ، فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حَيْضَتِي؛ فَقَالَ: «أَنُفِسْتِ؟» قُلْتُ: نَعَمْ. فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

**171.** Narrated Umm Salama رضي الله عنها : The Prophet صلى الله عليه وسلم and I used to take the bath of *Janâba*[1] from a single pot. (*Sahîh Al-Bukhâri, Hadîth* No. 319, Vol. 1.

١٧١ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها، قَالَتْ: . . . وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

[1] (H.171) *Janâba:* See glossary.

**CHAPTER 3. A menstruating woman is allowed to wash her husband's head and to comb his head-hair.**

**(٣) بَابُ: جَوَازِ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ**

**172.** Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikâf* he used not to enter the house except for a need[1]. (*Sahîh Al-Bukhâri, Hadîth* No. 246, Vol. 3)

١٧٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: وَإِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ، وَكَانَ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

**173.** Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to embrace me during my menses. He also used to let his head out of the mosque while he was in *It'ikâf* and I would wash it during my menses. (*Sahîh Al-Bukhâri, Hadîth* No. 247, Vol. 3)

١٧٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُبَاشِرُنِي وَأَنَا حَائِضٌ، وَكَانَ يُخْرِجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

**174.** Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to lean on my lap during my menses and then would recite the Qur'ân. (*Sahîh Al-Bukhâri, Hadîth* No. 296. Vol. 1)

١٧٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، حَدَّثَتْ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَّكِئُ فِي حِجْرِي وَأَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ.

**CHAPTER 4. Prostatic discharge.**

**(٤) بَابُ: الْمَذْيِ**

**175.** Narrated 'Alî رضي الله عنه: I used to get emotional urethral prostatic discharges frequently and felt shy to ask Allâh's Messenger صلى الله عليه وسلم about it. So I requested Al-Miqdâd bin Al-Aswad رضي الله عنه to ask (the Prophet صلى الله عليه وسلم) about it. Al-Miqdâd رضي الله عنه asked him and he replied, "One has to perform ablution (after it)." (*Sahîh Al-Bukhâri, Hadîth* No. 178, Vol. 1)

١٧٥ - **حَدِيثُ** عَلِيٍّ رضي الله عنه، قَالَ: كُنْتُ رَجُلاً مَذَّاءً فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللهِ ﷺ فَأَمَرْتُ الْمِقْدَادَ ابْنَ الأَسْوَدِ فَسَأَلَهُ؛ فَقَالَ: «فِيهِ الْوُضُوءُ».

**CHAPTER 6. A *Junub* person is allowed to sleep and it is preferable**

**(٦) بَابُ: جَوَازِ نَوْمِ الْجُنُبِ**

[1] (H.172) Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fath Al-Bâri,* Vol. 5, P. 178).

**for him to perform ablution (before sleeping).**

وَٱسْتِحْبَابِ الْوُضُوءِ لَهُ

**176.** Narrated 'Âisha رضي الله عنها : Whenever the Prophet صلى الله عليه وسلم intended to sleep while he was *Junub*, he used to wash his private parts and perform ablution like that for the *Salât* (prayer). (*Sahîh Al-Bukhâri, Hadîth* No. 286, Vol. 1)

١٧٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ غَسَلَ فَرْجَهُ وَتَوَضَّأَ لِلصَّلاَةِ.

**177.** Narrated 'Umar bin Al-Khattâb رضي الله عنه : I asked Allâh's Messenger صلى الله عليه وسلم , "Can anyone of us sleep while he is *Junub*?" He replied, "Yes, if he performs ablution, he can sleep while he is *Junub*." (*Sahîh Al-Bukhâri, Hadîth* No. 285, Vol. 1)

١٧٧ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللهِ ﷺ أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ».

**178.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : 'Umar bin Al-Khattâb رضي الله عنه told Allâh's Messenger صلى الله عليه وسلم , "I became *Junub* at night." Allâh's Messenger صلى الله عليه وسلم replied, "Perform ablution (after) washing your penis (private parts) and then sleep." (*Sahîh Al-Bukhâri, Hadîth* No. 288, Vol. 1)

١٧٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللهِ ﷺ أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ».

**179.** Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم used to visit all his wives in one night and he had nine wives at that time. (*Sahîh Al-Bukhâri, Hadîth* No. 282, Vol. 1)

١٧٩ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ نَبِيَّ اللهِ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ.

## CHAPTER 7. Taking of bath is obligatory for woman who gets a sexual discharge (wet dream etc.)

## (٧) بَابُ: وُجُوبُ الْغُسْلِ عَلَى ٱلْمَرْأَةِ بِخُرُوجِ ٱلْمَنِيِّ مِنْهَا

**180.** Narrated Umm Salama رضي الله عنها : Umm Sulaim came to Allâh's Messenger صلى الله عليه وسلم and said, "Verily Allâh عز وجل is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)." The Prophet صلى الله عليه وسلم replied, "Yes, if she notices a

١٨٠ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها؛ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى رَسُولِ اللهِ ﷺ؛ فَقَالَتْ: يَا رَسُولَ اللهِ؟ إِنَّ اللهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا

discharge." Umm Salama, then covered her face and asked, "O Allâh's Messenger! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust [an Arabic expression you say to a person when you contradict his statement (meaning) "You will not achieve goodness"], and that is why the son resembles his mother." (*Sahîh Al-Bukhâri, Hadîth* No. 132, Vol. 1)

احْتَلَمَتْ؟ فَقَالَ النَّبِيُّ ﷺ: «إِذَا رَأَتِ الْمَاءَ»، فَغَطَّتْ أُمُّ سَلَمَةَ، تَعْنِي، وَجْهَهَا، وَقَالَتْ: يَا رَسُولَ اللهِ! وَتَحْتَلِمُ الْمَرْأَةُ؟ قَالَ: «نَعَمْ، تَرِبَتْ يَمِينُكِ، فَبِمَ يُشْبِهُهَا وَلَدُهَا؟».

## CHAPTER 9. Way of taking a bath after *Janâba.*

## (٩) بَابُ: صِفَةِ غُسْلِ الْجَنَابَةِ

**181.** Narrated 'Âisha رضـي اللـه عنـهـا : Whenever the Prophet صلى الله عليه وسلم took a bath after *Janâba,* he started by washing his hands and then performed ablution like that for the *Salât* (prayer). After that he would put his fingers in water and move the roots of his hair with them and then pour three handfuls of water over his head and then pour water all over his body. (*Sahîh Al-Bukhâri, Hadîth* No. 248, Vol. 1)

١٨١ - **حَدِيثُ** عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ فَيُخَلِّلُ بِهَا أُصُولَ شَعَرِهِ، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ.

**182.** Narrated Maimûna رضـي الله عنـهـا : I placed water for the bath of the Prophet صلى الله عليه وسلم and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washing them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him (for drying) but he did not use it. (*Sahîh Al-Bukhâri, Hadîth* No. 259, Vol. 1)

١٨٢ - **حَدِيثُ** مَيْمُونَةَ رضي الله عنها، قَالَتْ: صَبَبْتُ لِلنَّبِيِّ ﷺ غُسْلًا، فَأَفْرَغَ بِيَمِينِهِ عَلَى يَسَارِهِ، فَغَسَلَهُمَا ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ قَالَ بِيَدِهِ الأَرْضَ، فَمَسَحَهَا بِالتُّرَابِ، ثُمَّ غَسَلَهَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَأَفَاضَ عَلَى رَأْسِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، ثُمَّ أُتِيَ بِمِنْدِيلٍ، فَلَمْ يَنْفُضْ بِهَا.

**183.** Narrated 'Âisha رضـي اللـه عنـهـا : Whenever the Prophet صلى الله عليه وسلم took the bath of *Janâba* (sexual relation or

١٨٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اغْتَسَلَ مِنَ

wet dream) he asked for the *Hilâb* (or some other perfume). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands. (*Sahîh Al-Bukhâri, Hadîth* No. 258, Vol. 1)

الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوَ الْحِلاَبِ فَأَخَذَ بِكَفِّهِ فَبَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ ثُمَّ الأَيْسَرِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

## CHAPTER 10. The quantity of water that is preferable for a bath after *Janâba*.

## (١٠) بَابُ: الْقَدْرِ الْمُسْتَحَبِّ مِنَ الْمَاءِ فِي غُسْلِ الْجَنَابَةِ

**184.** Narrated 'Âisha رضي الله عنها :The Prophet صلى الله عليه وسلم and I used to take a bath from a single pot called *Faraq*. (*Sahîh Al-Bukhâri, Hadîth* No. 250, Vol. 1)

١٨٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَّاحِدٍ، مِنْ قَدَحٍ يُقَالُ لَهُ الْفَرَق.

**185.** Narrated Abû Salama رضي الله عنه : 'Âisha's brother and I went to 'Âisha رضي الله عنها and he asked her about the bath of the Prophet صلى الله عليه وسلم . She brought a pot containing about a *Sâ'* of water and took a bath and poured it over her head and at that time there was a screen between her and us. (*Sahîh Al-Bukhâri, Hadîth* No. 251, Vol. 1)

١٨٥ - **حَدِيثُ** عَائِشَةَ رضي الله عنها. سَأَلَهَا أَخُوهَا عَنْ غُسْلِ النَّبِيِّ ﷺ، فَدَعَتْ بِإِنَاءٍ نَحْوٍ مِنْ صَاعٍ، فَاغْتَسَلَتْ وَأَفَاضَتْ عَلَى رَأْسِهَا؛ وَبَيْنَنَا وَبَيْنَهَا حِجَابٌ (قَوْلَ أَبِي سَلَمَةَ).

**186.** Narrated Anas رضي الله عنه :The Prophet صلى الله عليه وسلم used to take a bath with one *Sâ'* or up to five *Mudd* (1 *Sâ'*= 4 *Mudd*) of water and used to perform ablution with one *Mudd* of water. (*Sahîh Al-Bukhâri, Hadîth* No. 200, Vol. 1)

١٨٦ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ يَغْسِلُ، أَوْ كَانَ يَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ، وَيَتَوَضَّأُ بِالْمُدِّ.

## CHAPTER 11. Preference of pouring water thrice on the head and other parts of the body (while bathing).

## (١١) بَابُ: اسْتِحْبَابِ إِفَاضَةِ الْمَاءِ عَلَى الرَّأْسِ وَغَيْرِهِ ثَلاَثًا

**187.** Narrated Jubair bin Mut'im رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "As for me, I pour water three times on my head." And he pointed with both his hands. (*Sahîh Al-Bukhâri, Hadîth* No. 254, Vol. 1)

١٨٧ - **حَدِيثُ** جُبَيْرِ بْنِ مُطْعِمٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاَثًا»، وَأَشَارَ بِيَدَيْهِ، كِلْتَيْهِمَا.

**188.** Narrated Abû Ja'far رضي الله عنه : While I and my father were with Jâbir

١٨٨ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ

bin 'Abdullâh رضي الله عنهما some people were with him and they asked him about taking a bath. He replied, "A *Sâ'* of water is sufficient for you." A man said, "A *Sâ'* is not sufficient for me." Jâbir said, "A *Sâ'* was sufficient for one who had more hair than you and was better than you (meaning the Prophet صلى الله عليه وسلم)." And then Jâbir رضي الله عنه (put on) his garment and led the *Salât* (prayer). (*Sahîh Al-Bukhâri, Hadîth* No. 252, Vol. 1)

رضي الله عنهما. قَالَ أَبُو جَعْفَرٍ: إِنَّهُ كَانَ عِنْدَهُ هُوَ وَأَبُوهُ، وَعِنْدَهُ قَوْمٌ، فَسَأَلُوهُ عَنِ الْغُسْلِ، فَقَالَ: يَكْفِيكَ صَاعٌ، فَقَالَ رَجُلٌ: مَا يَكْفِينِي؛ فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعَرًا، وَخَيْرٌ مِنْكَ. ثُمَّ أَمَّنَا فِي ثَوْبٍ.

**CHAPTER 13. Preference of using a perfumed piece of cloth for rubbing out the place (private part) soiled with blood by a woman who is taking a bath after menses.**

**(١٣) بَابُ: اسْتِحْبَابِ اسْتِعْمَالِ الْمُغْتَسِلَةِ مِنَ الْحَيْضِ فِرْصَةً مِنْ مِسْكٍ فِي مَوْضِعِ الدَّمِ**

**189.** Narrated 'Âisha رضي الله عنها : A woman asked the Prophet صلى الله عليه وسلم about the bath which is taken after finishing from the menses. The Prophet صلى الله عليه وسلم told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "*Subhân Allâh*! Purify yourself (with it)". I pulled her to myself and said, "Rub the place soiled with blood with it." (*Sahîh Al-Bukhâri, Hadîth* No. 311, Vol. 1)

١٨٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ، فَأَمَرَهَا كَيْفَ تَغْتَسِلُ، قَالَ: «خُذِي فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرِي بِهَا»، قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «تَطَهَّرِي بِهَا»، قَالَتْ: كَيْفَ؟ قَالَ: «سُبْحَانَ اللهِ! تَطَهَّرِي بِهَا» فَاجْتَبَذْتُهَا إِلَيَّ، فَقُلْتُ تَتَبَّعِي بِهَا أَثَرَ الدَّمِ.

**CHAPTER 14. A woman having persistent bleeding from the uterus, her bathing and offering *Salât* (prayers).**

**(١٤) بَابُ: الْمُسْتَحَاضَةِ وَغُسْلِهَا وَصَلَاتِهَا**

**190.** Narrated 'Âisha رضي الله عنها : Fâtima bint Abî Hubaish came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my *Salât* (prayers)". Allâh's Messenger صلى الله عليه وسلم replied, "No, because it is from a blood vessel and not the menses. So

١٩٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: جَاءَتْ فَاطِمَةُ ابْنَةُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ، فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ:

«لاَ، إِنَّمَا ذَلِكِ عِرْقٌ وَلَيْسَ بِحَيْضٍ، فَإِذَا أَقْبَلَتْ حَيْضَتُكِ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي ثُمَّ تَوَضَّئِي لِكُلِّ صَلاَةٍ حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ».

when your real menses begin give up your *Salât*, and when it has finished, wash off the blood (take a bath) and offer your *Salât*." [Hishâm رضي الله عنه (the subnarrator) said that his father added, (the Prophet صلى الله عليه وسلم told her): "Perform ablution for every *Salât* till the time of the next period comes."] (*Sahîh Al-Bukhâri, Hadîth* No. 228, Vol. 1)

١٩١ - حَدِيثُ عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ، أَنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَسَأَلَتْ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَأَمَرَهَا أَنْ تَغْتَسِلَ، فَقَالَ: «هٰذَا عِرْقٌ» فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ.

**191.** Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Umm Habîba got bleeding in between the periods for seven years. She asked Allâh's Messenger صلى الله عليه وسلم about it. He ordered her to take a bath (after the termination of actual periods), and added that it was (from) a blood vessel. But she used to take a bath for every *Salât* (prayer) (without being ordered by the Prophet صلى الله عليه وسلم). (See *Fath Al-Bâri*). (*Sahîh Al-Bukhâri, Hadîth* No. 324, Vol. 1)

## (١٥) بَابُ: وُجُوبِ قَضَاءِ الصَّوْمِ عَلَى الْحَائِضِ دُونَ الصَّلاَةِ

## CHAPTER 15. Obligation of observing *Saum* (fast) the missed days of Ramadân by a lady in her menses, but not the *Salât* (prayers).

١٩٢ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ امْرَأَةً قَالَتْ لَهَا: أَتَجْزِي إِحْدَانَا صَلاَتَهَا إِذَا طَهُرَتْ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ فَلاَ يَأْمُرُنَا بِهِ، أَو قَالَتْ: فَلاَ نَفْعَلُهُ.

**192.** Narrated Mu'âdha رضي الله عنها: A woman asked 'Âisha رضي الله عنها, "Should I offer the *Salât* (prayer) which I did not offer because of menses." 'Âisha رضي الله عنها said, "Are you from the Haraurâ (a town in 'Irâq)[1]. We were with the Prophet صلى الله عليه وسلم and used to get our periods but he never ordered us to offer them (the *Salât* missed during menses)", or 'Âisha رضي الله عنها said, "We did not offer them." (*Sahîh Al-Bukhâri, Hadîth* No. 318, Vol. 1)

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[1] (H.192) Huraurâ' was a village near Kûfa in 'Irâq where the Kharijites assembled for the first time and a sect of those Kharijites regarded it compulsory for a menstruating woman to recompense for the *Salât* (prayers) missed because of menses.

**CHAPTER 16. Screening oneself with a garment etc., while taking a bath.**

**(١٦) بَابُ: تَسَتُّرِ الْمُغْتَسِلِ بِثَوْبٍ وَنَحْوِهِ**

**193.** Narrated Umm Hâni رضي الله عنها, the daughter of Abî Tâlib: I went to Allâh's Messenger صلى الله عليه وسلم in the year of the conquest of Makka and found him taking a bath, his daughter Fâtima رضي الله عنها was screening him. I greeted him. He asked, "Who is she?" I replied, "I am Umm Hâni bint Abû Tâlib". He said, "Welcome! O Umm Hânî." When he finished his bath he stood up and prayed eight *Rak'at* while wearing a single garment wrapped around his body and when he finished I said, "O Allâh's Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so, the son of Hubaira." The Prophet صلى الله عليه وسلم said, "We shelter the person whom you have sheltered." Umm Hâni رضي الله عنها added, "And that was before noon (*Duha*)." (*Sahîh Al-Bukhâri, Hadîth* No. 353, Vol. 1)

١٩٣ - **حَدِيثُ** أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ، رضي الله عنها قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، قَالَتْ، فَسَلَّمْتُ عَلَيْهِ؛ فَقَالَ: «مَنْ هٰذِهِ؟» فَقُلْتُ: أَنَا أُمُّ هَانِيءٍ بِنْتُ أَبِي طَالِبٍ؛ فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِيءٍ» فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللهِ! زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ، فُلاَنَ بْنَ هُبَيْرَةَ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِيءٍ»، قَالَتْ أُمُّ هَانِيءٍ: وَذَاكَ ضُحًى.

**CHAPTER 18. To take bath naked in complete privacy is allowed.**

**(١٨) بَابُ: جَوَازِ ٱلاَغْتِسَالِ عُرْيَانًا فِي الخَلْوَةِ**

**194.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The (people of) Banî Isrâel used to take bath naked (all together) looking at each other. The Prophet Mûsa (Moses) عليه السلام used to take bath alone. They said, 'By Allâh! Nothing prevents Mûsa from taking a bath with us except that he has a scrotal hernia.' So, once Mûsa عليه السلام went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Mûsa عليه السلام followed that stone saying, 'My clothes, O stone! My clothes, O stone!', till the people of Banî Isrâel saw him and said, 'By Allâh, Mûsa has

١٩٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، وَكَانَ مُوسٰى يَغْتَسِلُ وَحْدَهُ؛ فَقَالُوا وَاللهِ مَا يَمْنَعُ مُوسٰى أَنْ يَغْتَسِلَ مَعَنَا إِلاَّ أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ، فَخَرَجَ مُوسٰى فِي إِثْرِهِ يَقُولُ ثَوْبِي يَا حَجَرُ! حَتَّى نَظَرَتْ بَنُو

got no defect in his body. Mûsa عليه السلام took his clothes and began to beat the stone." Abû Huraira added, "By Allâh! There are still six or seven marks present on the stone from the excessive beating." (*Sahîh Al-Bukhâri, Hadîth* No. 277-A, Vol. 1)

إِسْرَائِيلَ إِلَى مُوسٰى، فَقَالُوا وَاللهِ مَا بِمُوسٰى مِنْ بَأْسٍ؛ وَأَخَذَ ثَوْبَهُ وَطَفِقَ بِالْحَجَرِ ضَرْبًا».

فَقَالَ أَبُو هُرَيْرَةَ: وَاللهِ إِنَّهُ لَنَدَبٌ بِالْحَجَرِ سِتَّةٌ أَوْ سَبْعَةٌ ضَرْبًا بِالْحَجَرِ.

**CHAPTER 19. Taking care that one's private parts are well covered.**

**(١٩) بَابُ: ألاعْتِنَاءِ بِحِفْظِ الْعَوْرَةِ**

**195.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : While Allâh's Messenger صلى الله عليه وسلم was carrying stones (along) with the people of Makka for (the building of) the Ka'ba wearing an *Izâr* (a sheet of cloth worn below the waist), his uncle Al-'Abbâs said to him, "O my nephew! (It would be better) if you take off your *Izâr* and put it over your shoulders underneath the stones." So he took off his *Izâr* and put it over his shoulders, but he fell unconscious, and since then he had never been seen naked. (*Sahîh Al-Bukhâri, Hadîth* No. 360, Vol. 1)

**١٩٥ - حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ، وَعَلَيْهِ إِزَارُهُ؛ فَقَالَ لَهُ الْعَبَّاسُ عَمُّهُ يَا ابْنَ أَخِي! لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَهُ عَلَى مَنْكِبَيْكَ دُونَ الْحِجَارَةِ! قَالَ فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبَيْهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ؛ فَمَا رُئِيَ بَعْدَ ذٰلِكَ عُرْيَانًا، ﷺ.

**CHAPTER 21. Only sexual discharge makes bath obligatory. [This order is cancelled by the next Chap. No. 22 and *Hadîth* No. 199]**

**(٢١) بَابُ: إِنَّمَا ٱلْمَاءُ مِنَ الْمَاءِ**

**196.** Narrated Abû Sa'îd Al-Khûdri رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم sent for an *Ansâri* man who came with water dripping from his head. The Prophet صلى الله عليه وسلم said, "Perhaps we have forced you to hurry up, haven't we?" The *Ansâri* replied, "Yes." Allâh's Messenger صلى الله عليه وسلم further said, "If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution." (This order was cancelled later on and taking a bath became

**١٩٦ - حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ أَرْسَلَ إِلَى رَجُلٍ مِنَ الأَنْصَارِ فَجَاءَ وَرَأْسُهُ يَقْطُرُ؛ فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّنَا أَعْجَلْنَاكَ»، فَقَالَ: نَعَمْ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا أُعْجِلْتَ أَوْ قُحِطْتَ فَعَلَيْكَ الْوُضُوءُ».

obligatory). (*Sahîh Al-Bukhâri, Hadîth* No. 180, Vol. 1)

**197.** Narrated Ubai bin Ka'b رضي الله عنه : I asked Allâh's Messenger صلى الله عليه وسلم about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which come in contact with the private parts of the woman, perform ablution and then offer *Salât* (prayer)." [Abû 'Abdullâh said, "To be on the safe side one should take a bath and that is the last order."] (See *Hadîth* No 199). (*Sahîh Al-Bukhâri, Hadîth* No. 292, Vol. 1)

١٩٧ - **حَدِيثُ** أُبَيِّ بْنِ كَعْبٍ رضي الله عنه، أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِذَا جَامَعَ الرَّجُلُ الْمَرْأَةَ فَلَمْ يُنْزِلْ؟ قَالَ: «يَغْسِلُ مَا مَسَّ الْمَرْأَةَ مِنْهُ ثُمَّ يَتَوَضَّأُ وَيُصَلِّي».

**198.** Narrated Zaid bin Khâlid رضي الله عنه : I asked 'Uthmân bin 'Affân رضي الله عنه about a person who engaged in intercourse but did not discharge. 'Uthmân replied, "He should perform ablution like the one for an ordinary *Salât* (prayer) but he must wash his penis." 'Uthmân رضي الله عنه added, "I heard it from Allâh's Messenger صلى الله عليه وسلم (This order was cancelled later on and taking a bath became compulsory for such cases). (*Sahîh Al-Bukhâri, Hadîth* No. 179, Vol. 1)

١٩٨ - **حَدِيثُ** عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه، قَالَ لَهُ زَيْدُ بْنُ خَالِدٍ: أَرَأَيْتَ إِذَا جَامَعَ فَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاَةِ وَيَغْسِلُ ذَكَرَهُ؛ قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

## CHAPTER 22. The cancelling of [only sexual discharge makes bath obligatory] (by the next order of the Prophet صلى الله عليه وسلم ) that bath becomes compulsory when male and female sexual organs come in close contact.

## (٢٢) بَاب: نَسْخِ (اَلْماءُ مِنَ الْمَاءِ) وَوُجُوبِ الْغُسْلِ بِالْتِقَاءِ الْخِتَانَيْنِ

**199.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her[1], bath becomes compulsory." (*Sahîh Al-Bukhâri, Hadîth* No. 290, Vol. 1)

١٩٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ».

[1] (H.199) The head of his private organ entered in her private female part.

**CHAPTER 24. Not to repeat ablution (after eating) a food prepared with the help of fire.**

**(٢٤) بَابُ: نَسْخِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ**

**200.** Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم ate a piece of (cooked) mutton from the shoulder region and offered *Salât* (prayer) without repeating ablution. (*Sahîh Al-Bukhâri, Hadîth* No. 206, Vol. 1)

٢٠٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

**201.** Narrated 'Amr bin Umaiyya رضي الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم taking a piece of (cooked) mutton from the shoulder region and then he was called for *Salât* (prayer). He put his knife down and offered *Salât* without repeating ablution. (*Sahîh Al-Bukhâri, Hadîth* No. 207, Vol. 1)

٢٠١ - **حَدِيثُ** عَمْرِو بْنِ أُمَيَّةَ رضي الله عنه، أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شَاةٍ، فَدُعِيَ إِلَى الصَّلاَةِ فَأَلْقَى السِّكِّينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

**202.** Narrated Maimûna رضي الله عنها : The Prophet صلى الله عليه وسلم ate (a piece of) mutton from shoulder region and then offered *Salât* (prayer) without repeating the ablution. (*Sahîh Al-Bukhâri, Hadîth* No. 209, Vol. 1)

٢٠٢ - **حَدِيثُ** مَيْمُونَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كَتِفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

**203.** Narrated Ibn 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم drank milk, rinsed his mouth and said, "It has fat." (*Sahîh Al-Bukhâri, Hadîth* No. 210, Vol. 1)

٢٠٣ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ: «إِنَّ لَهُ دَسَمًا».

**CHAPTER 26. Proof that one can offer *Salât* (prayer) without repeating ablution, if he is sure of his ablution but only doubted, that he has lost his ablution by having *Hadath*.**

**(٢٦) بَابُ: الدَّلِيلِ عَلَى أَنَّ مَنْ تَيَقَّنَ الطَّهَارَةَ ثُمَّ شَكَّ فِي الْحَدَثِ فَلَهُ أَنْ يُصَلِّيَ بِطَهَارَتِهِ**

**204.** Narrated ('Abbâd bin Tamîm رضي الله عنه : My uncle) 'Abdûllah bin Zaid bin 'Âsim Al-Ansâri رضي الله عنه asked Allâh's Messenger صلى الله عليه وسلم about a person who imagined to have passed wind during *Salât* (prayer). Allâh's Messsenger replied, "He should not leave his *Salât* unless he hears sound or

٢٠٤ - **حَدِيثُ** عَبْدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الأَنْصَارِيِّ رضي الله عنه، أَنَّهُ شَكَا إِلَى رَسُولِ اللهِ ﷺ، الرَّجُلُ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلاَةِ، فَقَالَ: «لاَ يَنْفَتِلْ» أَوْ «لاَ يَنْصَرِفْ حَتَّى

smells something." (*Sahîh Al-Bukhâri, Hadîth* No. 139, Vol. 1)

يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

**CHAPTER 27. Purification of the skins of dead animals by tanning them.**

**(٢٧) بَابُ: طَهارَةِ جُلُودِ الْمَيْتَةِ بِالدِّبَاغِ**

**205.** Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم saw a dead sheep which had been given in charity to a freed slave girl of Maimûna. The Prophet صلى الله عليه وسلم said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal." (*Sahîh Al-Bukharî, Hadîth* No. 569, Vol. 2).

٢٠٥ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: وَجَدَ النَّبِيُّ ﷺ شَاةً مَيِّتَةً أُعْطِيَتْهَا مَوْلَاةٌ لِّمَيْمُونَةَ مِنَ الصَّدَقَةِ، فَقَالَ النَّبِيُّ ﷺ: «هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا!»، قَالُوا: إِنَّهَا مَيْتَةٌ؛ قَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا».

**CHAPTER 28. *Tayammum*[1] (rubbing of hands and face with clean earth in absence of water).**

**(٢٨) بَابُ: التَّيَمُّمِ**

**206.** Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: We set out with Allâh's Messenger صلى الله عليه وسلم on one of his journeys till we reached Al-Baidâ', or Dhâtul-Jaish, a necklace of mine was broken (and lost). Allâh's Messenger صلى الله عليه وسلم stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abû Bakr As-Siddîq رضي الله عنه and said, "Don't you see what 'Âisha has done? She has made Allâh's Messenger صلى الله عليه وسلم and the people stay where there is no water and they have no water with them." Abû Bakr came while Allâh's Messenger صلى الله عليه وسلم was sleeping with his head on my thigh. He said to me, "You have detained Allâh's Messenger صلى الله عليه وسلم and the people, where there is no water and they have no water with them." So, he admonished me and said what Allâh wished him to say and hit me on my flank with his hand. Nothing

٢٠٦ - **حديث** عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ، أَوْ، بِذَاتِ الْجَيْشِ، انْقَطَعَ عِقْدٌ لِّي؛ فَأَقَامَ رَسُولُ اللهِ ﷺ عَلَى الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ؛ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا: أَلَا تَرَى إِلَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللهِ ﷺ وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ! فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ. فَقَالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ؛ فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ

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[1] (Ch.28) *Tayammum:* See glossary.

prevented me from moving (because of pain) but the position of Allâh's Messenger صلى الله عليه وسلم on my thigh. Allâh's Messenger صلى الله عليه وسلم got up when dawn broke and there was no water. So Allâh revealed the Verses of *Tayammum*. So they all performed *Tayammum*. Usaid bin Hudair said, "O the family of Abû Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it. (*Sahîh Al-Bukhâri, Hadîth* No. 330, Vol. 1)

**207.** Narrated Shaqîq: While I was sitting with 'Abdullâh and Abû Mûsa Al-Ash'arî, the latter asked the former, "If a person becomes *Junub* and does not find water for one month, can he perform *Tayammum* and offer his *Salât* (prayer)?" (He replied in the negative). Abû Mûsa said, "What do you say about this Verse from *Sûrat Al-Mâ'ida*: '...And you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands...' " (V.5:6) 'Abdullâh replied, "If we allowed it then they would probably perform *Tayammum* with clean earth even if water were available, but cold." I said, "You then disliked to perform *Tayammum* because of this?" He said, "Yes." (Shaqîq added), Abû Mûsa said, "Haven't you heard the statement of 'Ammâr to 'Umar?" [He, Ammâr said]: "I was sent out by Allâh's Messenger صلى الله عليه وسلم for some job and I became *Junub* and could not find water, so, I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet صلى الله عليه وسلم of that, he said, 'Like this would have been sufficient.' The Prophet صلى الله عليه وسلم (saying so) lightly stroked the earth with his hand

مَا شَاءَ اللهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ اللهِ ﷺ عَلَى فَخِذِي، فَقَامَ رَسُولُ اللهِ ﷺ حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ، فَتَيَمَّمُوا؛ فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَأَصَبْنَا الْعِقْدَ تَحْتَهُ

**٢٠٧ - حديث** عَمَّارٍ رضي الله عنه.

عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللهِ وَأَبِي مُوسَى الأَشْعَرِيِّ، فَقَالَ لَهُ أَبُو مُوسَى لَوْ أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، أَمَا كَانَ يَتَيَمَّمُ وَيُصَلِّي؟ فَكَيْفَ تَصْنَعُونَ بِهٰذِهِ الآيَةِ فِي سُورَةِ الْمَائِدَةِ - **﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾** - فَقَالَ عَبْدُ اللهِ: لَوْ رُخِّصَ لَهُمْ فِي هٰذَا لأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ. قُلْتُ: وَإِنَّمَا كَرِهْتُمْ هٰذَا لِذَا؟ قَالَ: نَعَمْ فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هٰكَذَا»؛ فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الأَرْضِ، ثُمَّ نَفَضَهَا،

once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face." So 'Abdullâh said (to Abû Mûsa), "Don't you know that 'Umar was not satisfied with 'Ammâr's statement?" (*Sahîh Al-Bukhâri, Hadîth* No. 343, Vol. 1)

ثُمَّ مَسَحَ بِهَا ظَهْرَ كَفِّهِ بِشِمَالِهِ، أَوْ ظَهْرَ شِمَالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهَا وَجْهَهُ.

فَقَالَ عَبْدُ اللهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟

**208.** Narrated 'Ammâr (bin Yâsir) رضي الله عنه : A man came to 'Umar bin Al-Khattâb رضي الله عنه and said, "I became *Junub* but no water was available." 'Ammâr bin Yâsir said to 'Umar, "Do you remember that you and I (became *Junub* while both of us) were together on a journey and you didn't offer *Salât* (prayer), but I rolled myself on the ground and offered *Salât*? I informed the Prophet صلى الله عليه وسلم about it and he said: 'It would have been sufficent for you to do like this.' The Prophet صلى الله عليه وسلم then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands." (*Sahîh Al-Bukhâri, Hadîth* No. 334, Vol. 1)

٢٠٨ - **حَدِيثُ** عَمَّارٍ رضي الله عنه. جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ؛ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أُصِبِ الْمَاءَ، فَقَالَ عَمَّارُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ: أَمَا تَذْكُرُ أَنَّا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ؛ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ، فَذَكَرْتُ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ هٰكَذَا»، فَضَرَبَ النَّبِيُّ ﷺ بِكَفَّيْهِ الأَرْضَ، وَنَفَخَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ؟

**209.** Narrated Abû Juhaim Al-Ansâri رضي الله عنه : The Prophet صلى الله عليه وسلم came from the direction of Bi'r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands and his face with its dust (performed *Tayammum*) and then returned back the greeting. (*Sahîh Al-Bukhâri, Hadîth* No. 333, Vol. 1)

٢٠٩ - **حَدِيثُ** أَبِي الْجُهَيْمِ الأَنْصَارِيِّ رضي الله عنه. عَنْ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ، قَالَ: أَقْبَلْتُ أَنَا وَعَبْدُ اللهِ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، حَتَّى دَخَلْنَا عَلَى أَبِي جُهَيْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ، فَقَالَ أَبُو الْجُهَيْمِ: أَقْبَلَ النَّبِيُّ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ، حَتَّى أَقْبَلَ عَلَى الْجِدَارِ، فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

**CHAPTER 29. Proof that a Muslim never becomes impure.**

**(٢٩) بَابُ: اَلدَّلِيلِ عَلَى أَنَّ الْمُسْلِمَ لَا يَنْجُسُ**

**210.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم came across me and I was *Junub*. He took my hand and I went along with him till he sat down. I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, "O Abû Huraira! Where have you been?" I told him about it. The Prophet صلى الله عليه وسلم said, "*Subhân Allâh*! O Abû Huraira! A believer never becomes *Najas* (impure)." (*Sahîh Al-Bukhâri, Hadîth* No. 283, Vol. 1)

٢١٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: لَقِيَنِي رَسُولُ اللهِ ﷺ وَأَنَا جُنُبٌ فَأَخَذَ بِيَدِي، فَمَشَيْتُ مَعَهُ حَتَّى قَعَدَ، فَانْسَلَلْتُ مِنْهُ وَأَتَيْتُ الرَّحْلَ فَاغْتَسَلْتُ، ثُمَّ جِئْتُ وَهُوَ قَاعِدٌ؛ فَقَالَ: «أَيْنَ كُنْتَ يَا أَبَا هِرٍّ؟» فَقُلْتُ لَهُ، فَقَالَ: «سُبْحَانَ اللهِ! يَا أَبَا هِرٍّ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

**CHAPTER 32. What to say while going to the lavatory (water closet).**

**(٣٢) بَابُ: مَا يَقُولُ إِذَا أَرَادَ دُخُولَ الْخَلَاءِ**

**211.** Narrated Anas رضي الله عنه: Whenever the Prophet صلى الله عليه وسلم went to answer the call of nature, he used to say, "*Allâh-umma inni a'ûdhu bika minal khubuthi wal khbâ'ith.* i.e. O Allâh, I seek refuge with You from devils — males and females (or all offensive and wicked things, evil deeds and evil spirits etc.)" (*Sahîh Al-Bukhâri, Hadîth* No. 144, Vol. 1)

٢١١ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ، قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

**CHAPTER 33. Proof that ablution is not invalidated by dozing in a sitting posture.**

**(٣٣) بَابُ: الدَّلِيلِ عَلَى أَنَّ نَوْمَ الْجَالِسِ لَا يَنْقُضُ الْوُضُوءَ**

**212.** Narrated Anas رضي الله عنه: Once the *Iqâma* was pronounced and the Prophet صلى الله عليه وسلم was talking to a man (in a low voice) in a corner of the mosque and he did not lead *As-Salât* (the prayer) till (some of) the people had slept (dozed in a sitting posture). (*Sahîh Al-Bukhâri, Hadîth* No. 615, Vol. 1)

٢١٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: أُقِيمَتِ الصَّلَاةُ، وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

# 4. THE BOOK OF *AS-SALAT* (THE PRAYER)

# ٤ - كِتَابُ الصَّلَاةِ

## CHAPTER 1. How the *Adhân*[1] (the call to prayer) was started.

## (١) بَابُ: بَدْءِ الأَذَانِ

**213.** Narrated Ibn 'Umar رضي الله عنهما : When the Muslims arrived at Al-Madîna, they used to assemble for *As-Salât* (the prayers), and used to guess the time for it. During those days, the practice of *Adhân* for the *Salât* (prayer) had not been introduced yet. Once they discussed this problem regarding the call for *Salât*. Some people suggested the use of a bell like the Christians, others proposed trumpet, like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for *As-Salât*; so Allâh's Messenger صلى الله عليه وسلم ordered Bilâl to get up and pronounce the *Adhân* for *As-Salât*. (*Sahîh Al-Bukhâri, Hadîth* No. 578, Vol. 1)

٢١٣ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما. كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَاةَ، لَيْسَ يُنَادَى لَهَا؛ فَتَكَلَّمُوا يَوْمًا فِي ذٰلِكَ، فَقَالَ بَعْضُهُمْ اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ بُوقًا مِثْلَ بُوقِ الْيَهُودِ؛ فَقَالَ عُمَرُ رضي الله عنه: أَوَلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بِلَالُ! قُمْ فَنَادِ بِالصَّلَاةِ».

## CHAPTER 2. Order to pronounce *Adhân* by saying its wording twice (in doubles), and to pronounce *Iqâma* by saying its wording (in singles) once only.

## (٢) بَابُ: الأَمْرِ بِشَفْعِ الأَذَانِ وَإِيتَارِ الإِقَامَةِ

**214.** Narrated Anas رضي الله عنه : The people mentioned the fire and the bell [they suggested those as signals to indicate the starting of *Salât* (prayer)], and by that they mentioned the Jews and the Christians. Then Bilal was

٢١٤ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأُمِرَ بِلَالٌ أَنْ يَشْفَعَ الأَذَانَ وَأَنْ يُوتِرَ الإِقَامَةَ.

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[1] (Ch.1) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows:

*Allâhu Akbar, Allâhu Akbar, Allâhu Akbar Allâhu Akbar, Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh, Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h), Haiya 'alal-Falâh, Haiya 'alal-Falâh, Allâhu Akbar, Allâhu Akbar, Lâ ilâha ill-Allâh.* (See *Sahîh Al-Bukhârî*, Vol. 1, Page 334).

ordered to pronounce *Adhân* for the *Salât* by saying its wordings twice (in doubles) and for the *Iqâma* (the call for the actual standing for the *Salât* in rows) by saying its wordings once (in singles). (*Iqâma* is pronounced when the people are ready for *Salât*). (*Sahîh Al-Bukhâri, Hadîth* No. 577, Vol. 1)

**CHAPTER 7. He who hears the *Adhân* should say as the *Mu'adhdhin* is saying, then ask for *Salât* (Allâh's Blessings) upon the Prophet صلى الله عليه وسلم and then ask Allâh to grant him (the Prophet صلى الله عليه وسلم) *Al-Wasîla* (the right of intercession on the Day of Resurrection).**

**(٧) بَابُ: القَوْلِ مِثْلَ قَوْلِ ٱلْمُؤَذِّنِ لِمَنْ سَمِعَهُ ثُمَّ يُصَلِّيْ عَلَى النَّبِيِّ - ﷺ - ثُمَّ يَسْأَلُ لَهُ الْوَسِيْلَةَ**

**215.** Narrated Abû Sa'îd Al-Khûdrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whenever you hear the *Adhân*, say just as the *Mu'adhdhin* is saying." (*Sahîh Al-Bukhâri, Hadîth* No. 585, Vol. 1)

**٢١٥ - حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

**CHAPTER 8. The superiority of *Adhân* and the running away of Satan on its hearing.**

**(٨) بَابُ: فَضْلِ الأَذَانِ وَهَرَبِ الشَّيْطَانِ عِنْدَ سَمَاعِهِ**

**216.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the *Adhân* is pronounced, Satan takes to his heels and passes wind with noise during his flight, in order not to hear the *Adhân*. When the *Adhân* is completed he comes back and again takes to his heels when the *Iqâma* is pronounced, and after its completion, he returns again till he whispers into the heart of the person [to divert his attention from his *Salât* (prayer)], and makes him remember things which he does not recall to his mind before the *Salât*; and that causes him to forget how much he has prayed." (*Sahîh Al-Bukhâri, Hadîth* No. 582, Vol. 1)

**٢١٦ - حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ؛ حَتَّى يَظَلَّ الرَّجُلُ لاَ يَدْرِي كَمْ صَلَّى».

**CHAPTER 9. Preference of raising both hands up to the shoulders with the *Takbîr* at the commencement of *As-Salât* (the prayer), and on bowing (*Ar-Rakû'*), and also on raising his head after bowing, but not to do so on lifting one's head from prostration.**

(٩) بَابُ: اسْتِحْبَابِ رَفْعِ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ مَعَ تَكْبِيرَةِ الإِحْرَامِ وَالرُّكُوعِ وَفِي الرَّفْعِ مِنَ الرُّكُوعِ وَأَنَّهُ لَا يَفْعَلُه إِذَا رَفَعَ مِنَ السُّجُودِ

**217.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : I saw that whenever Allâh's Messenger صلى الله عليه وسلم stood for *As-Salât* (the prayer), he used to raise both his hands up to the shoulders, and used to do the same on saying the *Takbîr* for bowing and on raising his head from it and used to say, "*Sami' Allâhu liman hamidah.*" But he did not do that (i.e. raising his hands) in prostrations. (*Sahîh Al-Bukhâri, Hadîth* No. 703, Vol. 1)

٢١٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

**218.** Narrated Abû Qilâba: I saw Mâlik bin Hûwairith رضي الله عنه saying *Takbîr* and raising both his hands [on starting *As-Salât* (the prayer)] and raising his hands on bowing and also on raising his head after bowing. Mâlik bin Huwairith said, "Allâh's Messenger صلى الله عليه وسلم did the same." (*Sahîh Al-Bukhâri, Hadîth* No. 704, Vol. 1)

٢١٨ - **حَدِيثُ** مَالِكِ بْنِ الْحُوَيْرِثِ رضي الله عنه، عَنْ أَبِي قِلَابَةَ، أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ إِذَا صَلَّى كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وَحَدَّثَ أَنَّ رَسُولَ اللهِ ﷺ صَنَعَ هٰكَذَا.

**CHAPTER 10. Saying of *Takbir*[1] on each bowing and rising in *Salât* (prayer), except rising from bowing (*Ar-Rakû'*) when it is said: *Sami' Allâhu liman hamidah* (Allâh listened to him who praised Him).**

(١٠) بَابُ: إِثْبَاتِ التَّكْبِيرِ فِي كُلِّ خَفْضٍ وَرَفْعٍ فِي الصَّلَاةِ إِلَّا رَفْعَهُ مِنَ الرُّكُوعِ فَيَقُولُ فِيهِ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ

**219.** Narrated Abû Salama: When Abû Huraira رضي الله عنه led us in *Salât* (prayer) he used to say *Takbîr* on each

٢١٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّمَا

[1] (Ch.10) *Takbîr:* Saying, *Allâhu Akbar* (Allâh is the Most Great).

bowing and rising. On the completion of the *Salât* he used to say, "My *Salât* is more similar to the *Salât* of Allâh's Messenger صلى الله عليه وسلم than that of anyone of you." (*Sahîh Al-Bukhâri, Hadîth* No. 752, Vol. 1)

خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قَالَ: إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللهِ ﷺ.

**220.** Narrated Abû Huraira رضى الله عنه: Whenever Allâh's Messenger صلى الله عليه وسلم stood for *As-Salât* (the prayer), he said *Takbîr* on starting the *Salât* (prayer) and then on bowing. On rising from bowing he said, "*Sami' Allâhu liman hamidah*," and then while standing straight he used to say, "*Rabbanâ Walakal-hamd*". Al-Laith said, "(The Prophet صلى الله عليه وسلم said), '*Wa-lakal-hamd*' ". He used to say *Takbîr* on prostrating and on raising his head from prostration; again he would say *Takbîr* on prostrating and raising his head. He would then do the same in the whole of *As-Salât* till it was completed. And on rising from the second *Rak'a* after sitting (for *At-Tahiyyât*), he used to say *Takbîr*. (*Sahîh Al-Bukhâri, Hadîth* No. 755, Vol. 1)

**٢٢٠ - حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا! وَلَكَ الْحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ؛ ثُمَّ يَفْعَلُ ذٰلِكَ فِي الصَّلاَةِ كُلِّهَا حَتَّى يَقْضِيَهَا؛ وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ الْجُلُوسِ.

**221.** Narrated Mutarrif bin 'Abdullâh: 'Imrân bin Husain and I offered *Salât* (prayer) behind 'Alî bin Abî Tâlib رضى الله عنه. When 'Alî prostrated, he said the *Takbîr*, when he raised his head, he said the *Takbîr* and when he got up for the third *Rak'a* he said the *Takbîr*. On completion of *As-Salât*, 'Imrân took my hand and said, "This (i.e. 'Alî) made me remember *As-Salât* of Muhammad صلى الله عليه وسلم." Or he said, "He led us in a *Salât* like that of Muhammad صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 753, Vol. 1)

**٢٢١ - حَدِيثُ** عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ، قَالَ: صَلَّيْتُ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ؛ فَلَمَّا قَضَى الصَّلاَةَ أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ فَقَالَ: لَقَدْ ذَكَّرَنِي هٰذَا صَلاَةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: لَقَدْ صَلَّى بِنَا صَلاَةَ مُحَمَّدٍ ﷺ.

## CHAPTER 11. To recite *Al-Fâtiha* in every *Rak'a* of *Salât* (prayer) is

## (١١) بَابُ: وُجُوبِ قِرَاءَةِ الْفَاتِحَةِ فِي

**obligatory. And if one does not know as to how to recite *Al-Fâtiha* and if it is not possible for him to learn it, then he can recite of other (portion of the Qur'ân) than it, as much as may be easy for him.**

**كُلِّ رَكْعَةٍ وَأَنَّه إِذَا لَمْ يُحْسِنِ الْفَاتِحَةَ وَلَا أَمْكَنَهُ تَعَلُّمُهَا، قَرَأَ مَا تَيَسَّرَ لَهُ مِنْ غَيْرِهَا**

**222.** Narrated 'Ubâda bin As-Sâmit رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever does not recite *Surât Al-Fâtiha* (the first *Sûrah* of the Qur'ân) in his *Salât* (prayer), his *Salât* is invalid." (*Sahîh Al-Bukhâri, Hadîth* No. 723, Vol. 1)

٢٢٢ - **حَدِيثُ** عُبَادَةَ بْنِ الصَّامِتِ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

**223.** Narrated Abû Huraira رضي الله عنه : The Qur'ân is recited in every *Salât* (prayer) and in those *Salât* in which Allâh's Messenger صلى الله عليه وسلم recited aloud for us, we recite aloud in the same *Salât* for you; and the *Salât* in which the Prophet صلى الله عليه وسلم recited quietly, we recite quietly. If you recite *Sûrat Al-Fâtiha* only, it is sufficient; but if your recite something else in addition, that would be better. (*Sahîh Al-Bukhâri, Hadîth* No. 739, Vol. 1)

٢٢٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: فِي كُلِّ صَلاَةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَى أُمِّ الْقُرْآنِ أَجْزَأَتْ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

**224.** Narrated Abû Huraira رضي الله عنه : Once the Prophet صلى الله عليه وسلم entered the mosque, a man came in, offered *Salât* (prayer) and greeted the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم returned his greeting and said to him, "Go back and offer *Salât* again, for you have not offered *Salât*." The man offered *Salât* again, came back and greeted the Prophet صلى الله عليه وسلم . He said to him thrice. "Go back and offer *Salât* again for you have not offered *Salât*." The man said, "By Him Who has sent you with the truth! I do not know a better way of offering *Salât*. Kindly teach me (how to offer *Salât*)." He صلى الله عليه وسلم said, "When you stand for *As-Salât* (the prayer), say *Takbîr* and then recite from

٢٢٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ دَخَلَ الْمَسْجِدَ؛ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَرَدَّ النَّبِيُّ ﷺ عَلَيْهِ السَّلاَمَ؛ فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ؛ فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» ثَلاَثًا. فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ، فَعَلِّمْنِي. قَالَ: «إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا

the Qur'ân what you know, and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your *Salât*." (*Sahîh Al-Bukhâri, Hadîth* No. 759. Vol. 1)

تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا».

## CHAPTER 13. Proof for the one who says: The Prophet صلى الله عليه وسلم did not recite *Bismillah* (in the Name of Allâh) aloud.

## (١٣) بَابُ: حُجَّةِ مَنْ قَالَ لَا يُجْهَرُ بِالْبَسْمَلَةِ

**225.** Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم, Abû Bakr and 'Umar رضي الله عنهما used to start *As-Salât* (the prayer) with *Al-hamdu lillâhi Rabbil 'âlamîn* [All praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinns and all that exists)]. (*Sahîh Al-Bukhâri, Hadîth* No. 710, Vol. 1)

**٢٢٥ - حَدِيثُ** أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، وَأَبَا بَكْرٍ وَعُمَرَ رضي الله عنهما، كَانُوا يَفْتَتِحُونَ الصَّلاَةَ بِـ «الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ» -

## CHAPTER 16. *Tashahhud* in *Salât* (prayer).

## (١٦) بَابُ: التَّشَهُّدِ فِي الصَّلاَةِ

**226.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه: Whenever we offered *Salât* (prayer) with the Prophet صلى الله عليه وسلم we used to say: *As-Salâm* be on Allah from His worshippers. *As-Salâm* be on Jibrael (Gabriel), *As-Salâm* be on Michael, *As-Salâm* be on so-and-so. When the Prophet صلى الله عليه وسلم finished his *Salât*, he faced us and said, "Allâh Himself is *As-Salâm* (Peace), so if anyone of you is sitting in *Salât* (sitting posture for *At-Tahiyât*) then he should say, *'At-tahiyyâtu-lillâhi wassalawâtu, wat-taiyibâtu, As-Salâmu 'alaika aiyuhan-Nabiyyu wa Rahmâtul-lâhi wa barakatuhu. As-Salâmu 'alainâ wa 'alâ*

**٢٢٦ - حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا.. السَّلاَمُ عَلَى اللهِ قَبْلَ عِبَادِهِ، السَّلاَمُ عَلَى جِبْرِيلَ، السَّلاَمُ عَلَى مِيكَائِيلَ، السَّلاَمُ عَلَى فُلاَنٍ؛ فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «إِنَّ اللهَ هُوَ السَّلاَمُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَقُلِ التَّحِيَّاتُ للهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ

*'ibâdillâh issâlihîn,*[1] for if he says that, it will be for all the pious slaves of Allâh in the Heavens and the Earth. (Then he should say), *'Ash-hadu an lâ-ilâha ill-Allâhu wa ash-hadu anna Muhammadan 'abduhu wa Rasûluhu.'* [2] and then he can choose whatever speech (i.e. invocation) he wishes." (*Sahîh Al-Bukhâri, Hadîth* No. 249, Vol. 8)

وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ؛ فَإِنَّهُ إِذَا قَالَ ذٰلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ؛ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الْكَلاَمِ مَا شَاءَ».

**CHAPTER 17. To send *As-Salât* (Allâh's Graces, Honours, and Mercy) upon the Prophet صلى الله عليه وسلم, after *Tashahhud*.**

**(١٧) بَابُ: الصَّلاَةِ عَلَى النَّبِيِّ - ﷺ - بَعْدَ التَّشَهُّدِ**

**227.** Narrated 'Abdur-Rahmân bin Abî Laila: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet صلى الله عليه وسلم?" 'Abdur-Rahmân said, "Yes, give it to me." I said, "We asked Allâh's Messenger صلى الله عليه وسلم saying, 'O Allâh's Messenger! How should one (ask Allâh to) send *As-Salât* (Graces, Honours and Mercy) upon you and the members of the family, for Allâh has taught us how to greet you.' " He said, "Say: *Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin kama Sallaita 'ala Ibrâhîma wa 'ala Âali-Ibrâhima Innaka Hamîdun Majîd. Allâhumma bârik 'ala Muhammadin wa 'alâ Âali Muhammadin kama bârakta 'ala Ibrâhîma wa' Âali-Ibrâhîma Innaka Hamîdun Majîd.* [O

٢٢٧ - **حَدِيث** كَعْبِ بْنِ عُجْرَةَ رضي الله عنه. عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ؛ فَقَالَ: أَلاَ أُهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ! فَقُلْتُ: بَلَى فَأَهْدِهَا لِي. فَقَالَ: سَأَلْنَا رَسُولَ اللهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللهِ! كَيْفَ الصَّلاَةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكُمْ، قَالَ: «قُولُوا اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ

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[1] (H.226) All the compliments all the prayers and the good things are due to Allâh. Peace be on you, O Prophet, and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious worshippers of Allâh.

[2] (H.226) I testify that none has the right to be worshipped but Allâh; and I also testify that Muhammad is His slave and His Messenger.

Allâh! Send Your *Salât* (Graces, Honours and Mercy) on Muhammad and on the family (or the followers) of Muhammad, as You sent Your *Salât* (Graces, Honours and Mercy) on Ibrâhîm (Abraham) and on the family (or the followers) of Ibrâhîm, for You are the Most Praise-worthy, the Most Glorious. O Allâh! Send Your Blessings on Muhammad and the family (or the followers) of Muhammad as You sent Your Blessings on Ibrâhîm and on the family (or the followers) of Ibrâhîm, for You are the Most Praise-worthy, the Most Glorious.]' " (*Sahîh Al-Bukhâri, Hadîth* No. 589, Vol. 4)

وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

**228.** Narrated Abû Humaid As-Sâ'idi رضي الله عنه : The people asked, "O Allâh's Messenger! How shall we (ask Allâh to) send *As-Salât* (Graces, Honours and Mercy) on you?" Allâh's Messenger replied, "Say: *'Allâhûmma salli 'ala Muhammadin wa azwâjihi wa dhurriyâtihi kamâ sallaita 'ala Âali-Ibrâhîma wa bârik 'ala Muhammadin wa azwâjihi wa dhurrîyâtihi kamâ bârakta 'alâ Aali Ibrâhima, Innaka Hamidun Majîd.'* [O Allâh! Send Your *Salât* (Graces, Honours and Mercy) on Muhammad and on his wives and on his offspring, as You sent Your *Salât* (Graces, Honours and Mercy) on Ibrâhim's (Abraham's) family; and send Your Blessings on Muhammad, and on his wives and on his offspring as You sent Your Blessings on Ibrâhîm's (Abraham's) family, for You are the Most Praise-worthy, the Most Glorious]." (*Sahîh Al-Bukhâri, Hadîth* No. 588, Vol. 4)

٢٢٨ - **حَدِيثُ** أَبِي حُمَيْدٍ السَّاعِدِيِّ رضي الله عنه، أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

**CHAPTER 18. *At-Tasmi'* (Allâh listens to him who praises Him), *At-Tahmid* (O, our Lord, all the praises**

**(١٨) بَابُ: التَّسْمِيعِ وَالتَّحْمِيدِ وَالتَّأْمِينِ**

**and thanks are for You) and *At-Ta'min* (to say *Amîn*).**

**229.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says, '*Sami' Allâhu liman hamidah* (Allâh heard those who sent praises and thanks to Him)', you should say, '*Allâhûmma Rabbana lakal hamd* (O Allâh! Our Lord! All the praises and thanks are for You).' And if the saying of anyone of you coincides with that of the angels, all his past sins will be forgiven." (*Sahîh Al-Bukhâri, Hadîth* No. 762, Vol. 1)

٢٢٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الإِمَامُ! سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا! وَلَكَ الْحَمْدُ؛ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

**230.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you says, *Amîn* and the angels in the heavens say *Amîn,* and the former coincides with the latter, all his past sins will be forgiven." (*Sahîh Al-Bukhâri, Hadîth* No. 748, Vol. 1)

٢٣٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

**231.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Say *Amîn* when the *Imâm* says, "*Ghairil maghdûbi 'alaihim waladdâl lîn*; [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)]; all the past sins of the person whose saying (of *Amîn*) coincides with that of the angels will be forgiven." (*Sahîh Al-Bukhâri, Hadîth* No. 749, Vol. 1)

٢٣١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا قَالَ الإِمَامُ - غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ - فَقُولُوا: آمِينَ؛ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

## CHAPTER 19. The followers [offering *Salât* (prayer) behind *Imâm*] should follow him.

## (١٩) بَابُ: ائْتِمَامِ الْمَأْمُومِ بِالإِمَامِ

**232.** Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم fell from a horse and the right side of his body was injured. We went to enquire about his health, meanwhile it was the time for *Salât* (prayer) and he led *Al-Salât*

٢٣٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: سَقَطَ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ، فَحَضَرَتِ الصَّلَاةُ،

(the prayer) sitting, and we also offered *Salât* while sitting. On completion of the *Salât* he said, "The *Imâm* is to be followed; say *Takbîr* when he says it; bow when he bows; rise when he rises and when he says '*Sami' Allâhu liman hamidah*,' say *Rabbanâ walakal-hamd*,' and prostrate if he prostrates."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 769, Vol. 1)

فَصَلَّى بِنا قَاعِدًا، فَقَعَدْنَا؛ فَلَمَّا قَضَى الصَّلاَةَ، قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ؛ فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا رَبَّنَا! وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا».

**233.** Narrated 'Âisha رضي الله عنها, the mother of the believers: Allâh's Messenger صلى الله عليه وسلم during his illness offered *Salât* (prayer) at his house while sitting, whereas some people offered *Salât* behind him standing. The Prophet صلى الله عليه وسلم beckoned them to sit down. On completion of the *Salât*, he said, "The *Imâm* is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head, and when he says *Sami' Allâhu liman hamidah* (Allâh heard those who sent praises and thanks to Him), say then; *Rabbanâ wa lakal-hamd* (O our Lord! All the praises and thanks are for You), and if he prays sitting then pray sitting."[2] (*Sahîh Al-Bukhâri, Hadîth* No. 656, Vol. 1)

٢٣٣ - **حديث** عَائِشَةَ رضي الله عنها أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا؛ فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا».

**234.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The *Imâm* is to be followed. Say the *Takbîr* when he says it; bow if he bows; if he says *Sami 'Allâhu liman hamidah*, say *Rabbana wa lakal-hamd*, prostrate if he prostrates and pray sitting altogether if

٢٣٤ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ

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[1] [2](H.232) and (H.233) (For taking the verdict) This order of the Prophet صلى الله عليه وسلم was cancelled by the latest action of the Prophet صلى الله عليه وسلم during his last illness, when he offered *Salât* (prayer) sitting while the people behind him prayed standing, and he did not order them to sit.

he prays sitting."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 701, Vol. 1)

حَمِدَهُ، فَقُولُوا: رَبَّنَا! وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

**CHAPTER 21. *Imâm* appointing one as his deputy when it is necessary for a genuine excuse like disease, travelling etc.**

**(٢١) بَابُ: اسْتِخْلَافِ الإِمَامِ إِذَا عَرَضَ لَهُ عُذْرٌ مِّنْ مَّرَضٍ وَسَفَرٍ وَغَيْرِهِمَا مَن يُصَلِّي بِالنَّاسِ**

**235.** Narrated 'Ubaidullâh bin 'Abdullâh bin 'Utba: I went to 'Âisha رضي الله عنها and asked her to describe to me the illness of Allâh's Messenger صلى الله عليه وسلم . 'Âisha رضي الله عنها said, "Yes. The Prophet صلى الله عليه وسلم became seriously ill and asked whether the people had offered *Salât* (prayer). We replied, 'No, O Allâh's Messenger! They are waiting for you.' He added, 'Put water for me in a trough.' " 'Âisha رضي الله عنها added, "We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had offered *Salât*. We said, 'No, they are waiting for you O Allâh's Messenger'. He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, 'Have the people offered *Salât*?' We replied, 'No, they are waiting for you O Allâh's Messenger.' He said, 'Put water for me in a trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people offered *Salât*?' We said, 'No, they are waiting for you

**٢٣٥ - حَدِيثُ** عَائِشَةَ رضي الله عنها.

عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَلاَ تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللهِ ﷺ! قَالَتْ: بَلَى. ثَقُلَ النَّبِيُّ ﷺ، فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ؛ قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» قَالَتْ: فَفَعَلْنَا، فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ؛ فَقَالَ ﷺ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» قَالَتْ: فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ، فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ

[1] (H.234) (For taking the verdict) This order of the Prophet صلى الله عليه وسلم was cancelled by the latest action of the Prophet صلى الله عليه وسلم during his last illness, when he offered *Salât* (prayer) sitting; while the people behind him prayed standing, and he did not order them to sit.

O Allâh's Messenger.' The people were in the mosque, waiting for the Prophet صلى الله عليه وسلم for the *'Isha* prayer. The Prophet صلى الله عليه وسلم sent for Abû Bakr رضى الله عنه to lead the people in *Salât*, the messenger went to Abû Bakr and said, 'Allâh's Messenger صلى الله عليه وسلم orders you to lead the people in the *Salât*.' Abû Bakr was a soft-hearted man, so he asked 'Umar to lead the *Salât*, but 'Umar رضى الله عنه replied, 'You are more rightful.' So Abû Bakr رضى الله عنه led *As-Salât* (the prayer) in those days. When the Prophet صلى الله عليه وسلم felt a bit better, he came out for the *Zuhr* prayer with the help of two persons one of whom was Al-'Abbâs, while Abû Bakr was leading the people in *Salât*. When Abû Bakr saw him he wanted to retreat, but the Prophet صلى الله عليه وسلم beckoned him not to do so, and asked them to make him sit beside Abû Bakr, and they did so. Abû Bakr was following the Prophet صلى الله عليه وسلم (in *As-Salât*) and the people were following Abû Bakr. The Prophet صلى الله عليه وسلم (prayed) sitting." 'Ubaidullâh added: "I went to 'Abdullâh bin 'Abbâs and asked him, 'Shall I tell you what 'Âisha رضى الله عنها has told me about the fatal illness of the Prophet صلى الله عليه وسلم'? Ibn 'Abbâs said, 'Go ahead.' I told him her narration, and he did not deny anything of it, but asked whether 'Âisha رضى الله عنها told me the name of the second person (who helped the Prophet صلى الله عليه وسلم) along with Al-'Abbâs. I said, 'No.' He said, 'He was 'Alî رضى الله عنه (Ibn Abî Tâlib).' " (*Sahîh Al-Bukhâri, Hadîth* No. 655, Vol. 1)

لِيَنُوءَ، فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ «أَصَلَّى النَّاسُ؟» فَقُلْنَا لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ ﷺ لِصَلاَةِ الْعِشَاءِ الآخِرَةِ؛ فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ بِأَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلاً رَقِيقًا: يَا عُمَرُ! صَلِّ بِالنَّاسِ، فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ، فَصَلَّى أَبُو بَكْرٍ تِلْكَ الأَيَّامَ.

ثُمَّ إِنَّ النَّبِيَّ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ، أَحَدُهُمَا الْعَبَّاسُ، لِصَلاَةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ؛ فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ بِأَنْ لاَ يَتَأَخَّرَ؛ قَالَ: «أَجْلِسَانِي إِلَى جَنْبِهِ»، فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ، قَالَ: فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ يَأْتَمُّ بِصَلاَةِ النَّبِيِّ ﷺ، وَالنَّاسُ بِصَلاَةِ أَبِي بَكْرٍ. وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُبَيْدُ اللهِ: فَدَخَلْتُ عَلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ، فَقُلْتُ لَهُ: أَلاَ أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ

النَّبِيِّ ﷺ! قَالَ: هَاتِ؛ فَعَرَضْتُ عَلَيْهِ حَدِيثَهَا فَمَا أَنْكَرَ مِنْهُ شَيْئًا، غَيْرَ أَنَّهُ قَالَ أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لاَ؛ قَالَ: هُوَ عَلِيٌّ.

**236.** Narrated 'Âisha رضى الله عنها: When the Prophet صلى الله عليه وسلم became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-'Abbâs and another man. 'Ubaidullâh said, "When I informed Ibn 'Abbâs of what 'Âisha had said, he asked me whether I knew who was the second man whom 'Âisha had not named. I replied in the negative. He said, 'He was 'Alî bin Abî Tâlib.'" (*Sahîh Al-Bukhâri, Hadîth* No. 761, Vol. 3)

٢٣٦ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ، فَاشْتَدَّ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاَهُ الأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ وَبَيْنَ رَجُلٍ آخَرَ؛ فَقَالَ عُبَيْدُ اللهِ (راوي الحديث) فَذَكَرْتُ لاِبْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ؛ فَقَالَ: وَهَلْ تَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ قُلْتُ: لاَ، قَالَ: هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

**237.** Narrated 'Âisha رضى الله عنها: I argued with Allâh's Messenger صلى الله عليه وسلم repeatedly about that matter [i.e. his order that Abû Bakr رضى الله عنه should lead the people in *Salât* (prayer) in his place when he was ill], and what made me argue so much was, that, it never occurred to my mind that after the Prophet صلى الله عليه وسلم, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allâh's Messenger صلى الله عليه وسلم to give up the idea of choosing Abû Bakr رضى الله عنه (to lead the people in *Salât*). *Sahîh Al-Bukhâri, Hadîth* No. 727-C, Vol. 5)

٢٣٧ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللهِ ﷺ فِي ذٰلِكَ. وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلاَّ أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلاً قَامَ مَقَامَهُ أَبَدًا. وَلاَ كُنْتُ أُرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقَامَهُ إِلاَّ تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذٰلِكَ رَسُولُ اللهِ ﷺ عَنْ أَبِي بَكْرٍ.

**238.** Narrated 'Âisha رضي الله عنها : When Allâh's Messenger صلى الله عليه وسلم fell sick with his fatal illness, and when the time of *As-Salât* (the prayer) became due and *Adhân* was pronounced, he صلى الله عليه وسلم said, "Tell Abû Bakr to lead the people in *Salât.*" He was told that Abû Bakr was a soft-hearted man and would not be able to lead the *Salât* in his place. The Prophet صلى الله عليه وسلم gave the same order again, but he was given the same reply. He gave the order for the third time and said, "You (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead *Salât.*" So Abû Bakr رضي الله عنه came out to lead *Salât.* In the meantime the condition of the Prophet صلى الله عليه وسلم improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abû Bakr wanted to retreat, but the Prophet صلى الله عليه وسلم beckoned him to remain at his place, and the Prophet صلى الله عليه وسلم was brought till he sat beside Abû Bakr. The Prophet صلى الله عليه وسلم was (sitting) leading the *Salât* and Abû Bakr رضي الله عنه was (standing) following him, and the people were (standing) following Abû Bakr in that *Salât.*" (*Sahîh Al-Bukhâri, Hadîth* No. 633, Vol. 1)

٢٣٨ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: لَمَّا مَرِضَ رَسُولُ اللهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، فَحَضَرَتِ الصَّلاَةُ فَأُذِّنَ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ رجلٌ أَسِيفٌ إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّي بِالنَّاسِ. وَأَعَادَ فَأَعَادُوا لَهُ، فَأَعَادَ الثَّالِثَةَ، فَقَالَ: «إِنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»؛ فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى، فَوَجَدَ النَّبِيُّ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، كَأَنِّي أَنْظُرُ رِجْلَيْهِ تَخُطَّانِ الأَرْضَ مِنَ الْوَجَعِ، فَأَرَادَ أَبُو بَكْرٍ أَنْ يَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ مَكَانَكَ، ثُمَّ أُتِيَ بِهِ حَتَّى جَلَسَ إِلَى جَنْبِهِ. فَكَانَ النَّبِيُّ ﷺ يُصَلِّي، وَأَبُو بَكْرٍ يُصَلِّي بِصَلاَتِهِ، وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ.

**239.** Narrated 'Âisha رضي الله عنها : When Allâh's Messenger صلى الله عليه وسلم became seriously ill, Bilâl رضي الله عنه came to him for the *Salât* (prayer). He said, "Tell Abû Bakr to lead the people in *Salât.*" I said, "O Allâh's Messenger! Abû Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear him. Will you order 'Umar [to lead *As-Salât* (the prayer)]?" The Prophet صلى الله عليه وسلم said,

٢٣٩ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ فَقَالَ: «مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ»، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. وَإِنَّهُ مَتَى مَا يَقُمْ مَقَامَكَ لاَ يُسْمِعُ النَّاسَ فَلَوْ أَمَرْتَ عُمَرَ؟ فَقَالَ: «مُرُوا

"Tell Abû Bakr to lead the people in *Salât*." Then I said to Hafsa. "Tell him, Abû Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead *As-Salât*?'" Hafsa did so. The Prophet صلى الله عليه وسلم said, "Indeed you (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead the people in *As-Salât*." So Abû Bakr رضى الله عنه stood for the prayer. In the meantime, Allâh's Messenger صلى الله عليه وسلم felt better and came out with the help of two persons, and both of his legs were dragging on the ground till he entered the mosque. When Abû Bakr heard him coming, he tried to retreat but Allâh's Messenger صلى الله عليه وسلم beckoned him (to carry on). So the Prophet صلى الله عليه وسلم came and sat on his left side of Abû Bakr. Abû Bakr was praying while standing and Allâh's Messenger صلى الله عليه وسلم was leading *As-Salât* while sitting. Abû Bakr was following the Prophet صلى الله عليه وسلم and the people were following Abû Bakr رضى الله عنه (in *Salât*). (*Sahîh Al-Bukhâri, Hadîth* No. 681, Vol. 1)

أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ»؛ فَقُلْتُ لِحَفْصَةَ:

قُولِي لَهُ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لاَ يُسْمِعُ النَّاسَ فَلَوْ أَمَرْتَ عُمَرَ؟ قَالَ: «إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ»؛ فَلَمَّا دَخَلَ فِي الصَّلاَةِ وَجَدَ رَسُولُ اللهِ ﷺ فِي نَفْسِهِ خِفَّةً، فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَرِجْلاَهُ تَخُطَّانِ فِي الأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ؛ فَلَمَّا سَمِعَ أَبُو بَكْرٍ حِسَّهُ، ذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ؛ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ، فَجَاءَ رَسُولُ اللهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا، وَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي قَاعِدًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلاَةِ رَسُولِ اللهِ ﷺ، وَالنَّاسُ مُقْتَدُونَ بِصَلاَةِ أَبِي بَكْرٍ رضي الله عنه.

**240.** Narrated (Az-Zuhri): Anas bin Mâlik Al-Ansâri رضى الله عنه told me that Abû Bakr رضى الله عنه used to lead the people in *Salât* (prayer) during the fatal illness of the Prophet صلى الله عليه وسلم till it was Monday. When the people aligned (in rows) for *As-Salât* (the prayer), the Prophet صلى الله عليه وسلم lifted the curtain of the door and started looking at us, and he was standing at that time. His face was (glittering) like a page of the Qur'ân and he smiled cheerfully. We were about to be put to trial for the

٢٤٠ - **حديث** أَنَسِ بْنِ مَالِكٍ الأَنْصَارِيِّ رضي الله عنه، وَكَانَ تَبِعَ النَّبِيَّ ﷺ وَخَدَمَهُ، وَصَحِبَهُ، أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ ﷺ الَّذِي تُوُفِّيَ فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ الاِثْنَيْنِ وَهُمْ صُفُوفٌ فِي الصَّلاَةِ، فَكَشَفَ النَّبِيُّ ﷺ سِتْرَ الْحُجْرَةِ، يَنْظُرُ إِلَيْنَا وَهُوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةُ

pleasure of seeing the Prophet صلى الله عليه وسلم. Abû Bakr رضى الله عنه retreated to join the rows as he thought that the Prophet صلى الله عليه وسلم would come out to lead *As-Salât*. The Prophet صلى الله عليه وسلم beckoned us to complete *As-Salât*, and he let the curtain fall. On the same day he صلى الله عليه وسلم died. (*Sahîh Al-Bukhâri, Hadîth* No. 648, Vol. 1)

مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنَا أَنْ نَفْتَتِنَ مِنَ الْفَرَحِ بِرُؤْيَةِ النَّبِيِّ ﷺ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ النَّبِيَّ ﷺ خَارِجٌ إِلَى الصَّلَاةِ، فَأَشَارَ إِلَيْنَا النَّبِيُّ ﷺ أَنْ أَتِمُّوا صَلَاتَكُمْ، وَأَرْخَى السِّتْرَ، فَتُوُفِّيَ مِنْ يَوْمِهِ.

**241.** Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم did not come out (of his house) for three days. The people stood for the *Salât* (prayer), and Abû Bakr رضى الله عنه went ahead to lead *As-Salât* (the prayer). (In the meantime) the Prophet صلى الله عليه وسلم caught hold of the curtain and lifted it. When the face of the Prophet صلى الله عليه وسلم appeared, we had never seen a scene more pleasing than the face of the Prophet صلى الله عليه وسلم as it appeared then. The Prophet صلى الله عليه وسلم beckoned to Abû Bakr رضى الله عنه to lead (the people in *As-Salât*) and then let the curtain fall. We did not see him (again) till he died. (*Sahîh Al-Bukhâri, Hadîth* No. 649, Vol. 1)

٢٤١ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: لَمْ يَخْرُجِ النَّبِيُّ ﷺ ثَلَاثًا، فَأُقِيمَتِ الصَّلَاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ؛ فَقَالَ نَبِيُّ اللهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ وَجْهُ النَّبِيِّ ﷺ، مَا نَظَرْنَا مَنْظَرًا كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنَا، فَأَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ، وَأَرْخَى النَّبِيُّ ﷺ الْحِجَابَ، فَلَمْ يُقْدَرْ عَلَيْهِ حَتَّى مَاتَ.

**242.** Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم became sick and when his disease aggravated, he said, "Tell Abû Bakr to lead *As-Salât* (the prayer)". 'Âisha رضى الله عنها said, "He is a soft-hearted man and would not be able to lead *As-Salât* in your place." The Prophet صلى الله عليه وسلم said again, "Tell Abû Bakr to lead the people in *Salât* (prayer)." She repeated the same reply but he said, "Tell Abû Bakr to lead the people in *Salât*. You are the companions of Yûsuf (Joseph)." So a messenger was sent to Abû Bakr رضى الله

٢٤٢ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه، قَالَ: مَرِضَ النَّبِيُّ ﷺ فَاشْتَدَّ مَرَضُهُ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ عَائِشَةُ: إِنَّهُ رَجُلٌ رَقِيقٌ إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَعَادَتْ، فَقَالَ: «مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَإِنَّكُنَّ صَوَاحِبُ

عنه (with that order) and he led the people in *Salât* in the lifetime of the Prophet صلى الله عليه وسلم. (*Sahîh Al-Bukhâri, Hadîth* No. 646, Vol. 1)

يُوسُفَ» فَأَتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ ﷺ.

**CHAPTER 22. To appoint someone to lead the people in *Salât* (prayer) in case the *Imâm* is delayed, and there is no fault in appointing.**

**(٢٢) بَابُ: تَقْدِيمِ الْجَمَاعَةِ مَنْ يُصَلِّي بِهِمْ إِذَا تَأَخَّرَ الإِمَامُ وَلَمْ يَخَافُوا مَفْسَدَةً بِالتَّقْدِيمِ**

**243.** Narrated Sahl bin Sa'd As-Sâ'idî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم went to establish peace among Banî 'Amr bin 'Aûf. In the meantime the time of *Salât* was due and the *Mu'adhdhin* went to Abû Bakr رضى الله عنه and said, "Will you lead *As-Salât* (the prayer), so that I may pronounce the *Iqâma*?" Abû Bakr رضى الله عنه replied in the affirmative and led *As-Salât*. Allâh's Messenger صلى الله عليه وسلم came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abû Bakr رضى الله عنه never glanced sideways in his *Salât*, but when the people continued clapping, Abû Bakr looked and saw Allâh's Messenger صلى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم beckoned him to stay at his place. Abû Bakr raised his hands and thanked Allâh for that order of Allâh's Messenger صلى الله عليه وسلم, and then he retreated till he reached the first row. Allâh's Messenger صلى الله عليه وسلم went forward and led *As-Salât*. When Allâh's Messenger صلى الله عليه وسلم finished *Salât*, he said, "O Abû Bakr! What prevented you from staying when I ordered you to do so?" Abû Bakr رضى الله عنه replied, "How can Ibn Abî Quhâfa (Abû Bakr) dare to lead *As-Salât* in the presence of Allâh's Messenger صلى الله عليه وسلم?" Then Allâh's Messenger صلى الله عليه وسلم said, "Why did

٢٤٣ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتِ الصَّلاَةُ، فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ، فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأُقِيمَ؟ قَالَ: نَعَمْ. فَصَلَّى أَبُو بَكْرٍ؛ فَجَاءَ رَسُولُ اللهِ ﷺ وَالنَّاسُ فِي الصَّلاَةِ، فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ فِي صَلاَتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَى رَسُولَ اللهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ أَنِ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ رضي الله عنه يَدَيْهِ فَحَمِدَ اللهَ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللهِ ﷺ مِنْ ذٰلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى؛ فَلَمَّا انْصَرَفَ، قَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ»؟ فَقَالَ أَبُو بَكْرٍ: مَا كَانَ لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «مَا لِي

you clap so much? If something happens to anyone during his *Salât* he should say *Sûbhân Allâh*. If he says so he will be attended to, for clapping is for women." (*Sahîh Al-Bukhâri, Hadîth* No. 652, Vol. 1)

رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيقَ! مَنْ رَابَهُ شَيْءٌ فِي صَلاَتِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ، وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ».

**CHAPTER 23. The saying of *Subhân Allâh* is for men and clapping is for women only, if they notice anything during *Salât* (prayer).**

**(٢٣) بَابُ: تَسْبِيحِ الرَّجُلِ وَتَصْفِيقِ الْمَرْأَةِ إِذَا نَابَهُمَا شَيْءٌ فِي الصَّلاَةِ**

**244.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The saying *Sûbhân Allâh* is for men and clapping is for women." [If something happens in *As-Salât* (the prayer), the men can invite the attention of the *Imâm* by saying *Sûbhân Allâh* and women, by clapping their hands]. (*Sahîh Al-Bukhâri, Hadîth* No. 295, Vol. 2)

٢٤٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ»

**CHAPTER 24. The Order for to offer the *Salât* (prayer) with all its rules and regulations and to perform it in a correct and perfect way with full submissiveness.**

**(٢٤) بَابُ: الأَمْرِ بِتَحْسِينِ الصَّلاَةِ وَإِتْمَامِهَا وَالْخُشُوعِ فِيهَا**

**245.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Do you consider (or) see that my face is towards the *Qiblah* (Ka'ba at Makka)? By Allâh, neither your submissiveness ncr your bowing is hidden from me, surely I see you from my back." (*Sahîh Al-Bukhâri, Hadîth* No. 410. Vol. 1)

٢٤٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «هَلْ تَرَوْنَ قِبْلَتِي هٰهُنَا؟ فَوَاللهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلاَ رُكُوعُكُم، إِنِّي لأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

**246.** Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Perform the bowing and the prostrations in a correct and perfect way. By Allâh, I see you from behind me (or from behind my back) when you bow or prostrate." (*Sahîh Al-Bukhâri, Hadîth* No. 709, Vol. 1)

٢٤٦ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ فَوَاللهِ إِنِّي لأَرَاكُمْ مِنْ بَعْدِي»، وَرُبَّمَا قَالَ: «مِنْ بَعْدِ ظَهْرِي إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

**CHAPTER 25. It is forbidden to bow or to prostrate etc. ahead of or before the *Imâm*.**

(٢٥) بَابُ: النَّهْيِ عَنْ سَبْقِ الإِمَامِ بِرُكُوعٍ أَوْ سُجُودٍ وَنَحْوِهِمَا

**247.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Isn't he who raises his head before the *Imâm* afraid that Allâh may transform his head into that of a donkey, or his figure (face) into that of a donkey?" [See the footnote of *Hadîth* No. 250]. (*Sahîh Al-Bukhâri, Hadîth* No. 660, Vol. 1)

٢٤٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَمَا يَخْشَى أَحَدُكُمْ»، أَوْ «لاَ يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يَجْعَلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ»، أَوْ «يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمَارٍ؟».

**CHAPTER 28. Straightening of the rows [for the congregational *Salât* (prayer)] and its *Iqâma*.**

(٢٨) بَابُ: تَسْوِيَةِ الصُّفُوفِ وَإِقَامَتِهَا

**248.** Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Straighten your rows as the straightening of rows is essential for *Iqâmat-As-Salât* (a perfect and correct prayer)." (*Sahîh Al-Bukhâri, Hadîth* No. 690, Vol. 1)

٢٤٨ - حَدِيثُ أَنَسٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلاَةِ».

**249.** Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Straighten your rows, for I see you from behind my back." (*Sahîh Al-Bukhâri, Hadîth* No. 686, Vol. 1)

٢٤٩ - حَدِيثُ أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، قَالَ: «أَقِيمُو الصُّفُوفَ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي».

**250.** Narrated An-Nu'mân bin Bashîr رضي الله عنهما: The Prophet said, "Straighten your rows or Allâh will alter your faces[1]." (*Sahîh Al-Bukhâri, Hadîth* No. 685, Vol. 1)

٢٥٠ - حَدِيثُ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

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[1] (H.250) This is a severe warning, that if you do not straighten your rows, [in *Salât* (prayers)] Allâh may change your faces to that of an animal e.g. donkey etc. or make them like the backs of neck etc. (see *Fath Al-Bâri,* Vol. 2, P. 349).

**251.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the *Adhân* and for standing in the first row, [in congregational *Salât* (prayer)] and found no other way to get that except by drawing lots, they would draw lots, and if they knew (the reward of) the *Zuhr* (afternoon) prayer, (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) *'Ishâ* (late-evening) and *Fajr* (morning) prayer in congregation, they would come to offer them even if they had to crawl." (*Sahîh Al-Bukhâri, Hadîth* No. 589, Vol. 1)

٢٥١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوًا».

**CHAPTER 29. Ordering those praying women who pray behind the men not to precede men in lifting their heads from prostration.**

**(٢٩) بَابُ: أَمْرِ النِّسَاءِ الْمُصَلِّيَاتِ وَرَاءَ الرِّجَالِ أَنْ لَا يَرْفَعْنَ رُؤُوسَهُنَّ مِنَ السُّجُودِ حَتَّى يَرْفَعَ الرِّجَالُ**

**252.** Narrated Sahl bin Sa'd رضي الله عنه: The men used to offer *Salât* (prayer) with the Prophet صلى الله عليه وسلم with their *Izâr* (lower half body-cover sheets) tied around their necks as boys used to do; therefore the Prophet صلى الله عليه وسلم told the women not to raise their heads (from prostration) till the men sat down straight (while praying). (*Sahîh Al-Bukhâri, Hadîth* No. 358, Vol. 1)

٢٥٢ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ رضي الله عنه، قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ عَاقِدِي أُزْرِهِمْ عَلَى أَعْنَاقِهِمْ كَهَيْئَةِ الصِّبْيَانِ، وَيُقَالُ لِلنِّسَاءِ: «لاَ تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا».

**CHAPTER 30. The going of women to the mosques if it does not lead to *Fitnah* (trial or an affliction etc.), and a lady should not come out scented.**

**(٣٠) بَابُ: خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ إِذَا لَمْ يَتَرَتَّبْ عَلَيْهِ فِتْنَةٌ وَأَنَّهَا لَا تَخْرُجُ مُطَيَّبَةً**

**253.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "If the wife of anyone of you ask permission to go to the mosque, he should not forbid her." (*Sahîh Al-Bukhâri, Hadîth* No. 165, Vol. 7)

٢٥٣ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ: «إِذَا اسْتَأْذَنَتِ امْرَأَةُ أَحَدِكُمْ إِلَى الْمَسْجِدِ فَلاَ يَمْنَعْهَا».

**254.** Narrated Ibn 'Umar رضي الله عنهما : One of the wives of 'Umar (bin Al-Khattâb) used to offer the *Fajr* and the *'Ishâ* prayer in congregation in the mosque. She was asked why she had come out for the prayer as she knew that 'Umar disliked it and he has great *Ghîra* (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allâh's Messenger صلى الله عليه وسلم. 'Do not stop Allâh's *Imâ'* (women slaves) from going to Allâh's mosques', prevents him." (*Sahîh Al-Bukhâri, Hadîth* No. 23, Vol. 2)

٢٥٤ - **حديث** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَتِ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلاَةَ الصُّبْحِ وَالْعِشَاءِ فِي الْجَمَاعَةِ فِي الْمَسْجِدِ، فَقِيلَ لَهَا: لِم تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَيَغَارُ؟ قَالَتْ: وَمَا يَمْنَعُهُ أَنْ يَنْهَانِي! قَالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللهِ ﷺ: «لاَ تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ».

**255.** Narrated 'Âisha رضي الله عنها : Had Allâh's Messenger صلى الله عليه وسلم known what the women were doing, he would have forbidden them from going to the mosque as the women of Banî Isra'el were forbidden. (*Sahîh Al-Bukhâri, Hadîth* No. 828, Vol. 1)

٢٥٥ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: لَوْ أَدْرَكَ رَسُولُ اللهِ ﷺ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسَاجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ.

## CHAPTER 31. Moderation between loud and low recitation in the prayer said aloud (*Jahr*), when there is danger of agitation in reciting loudly.

## (٣١) باب: التَّوَسُّطِ فِي الْقِرَاءَةِ فِي الصَّلاَةِ الْجَهْرِيَّةِ بَيْنَ الْجَهْرِ وَالإِسْرَارِ إِذَا خَافَ مِنَ الْجَهْرِ مَفْسَدَةً

**256.** Narrated Ibn 'Abbâs رضي الله عنهما , (regarding) the Verse: "And say your *Salât* (prayer) neither aloud, nor in a low voice." (V.17:110) This Verse was revealed while Allâh's Messenger صلى الله عليه وسلم was hiding himself in Makka, and when he raised his voice while reciting the Qur'ân, the pagans would hear him and abuse the Qur'ân and its Revealer and to the one who brought it. So Allâh تعالى said: "And say your *Salât* (prayer) neither aloud, nor in a low voice." (V.17:110) That is, do not say your *Salât* (prayer) so loudly that the pagans may hear you, nor say it in such a low

٢٥٦ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما - ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ - قَالَ: أُنْزِلَتْ وَرَسُولُ اللهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا رَفَعَ صَوْتَهُ سَمِعَ الْمُشْرِكُونَ، فَسَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ؛ فَقَالَ اللهُ تَعَالَى - ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ - لاَ تَجْهَرْ بِصَلاَتِكَ حَتَّى يَسْمَعَ الْمُشْرِكُونَ، وَلاَ تُخَافِتْ

tone that your companions do not hear you. But seek a middle course between those (extremes) i.e., let your companions hear it so that they may learn it from you, and do not recite it (the Qur'ân) loudly. (*Sahîh Al-Bukhâri, Hadîth* No. 582, Vol. 9)

## CHAPTER 32. Listening to the recitation of the Qur'ân.

**257.** Narrated Ibn 'Abbâs رضي الله عنهما (as regards) Allâh's Statement, "Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith." (V.75:16): When Jibrael (Gabriel) عليه السلام descended with the Divine Revelation to Allâh's Messenger صلى الله عليه وسلم, he (Allâh's Messenger صلى الله عليه وسلم) moved his tongue and lips and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So Allâh revealed in *Sûrat Al-Qiyâma* which begins: "I swear by the Day of Resurrection..." (75:1) The Verses: "Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith. It is for us to collect it (the Qur'ân), and give you (O Muhammad صلى الله عليه وسلم) the ability to recite it." (V.75:16-17) Ibn 'Abbâs added: 'It is for Us to collect it (the Qur'ân), and give you (O Muhammad صلى الله عليه وسلم) the ability to recite it,' means, 'When We have revealed it, listen.' 'Then it is for Us to explain it' means, 'It is for Us to explain it through your tongue.' So whenever Jibrael عليه السلام came to Allâh's Messenger صلى الله عليه وسلم he would keep quiet (and listen), and when the angel left, the Prophet صلى الله عليه وسلم would recite that revelation as Allâh promised him. (*Sahîh Al-Bukhâri, Hadîth* No. 451, Vol. 6)

بِهَا عَنْ أَصْحَابِكَ فَلاَ تُسْمِعُهُمْ - ﴿وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلاً﴾- أَسْمِعْهُمْ - وَلاَ تَجْهَرْ - حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ.

## (٣٢) بَاب: اَلِاسْتِمَاعِ لِلْقِرَاءَةِ

**٢٥٧ - حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، فِي قَوْلِهِ - ﴿لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ - قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا نَزَلَ جِبْرِيلُ بِالْوَحْيِ وَكَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ، وَكَانَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللهُ الآيَةَ الَّتِي فِي - ﴿لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ﴾ - ﴿لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَه وَقُرْآنَهُ﴾ - قَالَ: عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ، وَقُرْآنَهُ - ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ - فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ - ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ - عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ. قَالَ: فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللهُ.

**258.** Narrated Ibn 'Abbâs رضي الله عنهما in the explanation of the Statement of Allâh تعالى. "Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith." (V.75:16) said, "Allâh's Messenger صلى الله عليه وسلم used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Inspiration)." Ibn 'Abbâs moved his lips saying, "I am moving my lips (in front of you) as Allâh's Messenger صلى الله عليه وسلم used to move his." So Allâh عز وجل revealed "Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân)," (V.75:16-17) [which means that Allâh will make him (the Prophet صلى الله عليه وسلم) remember the portion of the Qur'ân which was revealed at that time by heart (and recite it)]. The Statements of Allâh: "And when We have recited it to you (O Muhammad صلى الله عليه وسلم through Jibrael) then follow you its (the Qur'ân's) recital' (V.75:18) (means 'listen to it and be silent.') Then it is for Us (Allâh) to make it clear to you" (V.75:19) means, then it is (for Allâh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allâh's Messenger صلى الله عليه وسلم used to listen to Jibrael whenever he came and after his departure he used to recite it as Jibrael عليه السلام had recited it." (*Sahîh Al-Bukhâri, Hadîth* No. 4, Vol. 1)

٢٥٨ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، فِي قَوْلِهِ تَعَالَى - ﴿**لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ**﴾ - قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ، فَقَالَ ابْنُ عَبَّاسٍ فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُمَا وَقَالَ سَعِيدٌ (هُوَ سَعِيدُ بْنُ جُبَيْرٍ رَاوِي الْحَدِيثِ عَنِ ابْنِ عَبَّاسٍ): أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ. فَأَنْزَلَ اللهُ تَعَالَى - ﴿**لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ**﴾ - قَالَ جَمْعُهُ لَهُ فِي صَدْرِكَ وَتَقْرَأَهُ، - ﴿**فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ**﴾ - قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ - ﴿**ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ**﴾ - ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللهِ ﷺ، بَعْدَ ذَلِكَ، إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا قَرَأَهُ.

## CHAPTER 33. To recite the Qur'ân aloud in the *Fajr* prayer, and its recitation to the jinns.

## (٣٣) بَابُ: الْجَهْرِ بِالْقِرَاءَةِ فِي الصُّبْحِ وَالْقِرَاءَةِ عَلَى الْجِنِّ

**259.** Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم set out with the

٢٥٩ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله

intention of going to *Sûq 'Ukâz* (market of 'Ukâz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them,"What is wrong with you?" They said, "A barrier has been placed between us and the news of heaven. Burning fires are shot at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihâma came across the Prophet صلى الله عليه وسلم at a place called Nakhla and it was on the way to *Sûq 'Ukâz* and the Prophet صلى الله عليه وسلم was offering the *Fajr* prayer with his companions. When they heard the Qur'ân, they listened to it and said, "By Allâh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (the Qur'ân). It guides to the Right Way; and we have believed therein and we shall never join (in worship) anything with our Lord (Allâh)." So Allâh revealed the following Verses to his Prophet صلى الله عليه وسلم: "Say (O Muhammad صلى الله عليه وسلم) it has been revealed to me." (*Sûrat Al-Jinn*) (V.72) And what was revealed to him was the conversation of the jinns. (*Sahîh Al-Bukhâri, Hadîth* No. 740, Vol. 1)

عنهما، قَالَ: انْطَلَقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلاَّ شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هٰذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَانْصَرَفَ أُولٰئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى النَّبِيِّ ﷺ، وَهُوَ بِنَخْلَةَ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ؛ فَقَالُوا: هٰذَا وَاللهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ؛ فَقَالُوا: -

يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ - فَأَنْزَلَ اللهُ عَلَى نَبِيِّهِ ﷺ - ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ﴾ - وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ.

## CHAPTER 34. Reciting (silently) in *Zuhr* and *'Asr* prayer.

## (٣٤) بَابُ: الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ

**260.** Narrated Abî Qatâda رضى الله عنه: The Prophet صلى الله عليه وسلم, in *Zuhr* prayer used to recite *Sûrat Al-Fâtiha* along with two other *Sûrah* in the first two *Rak'a*, a long one in the first *Rak'a* and a shorter (*Sûrah*) in the second, and at times the Verses were audible. In the *'Asr* prayer the Prophet صلى الله عليه وسلم used to recite *Sûrat Al-Fâtiha* and two more *Sûra* in the first two *Rak'a*, and used to prolong the first *Rak'a*. And he used to prolong the first *Rak'a* of the *Fajr* (early morning) prayer and shorten the second. (*Sahîh Al-Bukhâri, Hadîth* No. 726, Vol. 1)

٢٦٠ - **حَدِيثُ** أَبِي قَتَادَةَ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاَةِ الظُّهْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، يُطَوِّلُ فِي الأُولَى وَيُقَصِّرُ فِي الثَّانِيَةِ، وَيُسْمِعُ الآيَةَ أَحْيانًا، وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي الأُولَى، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مِنْ صَلاَةِ الصُّبْحِ وَيُقَصِّرُ فِي الثَّانِيَةِ.

**261.** Narrated Jâbir bin Samura رضى الله عنه: The People of Kûfa complained against Sa'd to 'Umar رضى الله عنه and the latter dismissed him and appointed 'Ammâr as their chief. They lodged many complaints against Sa'd and even they alleged that he did not offer *Salât* (prayer) properly. 'Umar sent for him and said, "O Abâ Ishâq! These people claim that you do not offer *Salât* (prayer) properly." Abû Ishâq said, "By Allâh, I used to pray with them a *Salât* similar to that of Allâh's Messenger صلى الله عليه وسلم and I never reduced anything of it. I used to prolong the first two *Rak'a* of *'Isha* prayer and shorten the last two *Rak'a*." 'Umar said, "O Abâ 'Ishâq, this was what I thought about you." And then he sent one or more persons with him to Kûfa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people

٢٦١ - **حَدِيثُ** سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ رضي الله عنه، فَعَزَلَهُ، وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا. فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لاَ يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ، فَقَالَ: يَا أَبَا إِسْحٰقَ! إِنَّ هٰؤُلاَءِ يَزْعُمُونَ أَنَّكَ لاَ تُحْسِنُ تُصَلِّي. قَالَ أَبُو إِسْحٰقَ: أَمَّا أَنَا وَاللهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللهِ ﷺ، مَا أَخْرِمُ عَنْهَا، أُصَلِّي صَلاَةَ الْعِشَاءِ فَأَرْكُدُ فِي الأُولَيَيْنِ، وَأَخْذِفُ فِي الأُخْرَيَيْنِ. قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحٰقَ. فَأَرْسَلَ مَعَهُ رَجُلاً، أَوْ رِجَالاً، إِلَى الْكُوفَةِ فَسَأَلَ

praised him till they came to the mosque of the tribe of Banî 'Abs; one of the men called Usâma bin Qatâda with surname of Abâ Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I invoke Allâh for three things: O Allâh! If this slave of Yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as a result of Sa'd's curse. 'Abdul Mâlik رضي الله عنه the subnarrrator, said that he had seen him afterwards and his eyebrows were hanging over his eyes owing to old age and he used to tease and assault the small girls on the roads. (*Sahîh Al-Bukhâri, Hadîth* No. 722, Vol. 1)

عَنْهُ أَهْلَ الْكُوفَةِ، وَلَمْ يَدَعْ مَسْجِدًا إِلاَّ سَأَلَ عَنْهُ، وَيُثْنُونَ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ؛ فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ، يُكْنَى أَبَا سَعْدَةَ؛ فَقَالَ: أَمَّا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لاَ يَسِيرُ بِالسَّرِيَّةِ، وَلاَ يَقْسِمُ بِالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِي الْقَضِيَّةِ. قَالَ سَعْدٌ: أَمَا وَاللهِ لأَدْعُوَنَّ بِثَلاَثٍ: اللَّهُمْ إِنْ كَانَ عَبْدُكَ هٰذَا كَاذِبًا قَامَ رِيَاءً وَسُمْعَةً فَأَطِلْ عُمُرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ بِالْفِتَنِ فَكَانَ بَعْدُ، إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ أَصَابَتْنِي دَعْوَةُ سَعْدٍ.

قَالَ عَبْدُ الْمَلِكِ (أَحَدُ رُوَاةِ هٰذَا الْحَدِيثِ) فَأَنَا رَأَيْتُهُ بَعْدُ، قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ، وَأَنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي الطُّرُقِ يَغْمِزُهُنَّ.

## CHAPTER 35. Reciting (aloud) in the *Fajr* and *Maghrib* prayer.

## (٣٥) بَابُ: الْقِرَاءَةِ فِي الصُّبْحِ وَالْمَغْرِبِ

**262.** Narrated Abû Barza رضي الله عنه : The Prophet صلى الله عليه وسلم used to offer the *Fajr* (early morning) prayer when one could recognize the person sitting by him [after the *Salât* (prayer)] and he used to recite (in the *Salât*) between 60 to 100 *Ayât* (Verses) of the Qur'ân. He

٢٦٢ - **حَدِيثُ** أَبِي بَرْزَةَ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ وَيَقْرَأُ فِيهَا مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ، وَيُصَلِّي

used to offer the *Zuhr* prayer as soon as the sun declined (at noon) and the *'Asr* at a time when a man might go and return from the farthest place in Al-Madîna and find the sun still hot. (The subnarrator forgot what was said about the *Maghrib* prayer). He did not mind delaying the *'Ishâ* prayer to one third of the night. (*Sahîh Al-Bukhâri, Hadîth* No. 516, Vol. 1)

الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَالْعَصْرَ وَأَحَدُنَا يَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ ثُمَّ يَرْجِعُ وَالشَّمْسُ حَيَّةٌ. وَلاَ يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ.

**263.** Narrated Ibn 'Abbâs رضي الله عنهما (My mother) Umm-ul-Fadl heard me reciting *Wal Mursalâti 'Urfan* (*Sûrah* 77) and said, "O my son! By Allâh, your recitation made me remember that it was the last *Sûrah* I heard from Allâh's Messenger صلى الله عليه وسلم . He recited it in the *Maghrib* prayer." (*Sahîh Al-Bukhâri, Hadîth* No. 730, Vol. 1)

٢٦٣ - **حَدِيثُ** أُمِّ الْفَضْلِ. عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّهُ قَالَ: إِنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ وَهُوَ يَقْرَأُ - ﴿وَالْمُرْسَلاَتِ عُرْفًا﴾ - فَقَالَتْ: يَا بُنَيَّ! وَاللهِ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هٰذِهِ السُّورَةَ، إِنَّهَا لآخِرُ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

**264.** Narrated Jubair bin Mut'im رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم reciting *At-Tur* (*Sûrah* 52) in the *Maghrib* prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 732, Vol. 1)

٢٦٤ - **حَدِيثُ** جُبَيْرِ بْنِ مُطْعِمٍ رضي الله عنه. قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ.

**CHAPTER 36. Recitation aloud in the *'Ishâ* prayer.**

**(٣٦) بَابُ: الْقِرَاءَةِ فِي الْعِشَاءِ**

**265.** Narrated Al-Bâra' رضي الله عنه : The Prophet صلى الله عليه وسلم was on a journey and recited in one of the first two *Rak'a* of the *'Ishâ* prayer "*Wat-tîni waz-zaitûni.*" (*Sûrah* 95). (*Sahîh Al-Bukhâri, Hadîth* No. 734, Vol. 1)

٢٦٥ - **حَدِيثُ** الْبَرَاءِ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ.

**266.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Mu'âdh bin Jabal used to offer *Salât* (prayer) with the Prophet صلى الله عليه

٢٦٦ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِاللهِ رضي الله عنهما أَنَّ مُعَاذَ بْنَ جَبَلٍ رضي الله عنه

وسلم and then go to lead his people in *Salât*. Once he led the people in *Salât* and recited *Sûrat Al-Baqarah*. A man left (the row of the praying people) and offered a (light) prayer (separately) and went away. When Mu'âdh came to know about it, he said, "He (that man) is a hypocrite." Later that man heard what Mu'âdh said about him, so he came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu'âdh led us in *'Ishâ* prayer and he recited *Sûrat Al-Baqarah*, so I offered my prayer separately and because of that, he accused me of being a hypocrite." The Prophet صلى الله عليه وسلم called Mu'âdh and said thrice, "O Mu'âdh! Are you putting the people to trial? Recite '*Wash-shamsi wa duhaha*' (*Sûrah* 91) or '*Sabbih isma Rabbikal-A'la*' (*Sûrah* 87) or the like."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 127, Vol. 8)

كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمُ الصَّلَاةَ، فَقَرَأَ بِهِمُ الْبَقَرَةَ. قَالَ: فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلَاةً خَفِيفَةً، فَبَلَغَ ذَلِكَ مُعَاذًا، فَقَالَ: إِنَّهُ مُنَافِقٌ. فَبَلَغَ ذَلِكَ الرَّجُلَ، فَأَتَى النَّبِيَّ ﷺ، فَقَالَ يَا رَسُولَ اللهِ! إِنَّا قَوْمٌ نَعْمَلُ بِأَيْدِينَا، وَنَسْقِي بِنَوَاضِحِنَا. وَإِنَّ مُعَاذًا صَلَّى بِنَا الْبَارِحَةَ، فَقَرَأَ الْبَقَرَةَ، فَتَجَوَّزْتُ، فَزَعَمَ أَنِّي مُنَافِقٌ. فَقَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ! أَفَتَّانٌ أَنْتَ؟» ثَلَاثًا «اقْرَأْ - ﴿وَالشَّمْسِ وَضُحَاهَا﴾ - وَ - ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ - وَنَحْوَهَا».

## CHAPTER 37. Order for the *Imâm* [leading people in *Salât* (prayer)] to be brief and perfect in *Salât*.

## (٣٧) بَابُ: أَمْرِ الْأَئِمَّةِ بِتَخْفِيفِ الصَّلَاةِ فِي تَمَامٍ

**267.** Narrated Abû Mas'ûd Al-Ansârî رضى الله عنه : A man came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! By Allâh, I fail to attend the morning congregational prayer because so-and-so (i.e., Mu'âdh bin Jabal) prolongs the prayer when he leads us for it." I had never seen the Prophet صلى الله عليه وسلم more furious in giving advice than he was on that day. He then said, "O people! Some of you

**٢٦٧** - حَدِيثُ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي وَاللهِ لَأَتَأَخَّرُ عَنْ صَلَاةِ الْغَدَاةِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا فِيهَا. قَالَ: فَمَا رَأَيْتُ النَّبِيَّ ﷺ قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ، ثُمَّ

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[1] (H.266) The Prophet صلى الله عليه وسلم recommended to Mu'âdh that he should recite short *Sûrah*.

make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in *Salât*, he should shorten it (make it brief) because among them there are the old, the weak and the busy (needy having some jobs to do). (*Sahîh Al-Bukhâri, Hadîth* No. 273, Vol. 9)

قَالَ: «يَأَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُنَفِّرِينَ؛ فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيُوجِزْ، فَإِنَّ فِيهِمُ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

**268.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you leads the people in *Salât* (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offers *Salât* alone then he may prolong (the prayer) as much as he wishes." (*Sahîh Al-Bukhâri, Hadîth* No. 671, Vol. 1)

٢٦٨ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ مِنْهُمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ؛ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ».

**269.** Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم used to offer a short *Salât* (prayer) (in congregation) but used to offer it in a perfect manner. (*Sahîh Al-Bukhâri, Hadîth* No. 674, Vol. 1)

٢٦٩ - **حديث** أَنَسٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلاَةَ وَيُكْمِلُهَا.

**270.** Narrated Anas bin Mâlik رضي الله عنه : I never prayed behind any *Imâm* a *Salât* (prayer) lighter and more perfect than that behind the Prophet صلى الله عليه وسلم , and he used to cut short (the prayer) whenever he heard the cries of a child, lest he should put the child's mother to trial. (*Sahîh Al-Bukhâri, Hadîth* No. 676, Vol. 1)

٢٧٠ - **حديث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلاَةً وَلاَ أَتَمَّ مِنَ النَّبِيِّ ﷺ؛ وَإِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مَخَافَةَ أَنْ تُفْتَنَ أُمُّهُ.

**271.** Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When I start *As-Salât* (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut short my *Salât* because I know that the cries of the child will incite its mother's passions." (*Sahîh Al-Bukhâri, Hadîth* No. 677, Vol. 1)

٢٧١ - **حديث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِنِّي لأَدْخُلُ فِي الصَّلاَةِ وَأَنَا أُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلاَتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ».

**CHAPTER 38. To be moderate in the different postures of *Salât* (prayer) and their shortening and perfection.**

(٣٨) باب: اعْتِدَالِ أَرْكَانِ الصَّلاةِ وَتَخْفِيفِهَا فِي تَمامٍ

**272.** Narrated Al-Bâra' رضي الله عنه : [In *Salât* (prayers)] the bowing, the prostration, the sitting in between the two prostrations and the standing after the two prostrations and the standing after the bowing of the Prophet صلى الله عليه وسلم , but not *Qiyâm* (standing in *Salât*) and *Qu'ûd* (sitting in *Salât*) used to be approximately equal (in duration). (*Sahîh Al-Bukhâri, Hadîth* No. 758, Vol. 1)

٢٧٢ - حديث الْبَرَاءِ رضي الله عنه، قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَبَيْنَ السَّجْدَتَيْنِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، مَا خَلاَ الْقِيَامَ وَالْقُعُودَ، قَرِيبًا مِنَ السَّوَاءِ.

**273.** Narrated Anas رضي الله عنه : "I will leave no stone unturned in making you offer *Salât* (prayer) as I have seen the Prophet صلى الله عليه وسلم making us offer it." [The subnarrator Thâbit said: Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in between the prostrations so long that one would think that he had forgotten the second prostration]. (*Sahîh Al-Bukhâri, Hadîth* No. 784, Vol. 1)

٢٧٣ - حديث أَنَسٍ رضي الله عنه قَالَ: إِنِّي لاَ آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي بِنَا.

قَالَ ثَابِتٌ (رَاوِي هٰذَا الْحَدِيثِ) كَانَ أَنَسٌ يَصْنَعُ شَيْئًا لَمْ أَرَكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ؛ وَبَيْنَ السَّجْدَتَيْنِ، حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ.

**CHAPTER 39. To follow the *Imâm* and to act after him.**

(٣٩) باب: مُتَابَعَةِ الإِمَامِ وَالعَمَلِ بَعْدَهُ

**274.** Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : We used to offer *Salât* (prayer) behind the Prophet صلى الله عليه وسلم and when he said, "*Sami' Allâhu liman hamidah*", none of us would bend his back (to go for prostration) till the Prophet صلى الله عليه وسلم had placed his forehead on the

٢٧٤ - حديث الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنه، قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ، فَإِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَضَعَ النَّبِيُّ

ground (in prostration). (*Sahîh Al-Bukhâri, Hadîth* No. 775, Vol. 1)

ﷺ جَبْهَتَهُ عَلَى الأَرْضِ.

## CHAPTER 42. What to say during bowing and prostration.

## (٤٢) بَابُ: مَا يُقَالُ فِي الرُّكُوعِ وَالسُّجُودِ

**275.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to say frequently in his bowings and prostrations "*Subhânaka Allâhumma Rabbâna wa bihamdika, Allâhumma ighfir-lî*" [I honour Allâh from all that (unsuitable things) are ascribed to Him, O Allâh! Our Lord! All praises and thanks are for You. O Allâh! Forgive me."] In this way he was acting according to the Holy Qur'ân. (*Sahîh Al-Bukhâri, Hadîth* No. 781, Vol. 1)

٢٧٥ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

## CHAPTER 44. Body parts (on which one has) to prostrate. And the prohibition of tucking up hair or clothes or brading of head-hair while offering *Salât* (prayer).

## (٤٤) بَابُ: أَعْضَاءِ السُّجُودِ وَالنَّهْيِ عَنْ كَفِّ الشَّعْرِ وَالثَّوْبِ وَعَقْصِ الرَّأْسِ فِي الصَّلَاةِ

**276.** Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم was ordered (by Allâh) to prostrate on seven body-parts, and not to tuck up the clothes or hair (while praying)[1]. Those parts are: the forehead (along with the tip of the nose), both hands, both knees, and (toes of) both feet. (*Sahîh Al-Bukhâri, Hadîth* No. 773, Vol. 1)

٢٧٦ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ، وَلَا يَكُفَّ شَعَرًا وَلَا ثَوْبًا: الْجَبْهَةِ، وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالرِّجْلَيْنِ.

## CHAPTER 46. Collection of the characteristics of *Salât* (prayer) and the way it is begun and ended.

## (٤٦) بَابُ: مَا يُجْمَعُ صِفَةُ الصَّلَاةِ وَمَا يُفْتَتَحُ بِهِ وَيُخْتَمُ بِهِ

**277.** Narrated 'Abdullâh bin Mâlik Ibn Buhaina رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم offered *Salât* (prayer), (in prostration) he used to

٢٧٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ

[1] (H.276) While offering *Salât* (prayers) one should not engage in arranging clothes or removing hair from forehead. One should devote himself to the prayer with submissiveness.

separate his arms from his body (so widely) that the whiteness of his armpits was visible. (*Sahîh Al-Bukhâri, Hadîth* No. 385-B, Vol. 1)

كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

## CHAPTER 47. *Sutra*[1] of a person offering *Salât* (prayers).

## (٤٧) بَابُ: سُتْرَةِ الْمُصَلِّي

**278.** Narrated Ibn 'Umar رضي الله عنهما : Whenever Allâh's Messenger صلى الله عليه وسلم came out on *'Eid* day, he used to order that a *Harba* (a short spear) to be planted in front of him [as a *Sutra* for his *Salât* (prayer)], and then he used to offer *Salât* facing it with the people behind him, and used to do the same while on a journey. After the Prophet صلى الله عليه وسلم , this practice was adopted by the Muslim rulers (who followed his legal ways). (*Sahîh Al-Bukhâri, Hadîth* No. 473, Vol. 1)

٢٧٨ - **حديث** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذٰلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ.

**279.** Narrated Ibn 'Umar رضي الله عنهما : "The Prophet صلى الله عليه وسلم used to make his she-camel sit across and he would offer *Salât* (prayer) facing it (as a *Sutra*). (This indicates that one should not offer *Salât* except behind a *Sutra*). (*Sahîh Al-Bukhâri, Hadîth* No. 485, Vol. 1)

٢٧٩ - **حديث** ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا.

**280.** Narrated 'Aûn bin Abi Juhaifa رضي الله عنه : My father said, "I saw Bilal رضي الله عنه turning his mouth (face) from side to side while pronouncing the *Adhân* for *As-Salât* (the prayer)." (*Sahîh Al-Bukhâri, Hadîth* No. 607, Vol. 1)

٢٨٠ - **حديث** أَبِي جُحَيْفَةَ رضي الله عنه، أَنَّهُ رَأَى بِلاَلاً يُؤَذِّنُ، فَجَعَلْتُ أَتَتَبَّعُ فَاهُ هٰهُنَا وَهٰهُنَا بِالأَذَانِ.

**281.** Narrated Abû Juhaifa رضي الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم in a red leather tent and I saw Bilâl رضي الله عنه

٢٨١ - **حديث** أَبِي جُحَيْفَةَ رضي الله عنه، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي

[1] (Chap. 47) *Sutra*: An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier between him and the others.

taking the remaining water with which the Prophet صلى الله عليه وسلم had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it, rubbed it on his body and those who could not get any, took the moisture from the other's hands. Then I saw Bilâl carrying an *'Anaza* (a spear-headed stick) which he planted in the ground. The Prophet صلى الله عليه وسلم came out tucking up his red cloak, and led the people in *Salât* (prayer) and offered two *Rak'a* (facing the Ka'ba) taking *'Anaza* as a *Sutra* for his prayer. I saw the people and animals passing in front of him beyond the *'Anaza*. (*Sahîh Al-Bukhâri, Hadîth* No. 373, Vol. 1)

قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، وَرَأَيْتُ بِلاَلاً أَخَذَ وَضُوءَ رَسُولِ اللهِ ﷺ، وَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَاكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلاَلاً أَخَذَ عَنَزَةً فَرَكَزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّرًا، صَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ مِنْ بَيْنِ يَدَيِ الْعَنَزَةِ.

**282.** Narrated Abdullâh Ibn 'Abbâs رضي الله عنهما : Once I came riding a she-ass and had (just) attained the age of puberty. Allâh's Messenger صلى الله عليه وسلم was offering *As-Salât* (the prayer) at Mina. There was no wall in front of him, and I passed in front of some of the rows while they were offering their *Salât* (prayer). There I let the she-ass loose to graze and entered the row, and nobody objected to it. (*Sahîh Al-Bukhâri, Hadîth* No. 76, Vol. 1)

٢٨٢ - **حديث** عَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاحْتِلاَمَ، وَرَسُولُ اللهِ ﷺ يُصَلِّي بِمِنًى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، وَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، فَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ.

## CHAPTER 48. The praying person should stop that person who tries to pass in front of him.

## (٤٨) باب: مَنْعِ الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي

**283.** Narrated Abû Sâlih As-Sammân: I saw Abû Sa'îd Al-Khudrî رضي الله عنه offering *Salât* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Banî Abî Mu'ait wanted to pass in front of him (between him and the *Sutra*), but Abû Sa'îd repulsed him with a push on his chest. Finding no alternative, he again tried to pass, but Abû Sa'îd pushed him

٢٨٣ - **حديث** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه. قَالَ أَبُو صَالِحٍ السَّمَّانُ: رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فِي يَوْمِ جُمُعَةٍ يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ أَبُو سَعِيدٍ

فِي صَدْرِهِ، فَنَظَرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاغًا إِلاَّ بَيْنَ يَدَيْهِ؛ فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الأُولَى. فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ عَلَى مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ، فَقَالَ: مَا لَكَ وَلابْنِ أَخِيكَ يَا أَبَا سَعِيدٍ! قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ».

with a greater force. The young man abused Abû Sa'îd and went to Marwân and lodged a complaint against Abû Sa'îd. Abû Sa'îd followed the young man to Marwân who asked him, "O Abû Sa'îd! What has happpened between you and the son of your brother?" Abû Sa'îd said to him, "I heard the Prophet صلى الله عليه وسلم saying, 'If anybody amongst you is offering *Salât* behind something as a *Sutra* and somebody tries to pass in front of him, (between him and the *Sutra*) then he should repulse him and if he refuses, he should use force against him for he is a Satan.' " (*Sahîh Al-Bukhâri, Hadîth* No. 488, Vol. 1)

٢٨٤ - حَدِيثُ أَبِي جُهَيْمٍ رضي الله عنه. عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي، فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ مِنَ الإِثْمِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».

**284.** Narrated Busr bin Sa'îd: Zaid bin Khâlid رضى الله عنه sent him to Abi Juhaim to ask him what he had heard from Allâh's Messenger صلى الله عليه وسلم about a person passing in front of another person who was offering *Salât* (prayer). Abû Juhaim replied, "Allâh's Messenger صلى الله عليه وسلم said, 'If the person who passes in front of another person in *Salât* knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.' " (*Sahîh Al-Bukhâri, Hadîth* No. 489, Vol. 1)

## (٤٩) بَاب: دُنُوِّ الْمُصَلِّي مِنَ السُّتْرَةِ

## CHAPTER 49. The person offering *Salât* should come closer to the *Sutra*.

٢٨٥ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ رضي الله

**285.** Narrated Sahl (bin Sa'd) رضى الله عنه : The distance between the *Musalla*

(praying place) of Allâh's Messenger صلى الله عليه وسلم and the wall was just sufficient for a sheep to pass through. (*Sahîh Al-Bukhâri, Hadîth* No. 475, Vol. 1)

عنه. قَالَ: كَانَ بَيْنَ مُصَلَّي رَسُولِ اللهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ.

**286.** Narrated Salama رضى الله عنه : The distance between the wall of the mosque and the pulpit [by the side of which the Prophet صلى الله عليه وسلم used to offer *Salât* (prayer)] was hardly enough for a sheep to pass through. (*Sahîh Al-Bukhâri, Hadîth* No. 476, Vol. 1)

٢٨٦ - **حَدِيثُ** سَلَمَةَ رضي الله عنه، قَالَ: كَانَ جِدَارُ الْمَسْجِدِ عِنْدَ الْمِنْبَرِ مَا كَادَتِ الشَّاةُ تَجُوزُهَا.

**287.** Narrated Yazîd bin Abî 'Ubaid رضى الله عنه : I used to accompany Salama bin Al-Akwa' رضى الله عنه and he used to offer *Salât* (prayer) behind the pillar which was near the place where the Qur'âns were kept. I said, "O Abû Muslim! I see you always seeking to offer *As-Salât* behind this pillar." He replied, "I saw Allâh's Messenger صلى الله عليه وسلم always seeking to offer *As-Salât* near that pillar." (*Sahîh Al-Bukhâri, Hadîth* No. 481, Vol. 1)

٢٨٧ - **حَدِيثُ** سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه قَالَ يَزِيدُ بْنُ أَبِي عُبَيْدٍ: كُنْتُ آتِي مَعَ سَلَمَةَ بْنِ الأَكْوَعِ فَيُصَلِّي عِنْدَ الأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ، فَقُلْتُ يَا أَبَا مُسْلِمٍ! أَرَاكَ تَتَحَرَّى الصَّلاَةَ عِنْدَ هٰذِهِ الأُسْطُوَانَةِ. قَالَ: فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلاَةَ عِنْدَهَا.

## CHAPTER 51. Lying in front of a person offering *Salât* (prayer).

## (٥١) بَاب: الاعْتِرَاضِ بَيْنَ يَدَيِ الْمُصَلِّي

**288.** Narrated 'Âisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم offered *Salât* (prayer) while I was lying like a dead body on his family bed between him and his *Qiblah*. (*Sahîh Al-Bukhâri, Hadîth* No. 380, Vol. 1)

٢٨٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي وَهِيَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ اعْتِرَاضَ الْجَنَازَةِ.

**289.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to offer *Salât* (prayer) while I use to sleep across in his bed in front of him, and then, when he wanted to pray *Witr*, he would wake me up and I would pray *Witr*. (*Sahîh Al-Bukhâri, Hadîth* No. 491, Vol. 1)

٢٨٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

**290.** Narrated 'Âisha رضي الله عنها : The things which annul *Salât* (prayer) were mentioned before me, (and those were): a dog, a donkey and a woman, I said, "You have compared us (women) to donkeys and dogs. By Allâh! I saw the Prophet صلى الله عليه وسلم offering *Salât* while I used to lie in (my) bed between him and the *Qiblah*. Whenever I was in need of something, and I disliked to sit and trouble the Prophet صلى الله عليه وسلم, then, I would slip away by the side of his feet." (*Sahîh Al-Bukhâri, Hadîth* No. 493, Vol. 1)

٢٩٠ - **حديث** عَائِشَةَ رضي الله عنها . عَنْ مَسْرُوقٍ، قَالَ: ذُكِرَ عِنْدَهَا (عَائِشَةَ) مَا يَقْطَعُ الصَّلاَةَ، الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ. فَقَالَتْ: شَبَّهْتُمُونَا بِالْحُمُرِ وَالْكِلاَبِ! وَاللهِ لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، مُضْطَجِعَةً، فَتَبْدُو لِي الْحَاجَةُ فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ النَّبِيَّ ﷺ، فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ.

**291.** Narrated 'Âisha رضي الله عنها : Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet صلى الله عليه وسلم would come and offer *Salât* (prayer) facing the middle of the bed. I used to consider it not good to be in front of him while he is offering *Salât*. So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket. (*Sahîh Al-Bukhâri, Hadîth* No. 486, Vol. 1)

٢٩١ - **حديث** عَائِشَةَ رضي الله عنها . قَالَتْ: أَعَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ فَيَجِيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ، فَيُصَلِّي، فَأَكْرَهُ أَنْ أُسَنِّحَهُ فَأَنْسَلُّ مِنْ قِبَلِ رِجْلِي السَّرِيرِ حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

**292.** Narrated 'Âisha رضي الله عنها , the wife of the Prophet صلى الله عليه وسلم : I used to sleep in front of Allâh's Messenger صلى الله عليه وسلم with my legs opposite his *Qiblah* (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them. 'Âisha رضي الله عنها added, "In those days there were no lamps in the houses." (*Sahîh Al-Bukhâri, Hadîth* No. 492, Vol. 1)

٢٩٢ - **حديث** عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَرِجْلاَيَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، فَإِذَا قَامَ بَسَطْتُهُمَا. قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

**293.** Narrated Maimûna رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم was offering *Salât* (prayer) while I was beside him during my menses, and

٢٩٣ - **حديث** مَيْمُونَةَ رضي الله عنها . قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَأَنَا

sometimes his clothes would touch me during his prostration. (*Sahîh Al-Bukhâri, Hadîth* No. 376, Vol. 1)

**CHAPTER 52. To offer *Salât* (prayer) (while wearing) a single garment and the way it should be worn.**

**294.** Narrated Abû Huraira رضي الله عنه : A person asked Allâh's Messenger صلى الله عليه وسلم about the offering of *As-Salât* (the prayer) in a single garment. Allâh's Messenger صلى الله عليه وسلم replied, "Has everyone of you got two garments?" (*Sahîh Al-Bukhâri, Hadîth* No. 354, Vol. 1)

**295.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "None of you should offer *Salât* (prayer) in a single garment that does not cover one's shoulders." (*Sahîh Al-Bukhâri, Hadîth* No. 355, Vol. 1)

**296.** Narrated 'Umar bin Abî Salama رضي الله عنه : In the house of Umm Salama رضي الله عنها , I saw Allâh's Messenger صلى الله عليه وسلم offering *Salât* (prayer), wrapped in a single garment around his body with its ends crossed round his shoulders. (*Sahîh Al-Bukhâri, Hadîth* No. 352, Vol. 1)

**297.** Narrated Muhammad bin Al-Munkadir رضي الله عنه . I saw Jâbir bin 'Abdullâh رضي الله عنهما offering *Salât* (prayer) in a single garment and he said that he had seen the Prophet صلى الله عليه وسلم offering *Salât* in a single garment. (*Sahîh Al-Bukhâri, Hadîth* No. 349, Vol. 1)

حِذَاءَهُ، وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ.

**(٥٢) بَابُ: الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ وَصِفَةِ لُبْسِهِ**

٢٩٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ سَائِلاً سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوَلِكُلِّكُمْ ثَوْبَانِ!».

٢٩٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ».

٢٩٦ - **حَدِيثُ** عُمَرَ بْنِ أَبِي سَلَمَةَ رضي الله عنه، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلاً بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

٢٩٧ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما. قَالَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللهِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، وَقَالَ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ.

# 5. THE BOOK OF MOSQUES AND PLACES OF WORSHIP.

# ٥ - كِتَابُ الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

**298.** Narrated Abû Dhar رضى الله عنه : I said, "O Allâh's Messenger! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Harâm (at Makka).." I said, "Which was built next?" He replied, "Al-Masjid-ul-Aqsa (at Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) *As-Salât* (the prayer) time becomes due, perform *As-Salât* (the prayer) there, for the best thing is to do so [i.e. to offer *Salât* (prayers) in time]." (*Sahîh Al-Bukhâri, Hadîth* No. 585, Vol. 4)

٢٩٨ - **حَدِيث** أَبِي ذَرٍّ رضي الله عنه، قَالَ: قُلْتُ يَا رَسُولَ اللهِ! أَيُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قَالَ: قُلْتُ ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الأَقْصَى» قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً، ثُمَّ أَيْنَمَا أَدْرَكَتْكَ الصَّلَاةُ بَعْدُ، فَصَلِّ، فَإِنَّ الْفَضْلَ فِيهِ».

**299.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "I have been given five (things) which were not given to any amongst the Prophets before me. These are:

1. Allâh تعالى made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for offering *Salât* (prayer) and a thing to purify (perform *Tayammum*). Therefore anyone of my followers can offer *Salât* wherever he is, at the time of *Salât* (prayer).
3. The booty has been made *Halâl* (lawful) for me (and was not made so for anyone else).
4. Every Prophet used to be sent to his nation only, but I have been sent to all mankind.

٢٩٩ - **حَدِيث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِّنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَكَانَ النَّبِيُّ ﷺ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً، وَأُعْطِيتُ الشَّفَاعَةَ».

5. I have been given the right of intercession (on the Day of Resurrection.)"

(*Sahîh Al-Bukhâri, Hadîth* No. 429, Vol. 1)

**300.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abû Huraira added: Allâh's Messenger صلى الله عليه وسلم has left the world, and now, you people are bringing out those treasures (i.e. the Prophet صلى الله عليه وسلم did not benefit by them). (*Sahîh Al-Bukhâri, Hadîth* No. 220, Vol. 4)

٣٠٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، فَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدِي».

قَالَ أَبُو هُرَيْرَةَ: وَقَدْ ذَهَبَ رَسُولُ اللهِ ﷺ وَأَنْتُمْ تَنْتَثِلُونَهَا.

## CHAPTER 1. The building of the Prophet's mosque.

## (١) بَاب: ابْتِنَاءِ مَسْجِدِ النَّبِيِّ ﷺ

**301.** Narrated Anas رضي الله عنه : When the Prophet صلى الله عليه وسلم arrived at Al-Madîna, he dismounted at the upper side of Al-Madîna amongst the tribe called Banû 'Amr bin 'Aûf. He stayed there for fourteen nights. Then he sent for Banî An-Najjâr, and they came armed with their swords. As if I am looking (just now) as the Prophet صلى الله عليه وسلم was sitting on his *Râhila* (mount) with Abû Bakr riding behind him and all Banû An-Najjâr around him, till he dismounted at the courtyard of Abû Ayyûb's house. The Prophet صلى الله عليه وسلم loved to offer *Salât* (prayer) wherever the time for *As-Salât* (the prayer) was due, even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banû An-Najjâr and said, "O Banû An-Najjâr!

٣٠١ - **حَدِيثُ** أَنَسٍ رضي الله عنه قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، فَنَزَلَ أَعْلَى الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِي السُّيُوفِ، فَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، وَأَنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ

Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allâh! We do not demand its price except from Allâh تعالى." Anas رضي الله عنه added: There were graves of pagans in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet صلى الله عليه وسلم ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall), and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet صلى الله عليه وسلم was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allâh! So please forgive the *Ansâr* (helpers), and *Al-Muhajirah* (the emigrants)." (*Sahîh Al-Bukhâri, Hadîth* No. 420, Vol. 1)

إِلَى مَلإٍ مِنْ بَنِي النَّجَّارِ، فَقَالَ: «يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هٰذَا» قَالُوا: لاَ وَاللهِ! لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللهِ.

قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، قُبُورُ الْمُشْرِكِينَ، وَفِيهِ خَرِبٌ، وَفِيهِ نَخْلٌ؛ فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالْخَرِبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ. فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَةَ، وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَالنَّبِيُّ ﷺ مَعَهُمْ وَهُوَ يَقُولُ:

**«اللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ**
**فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ»**

## CHAPTER 2. Change of *Qiblah* from *Bait-ul-Maqdis* (Jerusalem) towards the Ka'ba (at Makka).

## (٢) بَابُ: تَحْوِيلِ الْقِبْلَةِ مِنَ الْقُدْسِ إِلَى الْكَعْبَةِ

**302.** Narrated Barâ' bin 'Âzib رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم offered the *Salât* (prayer) facing Bait-ul-Maqdis for sixteen or seventeen months, but he loved to face the Ka'ba (at Makka) so Allâh تعالى revealed: "Verily! We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven." (V.2:144) So the Prophet صلى الله عليه وسلم faced the Ka'ba and the fools amongst the people namely "the Jews" said, "What has turned them from their *Qiblah* [prayer direction (toward Jerusalem — (Bait-ul-Maqdis)] to

**٣٠٢ - حَدِيثُ** الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما قَالَ: كَانَ رَسُولُ اللهِ ﷺ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللهِ ﷺ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللهُ - ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾ - فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ. وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ، وَهُمُ الْيَهُودُ - مَا وَلاَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا؟

which they used to face in *Salât*?" (Allâh تعالى revealed): "Say, (O Muhammad صلى الله عليه وسلم ) 'To Allâh belongs both the east and the west. He guides whom he wills to a Straight Way.' " (V.2:142) A man offered *Salât* with the Prophet صلى الله عليه وسلم (facing the Ka'ba) and went out. He saw some of the *Ansâr* offering the *'Asr* prayer with their faces towards *Bait-ul-Maqdis*, he said, "I bear witness that I offered *Salât* with Allâh's Messenger صلى الله عليه وسلم facing the Ka'ba." So all the people turned their faces towards the Ka'ba. (*Sahîh Al-Bukhâri, Hadîth* No. 392, Vol. 1)

قُلْ للهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ - فَصَلَّى مَعَ النَّبِيِّ ﷺ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فِي صَلاَةِ الْعَصْرِ يُصَلُّونَ نَحْوَ بَيْتِ الْمَقْدِسِ، فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ؛ فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الْكَعْبَةِ.

**303.** Narrated Al-Bara' رضى الله عنه : We offered *Salât* along with the Prophet صلى الله عليه وسلم facing Jerusalem for sixteen or seventeen months. Then Allâh ordered him to turn his face towards the *Qiblah* (at Makka). (*Sahîh Al-Bukhâri, Hadîth* No. 19, Vol. 6)

٣٠٣ - **حَدِيثُ** الْبَرَاءِ رضي الله عنه، قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفُوا نَحْوَ الْقِبْلَةِ.

**304.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : While the people were offering the *Fajr* prayer at Qubâ (near Al-Madîna), someone came to them and said: "It has been revealed to Allâh's Messenger صلى الله عليه وسلم tonight, and he has been ordered to offer *Salât* facing the Ka'ba. So turn your faces to the Ka'ba. Those people were facing Shâm (Jerusalem) so they turned their faces towards Ka'ba (at Makka). (*Sahîh Al-Bukhâri, Hadîth* No. 397, Vol. 1)

٣٠٤ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ؛ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَد أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ، فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

## CHAPTER 3. It is forbidden to build mosques over the graves.

## (٣) بَابُ: النَّهْيِ عَنْ بِنَاءِ الْمَسَاجِدِ عَلَى الْقُبُورِ

**305.** Narrated 'Âisha رضى الله عنها : Umm Habîba and Umm Salama رضى الله عنهما mentioned about a church they had seen in Ethiopia in which there were

٣٠٥ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً

pictures. They told the Prophet صلى الله عليه وسلم about it, on which he said, "If any religious man dies amongst those people, they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allâh on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 419, Vol. 1)

رَأَتَاهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ، فَذَكَرَتَا ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «إِنَّ أُولٰئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، فَأُولٰئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

**306.** Narrated 'Urwa رضى الله عنه: 'Âisha رضى الله عنها said, "The Prophet صلى الله عليه وسلم in his fatal illness said, 'Allâh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship," 'Âisha added, "Had it not been for that, the grave of the Prophet صلى الله عليه وسلم would have been made prominent but I am afraid it might be taken (as a) place for worship." (*Sahîh Al-Bukhâri, Hadîth* No. 414, Vol. 2).

٣٠٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ، قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: «لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

قَالَتْ: وَلَوْلاَ ذٰلِكَ لأَبْرَزُوا قَبْرَهُ، غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِدًا.

**307.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "May Allâh's Curse be on the Jews, for they built the places of worship at the graves of their Prophets." (*Sahîh Al-Bukhâri, Hadîth* No. 428, Vol. 1)

٣٠٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «قَاتَلَ اللهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

**308.** Narrated 'Âisha and 'Abdullâh bin 'Abbâs رضى الله عنهم: When the last moment of the life of Allâh's Messenger صلى الله عليه وسلم came, he started putting his *Khamîsa* (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, "May Allâh curse the Jews and Christians, for they built places of worship at the graves of their Prophets." [The Prophet صلى الله عليه وسلم was warning (Muslims) of what those people had done]. (*Sahîh Al-Bukhâri, Hadîth* No. 427, Vol. 1)

٣٠٨ - **حَدِيثُ** عَائِشَةَ وَعَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهم، قَالاَ: لَمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ، طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ، وَهُوَ كَذٰلِكَ: «لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» يُحَذِّرُ مَا صَنَعُوا.

## CHAPTER 4. The superiority of building mosques and exhortation to it.

## (٤) بَابُ: فَضْلِ بِنَاءِ الْمَسَاجِدِ وَالْحَثِّ عَلَيْهَا

**309.** Narrated 'Ubaidullâh Al-Khaulâni رضى الله عنه : I heard 'Uthmân bin 'Affân رضى الله عنه saying, when people argued too much about his intention to reconstruct the mosque of Allâh's Messenger صلى الله عليه وسلم , "You have talked too much. I heard the Prophet صلى الله عليه وسلم saying, 'Whoever built a mosque, with the intention of seeking Allâh's Pleasure, Allâh will build for him a similar place in Paradise.' " (*Sahîh Al-Bukhâri, Hadîth* No. 441, Vol. 1)

٣٠٩ - **حَدِيثُ** عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه. عَنْ عُبَيْدِ اللهِ الْخَوْلَانِيِّ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ، عِنْدَ قَوْلِ النَّاسِ فِيهِ، حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللهِ بَنَى اللهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ».

## CHAPTER 5. Order to place the hands on the knees during *Rukû'* [bowing in *Salât* (prayer)] and abrogation of approximating both hands and placing them in between the knees.

## (٥) بَابُ: النَّدْبِ إِلَى وَضْعِ الْأَيْدِي عَلَى الرُّكَبِ فِي الرُّكُوعِ وَنَسْخِ التَّطْبِيقِ

**310.** Narrated Mus'ab bin Sa'd bin Abî Waqqâs رضى الله عنه : "I offered *Salât* (prayer) beside my father and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet صلى الله عليه وسلم ) to do so and were ordered to place the hands on the knees". (*Sahîh Al-Bukhâri, Hadîth* No. 756, Vol. 1)

٣١٠ - **حَدِيثُ** سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه. قَالَ مُصْعَبُ بْنُ سَعْدٍ: صَلَّيْتُ إِلَى جَنْبِ أَبِي فَطَبَّقْتُ بَيْنَ كَفَّيَّ، ثُمَّ وَضَعْتُهُمَا بَيْنَ فَخِذَيَّ، فَنَهَانِي أَبِي، وَقَالَ: كُنَّا نَفْعَلُهُ؛ فَنُهِينَا عَنْهُ، وَأُمِرْنَا أَنْ نَضَعَ أَيْدِينَا عَلَى الرُّكَبِ.

## CHAPTER 7. Prohibition of talking in *Salât* (prayer) and abrogation of what was allowed.

## (٧) بَابُ: تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ وَنَسْخِ مَا كَانَ مِنْ إِبَاحَتِهِ

**311.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : We used to greet the Prophet صلى الله عليه وسلم while he was offering *Salât* (prayer) and he used to answer our greetings. When we returned from An-

٣١١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ فَيَرُدُّ عَلَيْنَا، فَلَمَّا

Najâshî (the ruler of Ethiopia), we greeted him, but he did not answer us [during *As-Salât* (the prayer)] and (after finishing *As-Salât*) he said, "In *As-Salât* one is occupied (with a more serious matter)." (*Sahîh Al-Bukhâri, Hadîth* No. 290, Vol. 2)

رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، وَقَالَ: «إِنَّ فِي الصَّلاَةِ شُغْلاً».

**312.** Narrated Zaid bin Arqam رضي الله عنه: We used to speak while in *Salât* (prayer). One of us used to speak to his brother (while in *Salât*) about his need, till the Verse was revealed: "Guard strictly the (five obligatory) prayers, especially the middle (the best) (*'Asr*) prayer. And stand before Allâh with obedience (and do not speak to others during the prayers)." (V.2:238) So we were ordered not to speak in the *Salât*. (*Sahîh Al-Bukhâri, Hadîth* No. 58, Vol. 6)

٣١٢ - **حديث** زَيْدِ بْنِ أَرْقَمَ رضي الله عنه، قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلاَةِ، يُكَلِّمُ أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ، حَتَّى نَزَلَتْ هٰذِهِ الآيَةُ - **﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾** - فَأُمِرْنَا بِالسُّكُوتِ.

**313.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم sent me for some job, and when I had finished it I returned and came to the Prophet صلى الله عليه وسلم and greeted him, but he did not return my greeting. I felt so sorry that only Allâh knows it and I said to myself, 'Perhaps Allâh's Messenger صلى الله عليه وسلم is angry because I did not come quickly.' Then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was offering the *Salât* (prayer)." And at that time he was on his *Râhila*[1] and his face was not towards the *Qiblah*. (*Sahîh Al-Bukhâri, Hadîth* No. 308, Vol. 2)

٣١٣ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ فِي حَاجَةٍ لَهُ، فَانْطَلَقْتُ، ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُهَا، فَأَتَيْتُ النَّبِيَّ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي مَا اللهُ أَعْلَمُ بِهِ، فَقُلْتُ فِي نَفْسِي لَعَلَّ رَسُولَ اللهِ ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأْتُ عَلَيْهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ فَوَقَعَ فِي قَلْبِي أَشَدُّ مِنَ الْمَرَّةِ الأُولَى؛ ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ، وَقَالَ: «إِنَّمَا مَنَعَنِي أَنْ أَرُدَّ عَلَيْكَ أَنِّي كُنْتُ أُصَلِّي». وَكَانَ عَلَى رَاحِلَتِهِ مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

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[1] (H.313) *Râhila:* A she-camel used for riding, or a mount to ride.

## CHAPTER 8. It is permissible to curse Satan during *As-Salât* (the prayer).

## (٨) بَابُ: جَوَازِ لَعْنِ الشَّيْطَانِ فِي أَثْنَاءِ الصَّلَاةِ

**314.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Last night a big *'Afreet* (demon) from the jinns came to me and wanted to interrupt my *Salât* (prayer) (or said something similar), but Allâh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning; but I remembered the statement of my brother Sulaimân (Solomon) (as stated in the Qur'ân): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me (V.38:35)." The subnarrator Rauh said, "He (the demon) was dismissed humiliated." (*Sahîh Al-Bukhâri, Hadîth* No. 450-B, Vol. 1)

٣١٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ عِفْرِيتًا مِّنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ الصَّلَاةَ، فَأَمْكَنَنِي اللهُ مِنْهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ - ﴿رَبِّ هَبْ لِي مُلْكًا لَا يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي﴾ - فَرَدَّهُ خَاسِئًا».

## CHAPTER 9. It is permissible to carry children in *As-Salât* (the prayer).

## (٩) بَابُ: جَوَازِ حَمْلِ الصِّبْيَانِ فِي الصَّلَاةِ

**315.** Narrated Abû Qatâda Al-Ansârî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم was offering *Salât* (prayer) and he was carrying Umâma the daughter of Zainab رضى الله عنها, the daughter of Allâh's Messenger صلى الله عليه وسلم and she was the daughter of 'Âs bin Rabî' bin 'Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his shoulder). (*Sahîh Al-Bukhâri, Hadîth* No. 495, Vol. 1)

٣١٥ - **حَدِيثُ** أَبِي قَتَادَةَ الْأَنْصَارِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللهِ ﷺ، وَلِأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا.

## CHAPTER 10. It is permissible to take a step or two during *As-Salât* (the prayer).

## (١٠) بَابُ: جَوَازِ الْخُطْوَةِ وَالْخُطْوَتَيْنِ فِي الصَّلَاةِ

**316.** Narrated Abû Hâzim bin Dinâr رضى الله عنه: Some people went to Sahl bin Sa'd As-Sâ'idî رضى الله عنه and told him that they had different opinions regarding the wood of the pulpit. They asked him

٣١٦ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رضي الله عنه، قَالَ أَبُو حَازِمِ ابْنُ دِينَارٍ: إِنَّ رِجَالًا أَتَوْا سَهْلَ بْنَ

about it and he said, "By Allâh, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allâh's Messenger صلى الله عليه وسلم took his seat on it. Allâh's Messenger صلى الله عليه وسلم sent for such and such an *Ansâri* women (and Sahl mentioned her name) and said to her 'Order your slave-carpenter to prepare for me some pieces of wood (i.e. pulpit) on which I may sit at the time of addressing the people.' So she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allâh's Messenger صلى الله عليه وسلم who ordered it to be placed here. Then I saw Allâh's Messenger صلى الله عليه وسلم offering *Salât* (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing (the *Salât*) he faced the people and said, 'I have done this so that you may follow me and learn the way I offer the *Salât*.' (*Sahîh Al-Bukhâri, Hadîth* No. 40, Vol. 2)

سَعْدٍ السَّاعِدِيَّ، وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ، مِمَّ عُودُهُ، فَسَأَلُوهُ عَنْ ذٰلِكَ، فَقَالَ: وَاللهِ! إِنِّي لَأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ، وأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللهِ ﷺ. أَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى فُلَانَةَ (امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ): «مُرِي غُلَامَكِ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ» فَأَمَرَتْهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ، ثُمَّ جَاءَ بِهَا، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ فَأَمَرَ بِهَا فَوُضِعَتْ هٰهُنَا. ثُمَّ رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّى عَلَيْهَا، وَكَبَّرَ وَهُوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى، فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوا وَلِتَعَلَّمُوا صَلَاتِي».

## CHAPTER 11. Dislike of keeping the hands on the hips during *As-Salât* (the prayers).

## (١١) بَابُ: كَرَاهَةِ ٱلاخْتِصَارِ فِي الصَّلَاةِ

**317.** Narrated Abû Huraira رضي الله عنه (on the authority of the Prophet صلى الله عليه وسلم): It is forbidden to offer *Salât* (prayer) with the hands over one's hips. (*Sahîh Al-Bukhâri, Hadîth* No. 311, Vol. 2)

٣١٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: نُهِيَ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

## CHAPTER 12. Dislike of levelling small stones and earth during *As-Salât* (the prayer).

## (١٢) بَابُ: كَرَاهَةِ مَسْحِ الْحَصَى وَتَسْوِيَةِ التُّرَابِ فِي الصَّلَاةِ

**318.** Narrated Mu'aiqib رضي الله عنه :The Prophet صلى الله عليه وسلم talked about a man

٣١٨ - **حَدِيثُ** مُعَيْقِيبٍ رضي الله عنه،

levelling the earth on prostrating, and said, "If you have to do so, then do it once." (*Sahîh Al-Bukhâri, Hadîth* No. 298, Vol. 2)

أَنَّ النَّبِيَّ ﷺ، قَالَ: فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: «إِنْ كُنْتَ فَاعِلاً فَوَاحِدَةً».

## CHAPTER 13. Prohibition of spitting in the mosque, both during *As-Salât* (the prayer) or otherwise.

## (١٣) بَابُ: النَّهْيِ عَنِ الْبُصَاقِ فِي الْمَسْجِدِ، فِي الصَّلاَةِ وَغَيْرِهَا

**319.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم saw sputum on the wall of the mosque in the direction of *Qiblah* and scraped it off. He faced the people and said, "Whenever any one of you is offering *Salât* (prayer) he should not spit in front of him because in *Salât,* Allâh is in front of him." (*Sahîh Al-Bukhâri, Hadîth* No. 400, Vol. 1)

٣١٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَبْصُقْ قِبَلَ وَجْهِهِ، فَإِنَّ اللهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

**320.** Narrated Abû Sa'îd رضى الله عنه : The Prophet صلى الله عليه وسلم saw sputum on (the wall of) the mosque in the direction of the *Qiblah* and scraped it off with gravel. Then he forbade spitting in front or on the right, but allowed it on one's left or under one's left foot. (*Sahîh Al-Bukhâri, Hadîth* No. 406, Vol. 1)

٣٢٠ - **حَدِيثُ** أَبِي سَعِيدٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ أَبْصَرَ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ بَيْنَ يَدَيْهِ، أَوْ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى.

**321.** Narrated Abû Huraira and Abû Sa'îd رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right, but could spit either on his left or under his left foot." (*Sahîh Al-Bukhâri, Hadîth* No. 403, Vol. 1)

٣٢١ - **حَدِيثُ** أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ فَتَنَاوَلَ حَصَاةً فَحَكَّهَا، فَقَالَ: «إِذَا تَنَخَّمَ أَحَدُكُمْ فَلاَ يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ، وَلاَ عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى».

**322.** Narrated 'Âisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم saw some nasal

٣٢٢ - **حَدِيثُ** عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ رَأَى

secretions, expectoration or sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off. (*Sahîh Al-Bukhâri, Hadîth* No. 401, Vol. 1)

فِي جِدار الْقِبْلَةِ مُخاطًا، أَوْ بُصَاقًا، أَوْ نُخامةً فَحَكَّهُ.

**323.** Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, " A faithful believer while in *Salât* (prayer) is speaking in private to his Lord, so he should neither spit in front of him nor to his right side, but he could spit either on his left or under his foot." (*Sahîh Al-Bukhâri, Hadîth* No. 405, Vol. 1)

٣٢٣ - **حَدِيث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلاَةِ فَإِنَّمَا يُنَاجِي رَبَّهُ، فَلاَ يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ، وَلٰكِنْ عَنْ يَسَارِهِ أَو تَحْتَ قَدَمِهِ».

**324.** Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Spitting in the mosque is a sin and its expiation is to bury it." (*Sahîh Al-Bukhâri, Hadîth* No. 407, Vol. 1)

٣٢٤ - **حَدِيث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «الْبُزَاق فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا».

## CHAPTER 14. It is permissible to offer *As-Salât* (the prayer) with the shoes on.

## (١٤) بَابُ: جَوَازِ الصَّلاَةِ فِي النَّعْلَيْنِ

**325.** Narrated Sa'îd bin Yazîd Al-Azdî رضي الله عنه : I asked Anas bin Mâlik whether the Prophet صلى الله عليه وسلم had ever offered *Salât* (prayer) with his shoes on. He replied, "Yes." (*Sahîh Al-Bukhâri, Hadîth* No. 383, Vol. 1)

٣٢٥ - **حَدِيث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. عَنْ سَعِيدِ بْنِ يَزِيدَ الأَزْدِيِّ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

## CHAPTER 15. Dislike of offering *As-Salât* (the prayer) while wearing a garment having marks of designs.

## (١٥) بَابُ: كَرَاهَةِ الصَّلاَةِ فِي ثَوْبٍ لَهُ أَعْلاَمٌ

**326.** Narrated 'Âisha رضي الله عنها : Once the Prophet صلى الله عليه وسلم offered *Salât* (prayer) while wearing a woollen square blanket (a *Khamîsa*) with marks on it and said, "The marks on it diverted my attention, take this *Khamîsa* to Abû Jahm and bring an *Inbijâniya* (a plain sheet) (from him)." (*Sahîh Al-Bukhâri, Hadîth* No. 719, Vol. 1)

٣٢٦ - **حَدِيث** عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ، فَقَالَ: «شَغَلَتْنِي أَعْلاَمُ هٰذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَأْتُونِي بِأَنْبِجَانِيَّةٍ».

## CHAPTER 16. Dislike of offering *As-Salât* (the prayer) if one's meals is ready to be eaten.

(١٦) بَابُ: كَرَاهَةِ الصَّلاَةِ بِحَضْرَةِ الطَّعَامِ

**327.** Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If supper is served and the *Iqâma* for (*'Ishâ*) prayer is proclaimed, start with your supper first." (*Sahîh Al-Bukhâri, Hadîth* No. 373(A) Vol. 7)

٣٢٧ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ».

**328.** Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If the supper is served, start having it before offering *Maghrib* prayer and do not be hasty in finishing it." (*Sahîh Al-Bukhâri, Hadîth* No. 641, Vol. 1)

٣٢٨ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا قُدِّمَ الْعَشَاءُ فَابْدَءُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاَةَ الْمَغْرِبِ، وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ».

**329.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "If supper is served, (and in the meantime) *Iqâma* is pronounced, one should start with the supper." (*Sahîh Al-Bukhâri, Hadîth* No. 640, Vol. 1)

٣٢٩ - حَدِيثُ عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ».

**330.** Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "If the supper is served for anyone of you and the *Iqâma* is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it." (*Sahîh Al-Bukhâri, Hadîth* No. 642, Vol. 1)

٣٣٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَت الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ، وَلاَ يَعْجَلْ حَتَّى يَفْرُغَ مِنْهُ».

## CHAPTER 17. It is forbidden to eat (uncooked) garlic or onion or leek or anything similar of offensive smell.

(١٧) بَابُ: نَهْيِ مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً أَوْ كُرَّاثًا أَوْ نَحْوَهَا

**331.** Narrated Ibn 'Umar رضى الله عنهما : During *Ghazwa* (holy battle) of Khaiber the Prophet صلى الله عليه وسلم said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque." (*Sahîh Al-Bukhâri, Hadîth* No. 812, Vol. 1)

٣٣١ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ» يَعْنِي الثُّومَ «فَلاَ يَقْرَبَنَّ مَسْجِدَنَا».

**332.** Narrated 'Abdul 'Azîz رضي الله عنه: A man asked Anas رضي الله عنه: "What did you hear from the Prophet صلى الله عليه وسلم about garlic?" He said, "The Prophet صلى الله عليه وسلم said, 'Whoever has eaten this plant should not come near us,' or 'He should not offer *Salât* (prayer) with us." (*Sahîh Al-Bukhâri, Hadîth* No. 815, Vol. 1)

٣٣٢ - **حديث** أَنَسٍ رضي الله عنه.
عَنْ عَبْدِ الْعَزِيزِ، قَالَ: سَأَلَ رَجُلٌ أَنَسًا، مَا سَمِعْتَ نَبِيَّ اللهِ ﷺ فِي الثُّومِ؟ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ فَلاَ يَقْرَبْنَا» أَوْ «لاَ يُصَلِّيَنَّ مَعَنَا».

**333.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Whoever eats garlic or onion should keep away from us", or said: "Keep away from our mosque or should remain in his house." Jâbir bin 'Abdullâh رضي الله عنهما in another narration said, "Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, the Prophet صلى الله عليه وسلم asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet صلى الله عليه وسلم ordered that it should be brought near to some of his companions who were with him. When the Prophet صلى الله عليه وسلم saw it he disliked to eat it and said, 'Eat ( I don't eat) for I converse with those whom you don't converse with (i.e. the angels).' " (*Sahîh Al-Bukhâri, Hadîth* No. 814, Vol. 1)

٣٣٣ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، زَعَمَ أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً فَلْيَعْتَزِلْنَا» أَوْ قَالَ «فَلْيَعْتَزِلْ مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ».

وَأَنَّ النَّبِيَّ ﷺ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِّنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: «قَرِّبُوهَا» إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ. فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي».

**CHAPTER 19.** ***Sahw*** **(i.e. forgetfulness) in** ***Salât*** **(prayers) and to perform (two) prostration for it.**

**(١٩) بَابُ: السَّهْوِ فِي الصَّلاَةِ وَالسُّجُودِ لَهُ**

**334.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the call for *Salât* (prayer) is made, Satan takes to his heels passing wind so that he may not hear the *Adhân*, and when the call is finished he comes back, and when the *Iqâma* is

٣٣٤ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نُودِيَ بِالصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ الأَذَانَ، فَإِذَا

pronounced, Satan again takes to his heels, and when the *Iqâma* is finished he comes back again and tries to interfere with the person and his thoughts and say, 'Remember this and that (which he has not thought of before the *Salât*)', till the person offering *Salât* forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four *Rak'a* then he should perform, two prostrations (of *Sahw*) while sitting. (*Sahîh Al-Bukhâri, Hadîth* No. 323, Vol. 2)

قُضِيَ ٱلأَذَانُ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ اذْكُرْ كَذَا وَكَذَا، مَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى. فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى، ثَلاَثًا أَوْ أَرْبَعًا، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

**335.** Narrated 'Abdullâh bin Buhaina رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم once led us in *Salât* (prayer) and offered two *Rak'a* and got up (for the third *Rak'a*) without sitting (after the second) *Rak'a*. The people also got up with him, and when he was about to finish his *Salât*, we waited for him to finish *As-Salât* (the prayer) with *Taslîm* but he said *Takbîr* (saying *Allahu-Akbar*) before *Taslîm* and performed two prostrations while sitting and then finished the *Salât* with *Taslîm*. (*Sahîh Al-Bukhâri, Hadîth* No. 315, Vol. 2)

٣٣٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ بُحَيْنَةَ رضي الله عنه، قَالَ: صَلَّى لَنَا رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ سَلَّمَ.

**336.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم offered *Salât* (prayer) (and the subnarrator Ibrâhîm said, "I do not know whether he offered *Salât* more or less than usual"), and when he had finished *As-Salât* (the prayer) he was asked, "O Allâh's Messenger! Has there been any change in *As-Salât*?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet صلى الله عليه وسلم bent his legs, faced the *Qiblah* (Ka'ba at Makka) and performed two prostrations (of *Sahw*) and finished his *Salât* with *Taslîm* (by

٣٣٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: صَلَّى النَّبِيُّ ﷺ، (قَالَ إِبْرَاهِيمُ، أَحَدُ الرُّوَاةِ، لاَ أَدْرِي زَادَ أَوْ نَقَصَ)؛ فَلَمَّا سَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللهِ! أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا. فَثَنَى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ. فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، قَالَ: «إِنَّهُ لَوْ حَدَثَ فِي

turning his face to right and left saying: *As-Salâmu-'Alaikum-wa rahmat ullâh*). When he turned his face to us he said, "If there had been anything changed in *As-Salât*, surely I would have informed you, but I am a human being like you and liable to forget like you. So if I forget, remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his *Salât* accordingly and finish it and perform two prostrations (of *Sahw*)." (*Sahîh Al-Bukhâri, Hadîth* No. 394, Vol. 1)

الصَّلاَةِ شَيْءٌ لَنَبَّأْتُكُمْ بِهِ، وَلٰكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لِيُسَلِّمْ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».

**337.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم led us in the *Zuhr* prayer, offering only two *Rak'â* and then (finished it) with *Taslîm*, went out in front of the mosque and stood there putting his hand over a piece of wood. Abû Bakr and 'Umar were also present among the people on that day, but dared not talk to him (about his prayer). And the hasty people went away, wondering, "Has *As-Salât* (the prayer) been shortened?" Amongst the people there was a man whom the Prophet صلى الله عليه وسلم used to call *Dhul-Yadain* (the long-armed). He said, "O Allâh's Prophet! Have you forgotten or has *As-Salât* been shortened?" The Prophet صلى الله عليه وسلم said, "Neither have I forgotten, nor has it been shortened." They (the people) said, "Surely, you have forgotten, O Allâh's Messenger! The Prophet صلى الله عليه وسلم said, "*Dhul-Yadain* has told the truth." So the Prophet صلى الله عليه وسلم got up and offered two *Rak'a* and finished his *Salât* with *Taslîm*. Then he said *Takbîr*, performed a prostration of ordinary duration or longer, then he raised his head and said *Takbîr* and performed another

**٣٣٧ - حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: صَلَّى بِنَا النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدَّمِ الْمَسْجِدِ وَوَضَعَ يَدَهُ عَلَيْهَا؛ وَفِي الْقَوْمِ يَوْمَئِذٍ أَبُو بَكْرٍ وَعُمَرُ فَهَابَا أَنْ يُكَلِّمَاهُ، وَخَرَجَ سَرَعَانُ النَّاسِ، فَقَالُوا: قَصُرَتِ الصَّلاَةُ، وَفِي الْقَوْمِ رَجُلٌ كَانَ النَّبِيُّ ﷺ يَدْعُوهُ ذَا الْيَدَيْنِ، فَقَالَ: يَا نَبِيَّ اللهِ! أَنَسِيتَ أَمْ قَصُرَتْ، فَقَالَ: «لَمْ أَنْسَ وَلَمْ تَقْصُرْ»، قَالُوا: بَلْ نَسِيتَ يَا رَسُولَ اللهِ! قَالَ: «صَدَقَ ذُو الْيَدَيْنِ»، فَقَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ.

prostration of ordinary duration or longer and then raised his head with *Takbîr* (i.e. he performed the two prostrations of *Sahw*) (and finished with *Taslim*). (*Sahîh Al-Bukhâri, Hadîth* No. 77, Vol. 8)

**CHAPTER 20. Prostration while reciting those Verses of the Qur'ân having prostration.**

(٢٠) بَابُ: سُجُودِ التِّلَاوَةِ

**338.** Narrated Ibn 'Umar رضي الله عنهما : Whenever the Prophet صلى الله عليه وسلم recited a *Surah* in which there is a prostration he would prostrate and we would do the same and some of us (because of overcrowding) would not find a place for prostration. (*Sahîh Al-Bukhâri, Hadîth* No. 181, Vol. 2)

٣٣٨ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ، فِيهَا السَّجْدَةُ، فَيَسْجُدُ وَنَسْجُدُ حَتَّى مَا يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ.

**339.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم recited *Sûrat An-Najm* (S.53) at Makka and prostrated while reciting it, and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it up to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever. (*Sahîh Al-Bukhâri, Hadîth* No. 173, Vol. 2)

٣٣٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ بِمَكَّةَ فَسَجَدَ فِيهَا وَسَجَدَ مَنْ مَعَهُ. غَيْرَ شَيْخٍ أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقَالَ: يَكْفِينِي هٰذَا؛ فَرَأَيْتُهُ بَعْدَ ذٰلِكَ قُتِلَ كَافِرًا.

**340.** Narrated Zaid bin Thâbit رضي الله عنه : I recited *An-Najm* (S.53) before the Prophet صلى الله عليه وسلم , yet he did not perform a prostration. (*Sahîh Al-Bukhâri, Hadîth* No. 179, Vol. 2)

٣٤٠ - **حَدِيثُ** زَيْدِ بْنِ ثَابِتٍ رضي الله عنه. عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ سَأَلَ زَيْدَ ابْنَ ثَابِتٍ رضي الله عنه، فَزَعَمَ أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ وَالنَّجْمِ فَلَمْ يَسْجُدْ فِيهَا.

**341.** Narrated Abû Râfi' رضي الله عنه : Once I offered the *'Isha* prayer with Abû Huraira رضي الله عنه and he recited, "*Idhas-Samâ' un-Shaqqat*" (S.84) and prostrated. I said, "What is that?" He

٣٤١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه. عَنْ أَبِي رَافِعٍ، قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ - ﴿إِذَا السَّمَاءُ

said, "I prostrated behind Abul-Qâsim, (the Prophet صلى الله عليه وسلم) (when he recited that *Sûrah*) and I will go on doing it till I meet him." (*Sahîh Al-Bukhâri, Hadîth* No. 735, Vol. 1)

انْشَقَّتْ﴾ - فَسَجَدَ، فَقُلْتُ: مَا هٰذِهِ؟ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ ﷺ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

**CHAPTER 23. *Dhikr* (remembering Allâh i.e. glorifying, magnifying and praising Him etc.) after the *Salât* prayer.**

**(٢٣) بَابُ: الذِّكْرِ بَعْدَ الصَّلاَةِ**

**342.** Narrated Ibn 'Abbâs رضي الله عنهما: I used to recognise the completion of *As-Salât* (the prayer) of the Prophet صلى الله عليه وسلم by hearing *Takbîr*. (*Sahîh Bukhâri, Hadîth* No. 803, Vol. 1)

**٣٤٢ - حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: كُنْتُ أَعْرِفُ انْقِضَاءَ صَلاَةِ النَّبِيِّ ﷺ بِالتَّكْبِيرِ.

**CHAPTER 24. It is desirable to seek refuge with Allâh from the punishment of the grave.**

**(٢٤) بَابُ: اسْتِحْبَابِ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ**

**343.** Narrated 'Âisha رضي الله عنها: Two old ladies from among the Jewish ladies came to me and said, "The dead are punished in their graves", but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet صلى الله عليه وسلم came inside, I said, "O Allâh's Messsenger صلى الله عليه وسلم! Two old ladies..." and told him the whole story. He said, "They told the truth, the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then, I always saw him seeking refuge with Allâh from the punishment of the grave in his *Salât* (prayers). (*Sahîh Al-Bukhâri, Hadîth* No. 377, Vol. 8)

**٣٤٣ - حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: دَخَلَتْ عَلَيَّ عَجُوزَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ، فَقَالَتَا لِي، إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَكَذَّبْتُهُمَا وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا؛ فَخَرَجَتَا. وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْت لَهُ: يَا رَسُولَ اللهِ ﷺ! إِنَّ عَجُوزَيْنِ، وَذَكَرْتُ لَهُ؛ فَقَالَ: «صَدَقَتَا، إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا». فَمَا رَأَيْتُهُ بَعْدُ فِي صَلاَةٍ إِلاَّ تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

**CHAPTER 25. Things from which one should seek refuge with Allâh during *As-Salât* (the prayer).**

**(٢٥) بَابُ: مَا يُسْتَعَاذُ مِنْهُ فِي الصَّلاَةِ**

**344.** Narrated 'Âisha رضي الله عنها: I heard Allâh's Messenger صلى الله عليه وسلم in his

**٣٤٤ - حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَعِيذُ

*Salât* (prayer) seeking refuge with Allâh from the *Fitnah* (trials and afflictions etc.) of *Ad-Dajjâl*. (*Sahîh Al-Bukhâri, Hadîth* No. 795, Vol. I)

فِي صَلاَتِهِ مِنْ فِتْنَةِ الدَّجَّالِ.

**345.** Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم used to invoke Allâh in *As-Salât* (the prayer) saying. "*Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-Masîhid-dajjâl, wa a'ûdhu bika min fitnatil-mahya wa fitnatil-mamâti. Allâhumma innî a'ûdhu bika minal-mâthami wal-maghrami.* [(O Allâh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trials and afflictions etc.) of *Masîh Ad-Dajjâl* and from the *Fitnah* (trials and afflictions etc.) of life and the *Fitnah* (trials and afflictions etc.) of death. O Allâh, I seek refuge with You from the sins and from being in debt]." Somebody said to him, "Why do you so frequently seek refuge with Allâh from being in debt?" The Prophet صلى الله عليه وسلم replied, " A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." (*Sahîh Al-Bukhâri, Hadîth* No. 795, Vol. 1)

**٣٤٥ - حَدِيث** عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، رضي الله عنها أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو فِي الصَّلاَةِ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ»، فقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ! فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

**346.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم used to invoke (Allâh): "*Allâhumma innî a'ûdhu bika min 'adhâbil-qabrî, wa min 'adhâbin-nâr wa min fitnatil-mahya wal-mamât,wa min fitnatil-Masîh Ad-Dajjâl.*" (O Allâh! I seek refuge with You from the punishment in the grave and from the punishment in the Hell-fire and from the *Fitnah* (trials and afflictions etc.) of life and death, and the *Fitnah*, (trials and afflictions etc.) of *Al-Masîh Ad-Dajjâl*." (*Sahîh Al-Bukhâri, Hadîth* No. 459, Vol. 2)

**٣٤٦ - حَدِيث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

**CHAPTER 26. *Dhikr* is preferable after *As-Salât* (the prayer) and its description.**

**(٢٦) بَابُ: اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلاَةِ وَبَيَانِ صِفَتِهِ**

**347.** Narrated Warrâd رضى الله عنه, the clerk of Al-Mughîra bin Sh'uba رضى الله عنه: Once Al-Mughîra رضى الله عنه dictated to me a letter addressed to Mu'âwiya, that, the Prophet صلى الله عليه وسلم used to say after every compulsory prayer, "*Lâ ilâha ill-Allâh wahdahu lâ sharîka lahu, lahul-mulku walahul-hamdu, wa Huwa 'ala kulli shai in Qadîr, Allâhumma lâ mani'a limâ a'taita, wa la mu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi minkal-jadd.*" [None has the right to be worshipped but Allâh and He has no partner in Lordship or in worship or in the Names and the Qualites[1] and for Him is the kingdom, and all the praises are for Him, and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good-luck or riches) for anything cannot benefit one against Your Will]. (*Sahîh Al-Bukhâri, Hadîth* No. 805, Vol. 1)

٣٤٧ - **حَدِيثُ** الْمُغِيرَةِ بْنِ شُعْبَةَ رضي الله عنه. عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: أَمْلَى عَلَيَّ الْمُغِيرَةُ بْنُ شُعْبَةَ فِي كِتَابٍ إِلَى مُعَاوِيَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ: «لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

**348.** Narrated Abû Huraira رضى الله عنه: Some poor people came to the Prophet صلى الله عليه وسلم and said, "The wealthy people will get higher grades and will have permanent enjoyment, for they perform *Salât* (prayer) like us and observe *Saûm* (fasting) as we do. They have more money by which they perform the *Hajj* and *'Umra*; fight and struggle in Allâh's Cause and give in charity." The Prophet صلى الله عليه وسلم said, "Shall I not tell you a thing upon which if you acted you would catch up with

٣٤٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ، فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الأَمْوَالِ بِالدَّرَجَاتِ الْعُلاَ وَالنَّعِيمِ الْمُقِيمِ، يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُم فَضْلٌ مِنْ أَمْوَالٍ يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ. قَالَ: «أَلاَ أُحَدِّثُكُمْ بِمَا

[1] (H.347) See *Tauhîd* in glossary.

those who have surpassed you? Nobody would overtake you, and you would be better than the people amongst whom you live, except those who would do the same. Say: *Subhân-Allâh*, *Alhamdulillah* and *Allâhu Akbar* thirty three times each after every (compulsory) *Salât* (prayer)." We differed and some of us said that we should say: *Subhân Allâh* thirty three times and *Alhamdu lillâh* thirty times and *Allâhu Akbar* thirty four times. I went to the Prophet. who said, "Say, *Subhân Allâh* and *Alhamdu lillâh* and *Allâhu Akbar* all of them for thirty three times." (*Sahîh Al-Bukhâri, Hadîth* No. 804, Vo. 1)

إِنْ أَخَذْتُمْ بِهِ أَدْرَكْتُمْ مَنْ سَبَقَكُمْ وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِمْ، إِلاَّ مَنْ عَمِلَ مِثْلَهُ؟ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ خَلْفَ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ»، فَاخْتَلَفْنَا بَيْنَنَا، فَقَالَ بَعْضُنَا نُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ وَنَحْمَدُ ثَلاَثًا وَثَلاَثِينَ وَنُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ. فَرَجَعْتُ إِلَيْهِ فَقَالَ: «تَقُولُ: سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَاللهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاَثًا وَثَلاَثِينَ».

## CHAPTER 27. What is to be invoked (said) between the first *Takbîr* of the opening of *As-Salât* (the prayer) and the recitation (of *Al-Fâtiha*).

## (٢٧) بَاب: مَا يُقَالُ بَيْنَ تَكْبِيرَةِ الإِحْرَامِ وَالْقِرَاءَةِ

**349.** Narrated Abû Hûraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم used to keep silent between the *Takbîr* and the recitation of the Qur'ân (*Sûrat Al-Fâtiha*), and the interval of silence used to be a short one. I said to the Prophet صلى الله عليه وسلم, "May my parents be sacrificed for you! What do you say in the pause between *Takbîr* and recitation?" The Prophet صلى الله عليه وسلم said, "I say, *'Allâhumma, bâ'id bainî wa baina khatâyâya kama bâ'adta bainal-mashriqî wal-maghrib. Allâhumma naqqinî min khatâyâya kama yunaqqa-thawabul-abyadu minad-danas. Allâhumma ighsil khatâyâya bilmâ'i wath thalji walbarad* [O Allâh! Set me apart from my sins (faults) as the east and west are set apart from each other, and clean me from sins as a white garment is cleaned

٣٤٩ - **حَدِيث** أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً هُنَيَّةً، فَقُلْتُ: بِأَبِي وَأُمِّي يَا رَسُولَ اللهِ! إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ؟ قَالَ: أَقُولُ: «اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ؛ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ».

of dirt (after thorough washing). O Allâh عز وجل ! Wash off my sins with water, snow and hail.]" (*Sahîh Al-Bukhâri, Hadîth* No. 711, Vol. 1)

## CHAPTER 28. It is preferable to go for *As-Salât* (the prayer) with respect and tranquillity and is forbidden to go for it hurriedly in a fast way.

## (٢٨) بَابُ: اسْتِحْبَابِ إِتْيَانِ الصَّلاَةِ بِوَقَارٍ وَسَكِينَةٍ وَالنَّهْيِ عَنْ إِتْيَانِهَا سَعْيًا

**350.** Narrated Abû Hûraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "If (the *Iqâma* of) *As-Salât* (the compulsory congregational prayer is pronounced) is started, do not run for it, but just walk for it calmly and pray whatever you get, and complete whatever is missed." (*Sahîh Al-Bukhâri, Hadîth* No. 31, Vol. 2)

٣٥٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ، عَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا».

**351.** Narrated Abû Qatâda رضى الله عنه : While we were offering *Salât* (prayer) with the Prophet صلى الله عليه وسلم he heard the noise of some people. After the *Salât* he said, "What is the matter?" They replied, "We were hurrying for *As-Salât* (the prayer).' He said, "Do not make haste for *As-Salât*, and whenever you come for *As-Salât*, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed." (*Sahîh Al-Bukhâri, Hadîth* No. 608, Vol. 1)

٣٥١ - **حَدِيثُ** أَبِي قَتَادَةَ رضي الله عنه، قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ سَمِعَ جَلَبَةَ رِجَالٍ، فَلَمَّا صَلَّى قَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلاَةِ، قَالَ: «فَلاَ تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلاَةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

## CHAPTER 29. When should the people stand up for *Salât* (prayer).

## (٢٩) بَابُ: مَتَى يَقُومُ النَّاسُ لِلصَّلاَةِ

**352.** Narrated Abû Huraira رضى الله عنه : Once the call (*Iqâma*) for *Salât* (prayer) was announced and the rows were straightened. Allâh's Messenger صلى الله عليه وسلم came out; and when he stood up

٣٥٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: أُقِيمَتِ الصَّلاَةُ وَعُدِّلَتِ الصُّفُوفُ قِيَامًا، فَخَرَجَ إِلَيْنَا رَسُولُ اللهِ

at his *Mûsalla*, he remembered that he was *Junub*. Then he ordered us to stay at our places and went to take a bath and then returned with water dripping from his head. He said *Takbîr* (*Allâhu-Akbar*), and we all offered *As-Salât* with him. (*Sahîh Al-Bukhâri, Hadîth* No. 274, Vol. 1)

ﷺ، فَلَمَّا قَامَ فِي مُصَلاَّهُ ذَكَرَ أَنَّهُ جُنُبٌ؛ فَقَالَ لَنَا: «مَكَانَكُمْ» ثُمَّ رَجَعَ فاغْتَسَلَ، ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ، فَكَبَّرَ، فَصَلَّيْنَا مَعَهُ.

## CHAPTER 30. Whosoever did (or got) one *Rak'a* of a *Salât* (prayer) (in time) then he has got that *Salât*.

## (٣٠) بَابٌ: مَنْ أَدْرَكَ رَكْعَةً مِّنَ الصَّلاَةِ فَقَدْ أَدْرَكَ تِلْكَ الصَّلاَةَ

**353.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever could get or was able to offer one *Rak'a* of a *Salât* (prayer), (in its proper time) he has got that *Salât*." (*Sahîh Al-Bukhâri, Hadîth* No. 554, Vol. 1)

**٣٥٣ - حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ».

## CHAPTER 31. Times of the five (compulsory congregational) *Salât* (prayers).

## (٣١) بَابٌ: أَوْقَاتِ الصَّلَوَاتِ الْخَمْسِ

**354.** Narrated Abî Mas'ûd رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Jibrael (Gabriel) عليه السلام descended and led me in *Salât* (prayer); I offered *Salât* (prayer) with him, and then offered *Salât* with him again, and then offered *Salât* with him again, and then offered *Salât* with him again and then offered *Salât* with him again counting with his fingers five (compulsory congregational) *Salât*." (*Sahîh Al-Bukhâri, Hadîth* No. 444, Vol. 4)

**٣٥٤ - حَدِيثُ** أَبِي مَسْعُودٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ» يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

**355.** Narrated Ibn Shihâb: Once 'Umar bin 'Abdul 'Azîz delayed *As-Salât* (the prayer) and 'Urwa bin Az-Zubair رضي الله عنه went to him and said, "Once in 'Irâq, Al-Mughîra bin Sh'uba رضي الله عنه delayed his *Salât* (prayers) and Abû Mas'ûd Al-Ansâri رضي الله عنه went to him and said, 'O Mughîra! What is

**٣٥٥ - حَدِيثُ** أَبِي مَسْعُودٍ الأَنْصَارِيِّ رضي الله عنه. عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلاَةَ يَوْمًا، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ

this? Don't you know that once Jibrael (Gabriel) عليه السلام came and offered the *Salât* (prayer) (*Fajr* prayer) and Allâh's Messenger صلى الله عليه وسلم offered the *Salât* too, then he offered the *Salât* again (*Zuhr* prayer) and so did Allâh's Messenger صلى الله عليه وسلم, and again he offered the *Salât* (*'Asr* prayer) and Allâh's Messenger صلى الله عليه وسلم did the same; again he offered the *Salât* (*Magrib* prayer) and so did Allâh's Messenger صلى الله عليه وسلم, and again offered the *Salât* (*'Isha* prayer) and so did Allâh's Messenger صلى الله عليه وسلم, and (Gabriel) said, 'I was ordered to do so (to demonstrate *As-Salât* prescribed to you)?'" 'Umar (bin 'Abdul 'Azîz) said to 'Urwa, "Be sure of what you say. Did Jibrael عليه السلام lead Allâh's Messenger صلى الله عليه وسلم at the stated times of *As-Salât*?" 'Urwa رضي الله عنه replied, "Bashir bin Abî Mas'ûd narrated like this on the authority of his father." (*Sahîh Al-Bukhâri, Hadîth* No. 500-A, Vol. 1)

الزُّبَيْرِ، فَأَخْبَرَهُ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلَاةَ يَوْمًا وَهُوَ بِالْعِرَاقِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الأَنْصَارِيُّ؛ فَقَالَ: مَا هٰذَا يَا مُغِيرَةُ؛ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ ﷺ نَزَلَ فَصَلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللهِ ﷺ، ثُمَّ قَالَ: «بِهٰذَا أُمِرْتُ».

فَقَالَ عُمَرُ لِعُرْوَةَ: اعْلَمْ مَا تحَدِّثُ بِهِ، أَوَ إِنَّ جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللهِ ﷺ وَقْتَ الصَّلَاةِ؟

قَالَ عُرْوَةُ: كَذٰلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

**356.** Narrated ('Urwa رضي الله عنه), 'Âisha رضي الله عنها told me that Allâh's Messenger صلى الله عليه وسلم used to offer *'Asr* prayer when the sun shine was still inside her residence (i.e. the early stated prescribed time of *'Asr*)." (*Sahîh Al-Bukhâri, Hadîth* No. 500-B, Vol. 1)

٣٥٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ.

## CHAPTER 32. Preferable (to delay) the *Zuhr* prayer till it becomes (a bit) cooler during severe heat for the one who goes for the congregational prayer and encounters heat on his way.

## (٣٢) بَابُ: اسْتِحْبَابِ الإِبْرَادِ بِالظُّهْرِ فِي شِدَّةِ الْحَرِّ لِمَنْ يَمْضِي إِلَى جَمَاعَةٍ وَيَنَالُه الْحَرُّ فِي طَرِيقِهِ

**357.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If

٣٥٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله

it is very hot, then offer the *Zuhr* prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire." (*Sahîh Al-Bukhâri, Hadîth* No. 510, Vol. 1)

عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

**358.** Narrated Abû Dhar رضي الله عنه : The *Mu'adhdhin* (call-maker) of the Prophet صلى الله عليه وسلم pronounced the *Adhân* (call) for the *Zuhr* prayer but the Prophet صلى الله عليه وسلم said, "Let it be cooler, let it be cooler." Or said, "Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, offer *Salât* when it becomes (a bit) cooler and the shadows of hillocks appear." (*Sahîh Al-Bukhâri, Hadîth* No. 511, Vol. 1)

٣٥٨ - **حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه، قَالَ: أَذَّنَ مُؤَذِّنُ النَّبِيِّ ﷺ الظُّهْرَ، فَقَالَ: «أَبْرِدْ أَبْرِدْ» أَوْ قَالَ: «انْتَظِرْ انْتَظِرْ»، وَقَالَ: «شِدَّةُ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ» حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ.

**359.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The fire of Hell complained to its Lord saying: 'O Lord! My parts are eating (destroying) one another.' So Allâh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold." (*Sahîh Al-Bukhâri, Hadîth* No. 512, Vol. 1)

٣٥٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ! أَكَلَ بَعْضِي بَعْضًا؛ فَأَذِنَ لَهَا بِنَفَسَيْنِ، نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

## CHAPTER 33. Preferable to offer the *Zuhr* prayer at earlier hour of its stated prescribed time when there is no severe heat.

## (٣٣) بَابُ: اسْتِحْبَابِ تَقْدِيمِ الظُّهْرِ فِي أَوَّلِ الْوَقْتِ فِي غَيْرِ شِدَّةِ الْحَرِّ

**360.** Narrated Anas bin Mâlik رضي الله عنه : We used to offer *Salât* (prayer) with the Prophet صلى الله عليه وسلم in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them. (*Sahîh Al-Bukhâri, Hadîth* No. 299, Vol. 2)

٣٦٠ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ.

## CHAPTER 34. Preference of offering *'Asr* prayer at its early stated time.

## (٣٤) بَابُ: اسْتِحْبَابِ التَّبْكِيرِ بِالْعَصْرِ

**361.** Narrated Anas bin Mâlik رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم used to offer the *'Asr* prayer at a time when the sun was till hot and high; and if a person went to *Al-'Awâlî* of Al-Madîna, he would reach there when the sun was still high. Some of *Al-'Awâlî* of Al-Madîna were about four miles or so from the town. (*Sahîh Al-Bukhâri, Hadîth* No. 525, Vol. 1)

٣٦١ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ؛ وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ، أَوْ نَحْوِهِ.

**362.** Narrated Abû Umâma: "We offered the *Zuhr* prayer with 'Umar bin 'Abdul 'Aziz and then went to Anas bin Mâlik and found him offering the *'Asr* prayer, I asked him, 'O Uncle! Which *Salât* (prayer) have you offered?' He said, 'The *'Asr*, and this is (the time of) the prayer of Allâh's Messenger صلى الله عليه وسلم which we used to offer with him.' " (*Sahîh Al-Bukhâri, Hadîth* No. 524, Vol. 1)

٣٦٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. عَنْ أَبِي أُمَامَةَ، قَالَ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ، فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عَمِّ! مَا هٰذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهٰذِهِ صَلَاةُ رَسُولِ اللهِ ﷺ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

**363.** Narrated Râfi' bin Khadij رضي الله عنه: We used to offer the *'Asr* prayer with the Prophet صلى الله عليه وسلم and slaughter a camel, the meat of which would be divided in ten parts; and we would eat the cooked meat before sunset. (*Sahîh Al-Bukhâri, Hadîth* No. 665, Vol. 3)

٣٦٣ - **حَدِيثُ** رَافِعِ بْنِ خَدِيجٍ رضي الله عنه، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْعَصْرَ، فَنَنْحَرُ جَزُورًا فَتُقْسَمُ عَشْرَ قِسَمٍ، فَنَأْكُلُ لَحْمًا نَضِيجًا قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ.

## CHAPTER 35. The magnitude (greatness of the sin) in missing the *'Asr* prayer (intentionally).

## (٣٥) بَابُ: التَّغْلِيظِ فِي تَفْوِيتِ صَلَاةِ الْعَصْرِ

**364.** Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Whoever misses the *'Asr* prayer (intentionally) then it is as if he lost his family and property." (*Sahîh Al-Bukhâri, Hadîth* No. 527, Vol. 1)

٣٦٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

## CHAPTER 36. Proof for the one who said: *As-Salât-ul-Wusta* (the middle prayer) is the *'Asr* prayer.

## (٣٦) بَابُ: الدَّلِيلِ لِمَنْ قَالَ الصَّلاَةُ الْوُسْطَىٰ هِيَ صَلاَةُ الْعَصْرِ

**365.** Narrated 'Alî رضي الله عنه : When it was the day of the battle of *Al-Ahzâb* (the confederates), Allâh's Messenger صلى الله عليه وسلم said, "O Allâh! Fill their (i.e. the infidels) houses and graves with fire as they busied us so much that we did not perform the middle prayer (i.e. *'Asr*) till the sun had set." (*Sahîh Al-Bukhâri, Hadîth* No. 182, Vol. 4)

٣٦٥ - **حديث** عَلِيٍّ رضي الله عنه، قَالَ: لَمَّا كَانَ يَوْمُ الأَحْزَابِ، قَالَ رَسُولُ اللهِ ﷺ: «مَلأَ اللهُ بُيُوتَهُمْ وَقُبورَهُمْ نَارًا، شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ».

**366.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : On the day of *Al-Khandaq* (the battle of Trench), 'Umar bin Al-Khattab رضي الله عنه came cursing the disbelievers of Quraish after the sun had set and said, "O Allâh's Messenger! I could not offer the *'Asr* prayer till the sun had set." The Prophet صلى الله عليه وسلم said, "By Allâh! I, too, have not offered the *Salât* (prayer)." So we turned toward Buthan, and the Prophet صلى الله عليه وسلم performed ablution and we too performed ablution and offered the *'Asr* prayer after the sun had set, and then he offered the *Maghrib* prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 570, Vol. 1)

٣٦٦ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَمَا غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسولَ اللهِ! مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، قَالَ النَّبِيُّ ﷺ: «واللهِ مَا صَلَّيْتُهَا» فَقُمْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ لِلصَّلاَةِ، وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ

## CHAPTER 37. The superiority of the *Fajr* (morning) and *'Asr* (afternoon) prayers, and exhortation to guard them.

## (٣٧) بَابُ: فَضْلِ صَلاَتَي الصُّبْحِ وَالْعَصْرِ وَالْمُحَافَظَةِ عَلَيْهِمَا

**367.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Angels come to you in succession by night and day and all of them get together at the time of the *Fajr* and *'Asr* prayers. Those who have passed the night with you (or stayed with you)

٣٦٧ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «يَتَعَاقَبُونَ فِيكُمْ، مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ

ascend (to the heaven) and Allâh asks them, though He knows everything about you, "In what state did you leave My slaves?" The angels reply: "When we left them, they were offering the *Salât* (prayer) and when we reached them, they were offering the *Salât*." (*Sahîh Al-Bukhâri, Hadîth* No. 530, Vol. 1)

بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ، كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

**368.** Narrated Jarîr رضى الله عنه : We were with the Prophet صلى الله عليه وسلم and he looked at the moon — on a full-moon night and said, "Certainly you will see your Lord as you see this moon, and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a *Salât* (prayer) before the sunrise (*Fajr*) and a *Salât* before sunset (*'Asr*) you must do so.' He then recited Allâh's Statement: "And glorify the Praises of your Lord, before the rising of the sun and before (its) setting." (V.50:39) (*Sahîh Al-Bukhâri, Hadîth* No. 529, Vol. 1)

٣٦٨ - **حَدِيثُ** جَرِيرٍ رضي الله عنه، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً، يَعْنِي الْبَدْرَ، فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ، لاَ تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا» ثُمَّ قَرَأَ: - **﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾** -.

**369.** Narrated Abû Mûsa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever offers the two cool *Salât* (prayers) (*'Asr* and *Fajr*) will enter Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 548, Vol. 1)

٣٦٩ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

**CHAPTER 38. The mention (about): The commencement of the time for the *Maghrib* prayer is immediately after sunset.**

**(٣٨) بَابُ: بَيَانِ أَنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ عِنْدَ غُرُوبِ الشَّمْسِ**

**370.** Narrated Salama رضى الله عنه : We used to offer the *Maghrib* prayer with the Prophet صلى الله عليه وسلم when the sun disappeared from the horizon. (*Sahîh Al-Bukhâri, Hadîth* No. 536, Vol. 1)

٣٧٠ - **حَدِيثُ** سَلَمَةَ رضي الله عنه، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ.

**371.** Narrated Rafi' bin Khadîj رضى الله عنه : We used to offer the *Maghrib* prayer with the Prophet صلى الله عليه وسلم, and after

٣٧١ - **حَدِيثُ** رَافِعِ بْنِ خَدِيجٍ رضي الله عنه، قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ

finishing the *Salât*, one of us may go away and could still see as far as the spot where one's arrow might reach when shot by a bow. (*Sahîh Al-Bukhâri, Hadîth* No. 534, Vol. 1)

النَّبِيِّ ﷺ فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

**CHAPTER 39. The time for the *'Ishâ* prayer and (about) its delay.**

**(٣٩) بَابُ: وَقْتِ الْعِشَاءِ وَتَأْخِيرِهَا**

**372.** Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم once delayed the *'Ishâ* prayer and that was during the days when Islâm still had not spread. The Prophet صلى الله عليه وسلم did not come out till 'Umar informed him that the women and children had slept. Then he (the Prophet صلى الله عليه وسلم) came out and said to the people of the mosque: "None amongst the dwellers of the earth has been waiting for it (*'Ishâ* prayers) except you." (*Sahîh Al-Bukhâri, Hadîth* No. 541, Vol. 1)

٣٧٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها. قَالَتْ: أَعْتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً بِالْعِشَاءِ، وَذٰلِكَ قَبْلَ أَنْ يَفْشُوَ الإِسْلَامُ، فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ؛ فَخَرَجَ، فَقَالَ لِأَهْلِ الْمَسْجِدِ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ».

**373.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Once Allâh's Messenger صلى الله عليه وسلم was busy at the time of the *'Ishâ* prayer, so the *Salât* was delayed so much so that we slept and woke up and slept and woke up again. The Prophet صلى الله عليه وسلم came out and said, "None amongst the dwellers of the earth but you have been waiting for the *Salât*." (*Sahîh Al-Bukhâri, Hadîth* No. 545-A, Vol. 1)

٣٧٣ - **حَدِيثُ** عَبْدِ اللهِ بن عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ - ﷺ - شُغِلَ عَنْهَا لَيْلَةً، فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَقَدْنَا ثُمَّ اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ، ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ يَنْتَظِرُ الصَّلاَةَ غَيْرُكُمْ».

**374.** Narrated Humaid: Anas رضي الله عنه was asked, "Did the Prophet صلى الله عليه وسلم wear a ring?" Anas رضي الله عنه said, "Once he delayed the *'Ishâ* prayer till midnight. Then he came, facing us... as if I am now looking at the glitter of his ring... and said, "The people have offered their *Salât* (prayers) and slept, but you have been in prayer as you

٣٧٤ - **حَدِيثُ** أَنَسٍ رضي الله عنه. قَالَ حُمَيْدٌ: سُئِلَ أَنَسٌ، هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا؟ قَالَ: أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ. قَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا

have been waiting for it." (*Sahîh Al-Bukhâri, Hadîth* No. 758, Vol. 7)

وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُوهَا».

**375.** Narrated Abû Mûsa رضي الله عنه : My companions, who came with me in the boat and I landed at a place called Baqî' Buthân. The Prophet صلى الله عليه وسلم was in Al-Madînah at that time. One of us used to go to the Prophet صلى الله عليه وسلم by turns every night at the time of the *'Ishâ* prayer. Once, I, along with my companions went to the Prophet صلى الله عليه وسلم , he was busy in some of his affairs, so the *'Ishâ* prayer was delayed upto the middle of the night. He then came out and led the people [in *Salât* (prayer)]. After finishing from the *Salât*, he addressed the people present there saying, "Be patient! Don't go away! Have the glad tidings. It is from the Blesssing of Allâh upon you that none amongst mankind has offered *Salât* at this time except you." Or said, "None except you has offered *Salât* at this time". Abû Mûsa added, "So we returned happily after what we heard from Allâh's Messenger صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 542, Vol. 1)

**٣٧٥ - حَدِيثُ** أَبِي مُوسَى رضي الله عنه. قَالَ: كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ قَدِمُوا مَعِي فِي السَّفِينَةِ نُزُولاً فِي بَقِيعِ بُطْحَانَ، وَالنَّبِيُّ ﷺ بِالْمَدِينَةِ، فَكَانَ يَتَنَاوَبُ النَّبِيَّ ﷺ عِنْدَ صَلاَةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرٌ مِنْهُمْ، فَوَافَقْنَا النَّبِيَّ عَلَيْهِ السَّلاَمُ أَنَا وَأَصْحَابِي، وَلَهُ بَعْضُ الشُّغْلِ فِي بَعْضِ أَمْرِهِ. فَأَعْتَمَ بِالصَّلاَةِ حَتَّى ابْهَارَّ اللَّيْلُ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلاَتَهُ، قَالَ لِمَنْ حَضَرَهُ: «عَلَى رِسْلِكُمْ، أَبْشِرُوا، إِنَّ مِنْ نِعْمَةِ اللهِ عَلَيْكُمْ أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُصَلِّي هٰذِهِ السَّاعَةَ غَيْرُكُمْ»، أَوْ قَالَ: «مَا صَلَّى هٰذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ» قَالَ أَبُو مُوسَى، فَرَجَعْنَا فَفَرِحْنَا بِمَا سَمِعْنَا مِنْ رَسُولِ اللهِ ﷺ.

**376.** Narrated Ibn 'Abbâs رضي الله عنهما : Once Allâh's Messenger صلى الله عليه وسلم delayed the *'Ishâ* prayer to such an extent that the people slept and got up and slept again and got up again. Then Umar bin Al-Khattâb رضي الله عنه stood up and reminded the Prophet صلى الله عليه وسلم of the *Salât* (prayer). 'Atâ (the subnarrator) said, Ibn 'Abbâs said: "The Prophet صلى الله عليه وسلم came out, as if I am looking at him at this time, and water was trickling from his head and

**٣٧٦ - حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: أَعْتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً بِالْعِشَاءِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا؛ فَقَامَ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: الصَّلاَةَ! فَخَرَجَ نَبِيُّ اللهِ ﷺ، كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَى رَأْسِهِ.

he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to offer (*'Isha* prayer) at this time.' " I asked 'Atâ for further information, how the Prophet صلى الله عليه وسلم had kept his hand on his head as he was told by Ibn 'Abbâs. 'Atâ separated his fingers lightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither slowed nor hurried in this action but he acted like that. The Prophet صلى الله عليه وسلم said: "Hadn't, I thought it hard for my followers, I would have ordered them to offer (the *Ishâ'* prayer) at this time." (*Sahîh Al-Bukhâri, Hadîth* No. 545-B, Vol. 1)

فَقَالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا هٰكَذَا» (قَالَ ابْنُ جُرَيْجٍ الرَّاوِي عَنْ عَطَاءِ الرَّاوِي، عَنِ ابْنِ عَبَّاسٍ) فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ ثُمَّ ضَمَّهَا، يُمِرُّهَا كَذٰلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ مِمَّا يَلِي الْوَجْهَ عَلَى الصُّدْغِ وَنَاحِيَةِ اللِّحْيَةِ، لاَ يُقَصِّرُ وَلاَ يَبْطِشُ إِلاَّ كَذٰلِكَ، وَقَالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا هٰكَذَا».

**CHAPTER 40. Preference of offering the *Fajr* prayer early at its prescribed time, and that is the time when there is still darkness (before dawn) and the lenght of recitation in it.**

**(٤٠) بَابُ: اسْتِحْبَابِ التَّبْكِيرِ بِالصُّبْحِ فِي أَوَّلِ وَقْتِهَا وَهُوَ التَّغْلِيسُ وَبَيَانِ قَدْرِ الْقِرَاءَةِ فِيهَا.**

**377.** Narrated 'Âisha رضي الله عنها : The believing women, covered with their veiling sheets used to attend the *Fajr* prayer with Allâh's Messenger صلى الله عليه وسلم , and after finishing the *Salât* (prayer) they would return to their homes and nobody could recognize them because of the darkness. (*Sahîh Al-Bukhâri, Hadîth* No. 552, Vol. 1)

٣٧٧ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كُنَّ نِسَاءُ الْمُؤمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللهِ ﷺ صَلاَةَ الْفَجْرِ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلاَةَ لاَ يَعْرِفُهُنَّ أَحَدٌ مِّنَ الْغَلَسِ.

**378.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم used to pray the *Zuhr* at mid day, and the *'Asr* at a time when the sun was still bright,

٣٧٨ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: كَانَ النَّبِيُّ ﷺ

the *Maghrib* after sunset (at its stated time) and the *'Ishâ* at a variable time. Whenever he saw the people assembled (for *'Ishâ* prayer) he would offer *Salât* (prayer) earlier and if the people delayed, he would delay the *Salât*. And they or the Prophet صلى الله عليه وسلم used to offer the *Fajr* prayer when it was still dark. (*Sahîh Al-Bukhâri, Hadîth* No. 535, Vol. 1)

يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا: إِذَا رَآهُمُ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ أَبْطَوْا أَخَّرَ؛ وَالصُّبْحَ كَانُوا، أَوْ، كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بِغَلَسٍ.

**379.** Narrated (Saiyâr bin Salama: My father and I went to) Abû Barza Al-Aslami رضى الله عنه to ask him about the stated times for *As-Salât* (the prayer). He replied, "The Prophet صلى الله عليه وسلم used to offer the *Zuhr* prayer when the sun just declined from its highest position at noon; the *'Asr* at a time when if a man went to the farthest place in Al-Madîna (after praying) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abû Barza said about the *Maghrib* prayer). The Prophet صلى الله عليه وسلم never found any harm in delaying the *'Ishâ* prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the morning (*Fajr*) prayer at a time, when, after finishing it one could recognize the person sitting beside him, and (he) used to recite between 60 to 100 Verses in one or both the *Rak'a*. (*Sahîh Al-Bukhâri, Hadîth* No. 738, Vol. 1)

٣٧٩ - **حَدِيثُ** أَبِي بَرْزَةَ الأَسْلَمِيِّ رضي الله عنه، وَقَدْ سُئِلَ عَنْ وَقْتِ الصَّلَوَاتِ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ، وَيَرْجِعُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ (قَالَ الرَّاوِي عَنْ أَبِي بَرْزَةَ: وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ) وَلاَ يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ، وَلاَ يُحِبُّ النَّوْمَ قَبْلَهَا وَلاَ الْحَدِيثَ بَعْدَهَا، وَيُصَلِّي الصُّبْحَ، فَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ؛ وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ أَوْ إِحْدَاهُمَا مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ.

## CHAPTER 42. Superiority of obligatory *Salât* (prayer) in congregation and severe warning to those who keep away from it.

## (٤٢) بَاب: فَضْلِ صَلاَةِ الْجَمَاعَةِ وَبَيَانُ التَّشْدِيدِ فِي التَّخَلُّفِ عَنْهَا

**380.** Narrated Abû Hûraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The reward of a *Salât* (prayer) in congregation is twenty-five times

٣٨٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَفْضُلُ صَلاَةُ الْجَمِيعِ صَلاَةَ

superior in degrees than that of a *Salât* offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer." Abû Hûraira then added, "Recite (the Holy Book) if you wish" or "Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels incharge of mankind of the day and the night)." (V.17:78). (*Sahîh Al-Bukhâri, Hadîth* No. 621, Vol. 1)

أَحَدِكُمْ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ مَلاَئِكَةُ اللَّيْلِ وَمَلاَئِكَةُ النَّهَارِ فِي صَلاَةِ الْفَجْرِ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: فَاقْرَءُوا إِنْ شِئْتُمْ -﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾-.

**381.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "The *Salât* (prayer) in congregation is twenty-seven times superior in degree to the *Salât* offered by a person alone." (*Sahîh Al-Bukhâri, Hadîth* No. 618, Vol. 1)

٣٨١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلاَةُ الْجَمَاعَةِ تَفْضُلُ صَلاَةَ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

**382.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him, in Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhân* for *As-Salât* (the prayer), and then order someone to lead the *Salât* (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Salât*. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have presented himself for the *'Ishâ* prayer." (*Sahîh Al-Bukhâri, Hadîth* No. 617, Vol. 1)

٣٨٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلاَةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا، أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ».

**383.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "No *Salât* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *'Ishâ*

٣٨٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ

prayers, and if they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended or planned or decided to order the *Mu'adhdhin* (call-maker) to pronounce *Iqâma* and order a man to lead the *Salât*, and then take a fire flame to burn all those (men along with their houses who had not left their houses) so far for *As-Salât* (the prayer) (in the mosque)." (*Sahîh Al-Bukhâri, Hadîth* No. 626, Vol. 1)

صَلاَةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْوًا، لَقَدْ هَمَمْتُ أَنْ آمُرَ الْمُؤَذِّنَ فَيُقِيمَ ثُمَّ آمُرَ رَجُلاً يَؤُمُّ النَّاسَ، ثُمَّ آخُذَ شُعَلاً مِنْ نَارٍ فَأُحَرِّقَ عَلَى مَنْ لاَ يَخْرُجُ إِلَى الصَّلاَةِ بَعْدُ».

## CHAPTER 47. Leave for a person who has a valid excuse, not to present himself for the congregational prayer.

## (٤٧) باب: الرُّخْصَةِ فِي التَّخَلُّفِ عَنِ الْجَمَاعَةِ بِعُذْرٍ

**384.** Narrated 'Itbân bin Mâlik رضى الله عنه, who was one of the companions of Allâh's Messenger صلى الله عليه وسلم and one of the *Ansâr* who took part in the battle of Badr: I came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger صلى الله عليه وسلم ! I have weak eyesight and I lead my people in *Salât* (prayer). When it rains the water flows in the valley between me and my people, so I cannot go to their mosque to lead them in *Salât*, O Allâh's Messenger! I wish you would come to my house and offer *Salât* in it so that I could take that place as a *Musalla,*" Allâh's Messenger صلى الله عليه وسلم said, "If Allâh will, I will do so." Next day after the sun rose high, Allâh's Messenger صلى الله عليه وسلم and Abû Bakr came and Allâh's Messenger صلى الله عليه وسلم asked for permission to enter, I gave him

٣٨٤ - **حديث** عِتْبَانَ بْنِ مَالِكٍ رضي الله عنه، وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، مِمَّنْ شَهِدَ بَدْرًا مِنَ الأَنْصَارِ، أَنَّهُ أَتَى رَسُولَ اللهِ ﷺ، فَقَالَ يَا رَسُولَ اللهِ! قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتِ الأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ، فَأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يَا رَسُولَ اللهِ! أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي فَأَتَّخِذَهُ مُصَلًّى. قَالَ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «سَأَفْعَلُ إِنْ شَاءَ اللهُ». قَالَ عِتْبَانُ: فَغَدَا رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ،

permission and he did not sit on entering the house, but said to me, "Where do you like me to offer *Salât*?" I pointed to a place in my house. So Allâh's Messenger صلى الله عليه وسلم stood there and said, "*Takbîr* (*Allâhu Akbar*)" and we all got up and aligned behind him and offered a two-*Rak'a* prayer and ended it with *Taslîm*. We requested him to stay for a meal called *Khazîra'* which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Mâlik bin Al-Dukhaishin, or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allâh and His Messenger صلى الله عليه وسلم." Hearing that, Allâh's Messenger صلى الله عليه وسلم said, "Do not say so. Haven't you seen that he testified, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) for Allâh's sake only?" He said, "Allâh and His Messenger صلى الله عليه وسلم know better. We have seen him helping and advising hypocrites." Allah's Messenger صلى الله عليه وسلم said, "Allâh has forbidden the (Hell) Fire for those who say, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) for Allâh's sake only." (*Sahîh Al-Bukhâri, Hadîth* No. 417, Vol. 1)

فَاسْتَأْذَنَ رَسُولُ اللهِ ﷺ، فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» قَالَ، فَأَشَرْتُ لَه إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ. فَقَامَ رَسُولُ اللهِ ﷺ فَكَبَّرَ، فَقُمْنَا فَصَفَّنَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ؛ قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ، قَالَ، فَثَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ، فَاجْتَمَعُوا؛ فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَيْشِنِ أَوِ ابْنُ الدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ: ذٰلِكَ مُنَافِقٌ لاَ يُحِبُّ اللهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «لاَ تَقُلْ ذٰلِكَ، أَلاَ تَرَاهُ قَدْ قَالَ لاَ إِلٰهَ إِلاَّ اللهُ، يُرِيدُ بِذٰلِكَ وَجْهَ اللهِ!» قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّ اللهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلٰهَ إِلاَّ اللهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ».

**385.** Narrated Mahmûd bin Ar-Rabî' رضي الله عنه: I remember Allâh's Messenger صلى الله عليه وسلم and also the mouthful of water which he took from a bucket in our house and ejected (on me). Then he narrated the above *Hadîth* (No. 384), which he heard from 'Itbân bin Mâlik

٣٨٥ - **حديث** مَحْمُودِ بْنِ الرَّبِيعِ رضي الله عنه. زَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللهِ ﷺ، وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَ فِي دَارِهِمْ، ثُمَّ حَدَّثَ عَنْ عِتْبَانَ حَدِيثَهُ السَّابِقَ.

Al-Ansâri. (*Sahîh Al-Bukhâri, Hadîth* No. 801, Vol. 1)

**CHAPTER 48. It is permissible to offer the *Nawâfil* (optional) prayer in congregation, and to pray over a *Hasîr* (mat made of date-palm leaves) or *Khumra* (a small mat) or any other thing carpet etc., which is clean and pure, not soiled with filthy things (urine etc.).**

**(٤٨) بَابُ: جَوَازِ الْجَمَاعَةِ فِي النَّافِلَةِ وَالصَّلاةِ عَلَى حَصِيرٍ وَخُمْرَةٍ وَثَوْبٍ وَغَيْرِهَا مِنَ الطَّاهِرَاتِ**

**386.** Narrated Maimûna رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم was offering *Salât* (prayer) while I was beside him during my menses, and sometimes his clothes would touch me during his prostration. Maimûna رضي الله عنها added, "He prayed on a *Khumra* (a small mat hardly sufficient for the face and the hands while prostrating during *Salât*)." (*Sahîh Al-Bukhâri, Hadîth* No. 376, Vol. 1)

٣٨٦ - **حَدِيثُ** مَيْمُونَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ، وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ.

قَالَتْ: وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

**CHAPTER 49. Superiority of *Salât* (prayer) in congregation, and waiting for the *Salât*.**

**(٤٩) بَابُ: فَضْلِ صَلاةِ الْجَمَاعَةِ وَانْتِظَارِ الصَّلاةِ**

**387.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The *Salât* (prayer) offered in congregation is twenty-five times more superior (in reward) to the *Salât* offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention for offering *Salât*, then for each step which he takes toward the mosque, Allâh upgrades him a degree in reward and crosses out (forgives) one sin till he enters the mosque. When he enters the mosque he is considered in *Salât* as long as he is waiting for the *Salât* and the angels keep on asking for Allâh's forgiveness for him and they keep on

٣٨٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلاةُ الْجَمِيعِ تَزِيدُ عَلَى صَلاتِهِ فِي بَيْتِهِ وَصَلاتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ، وَأَتَى الْمَسْجِدَ لاَ يُرِيدُ إِلاَّ الصَّلاةَ، لَمْ يَخْطُ خَطْوَةً إِلاَّ رَفَعَهُ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ خَطِيئَةً حَتَّى يَدْخُلَ الْمَسْجِدَ، وَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلاةٍ مَا كَانَتْ تَحْبِسُهُ، وَتُصَلِّي عَلَيْهِ الْمَلائِكَةُ مَا دَامَ فِي مَجْلِسِهِ الَّذِي

saying: "O Allâh! Be Merciful to him, "O Allâh! Forgive him, as long as he keeps on sitting at his praying place and does not *Hadath* (passes wind etc.)". (*Sahîh Al-Bukhâri, Hadîth* No. 466, Vol. 1)

يُصَلِّي فيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ فِيهِ».

**CHAPTER 50. Superiority of taking many steps (i.e. coming from a far place) in order to reach the mosque.**

**(٥٠) بَابُ: فَضْلِ كَثْرَةِ الْخُطَا إِلَى الْمَسَاجِدِ**

**388.** Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The people who get tremendous reward for *As-Salât* (the prayer) are those who are farthest away (from the mosque), and then those who are next farthest and so on. Similarly one who waits to offer *Salât* with the *Imâm* has greater reward than one who offers *Salât* and goes to bed." (*Sahîh Al-Bukhâri, Hadîth* No. 623, Vol. 1)

٣٨٨ - **حديث** أَبِي مُوسَى رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشًى، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ».

**CHAPTER 51. Going (to the mosque) for *As-Salât* (the prayer) blots out (annuls) evil deeds and raises the reward in degrees.**

**(٥١) بَابُ: الْمَشْيِ إِلَى الصَّلَاةِ تُمْحَى بِهِ الْخَطَايَا وَتُرْفَعُ بِهِ الدَّرَجَاتُ**

**389.** Narrated Abû Huraira رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet صلى الله عليه وسلم added, "That is the example of the five *Salât* (prayers) with which Allâh blots our (annuls) evil deeds." (*Sahîh Al-Bukhâri, Hadîth* No. 506, Vol. 1)

٣٨٩ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذٰلِكَ يُبْقِي مِنْ دَرَنِهِ؟» قَالُوا: لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا. قَالَ: «فَذٰلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللهُ بِهِ الْخَطَايَا».

**390.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh will prepare for him who goes to the mosque (every) morning and in the afternoon, [for the congregational *Salât* (prayer)] an honourable place in

٣٩٠ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ

Paradise with good hospitality for (what he has done) every morning and afternoon goings. (*Sahîh Al-Bukhâri, Hadîth* No. 631, Vol. 1)

الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ».

**CHAPTER 53. Who deserves most to be an *Imâm*.**

(٥٣) بَابُ: مَنْ أَحَقُّ بِالْإِمَامَةِ

**391.** Narrated Mâlik bin Huwairith رضي الله عنه : I came to the Prophet صلى الله عليه وسلم with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them (the religion), and offer *As-Salât* (the prayer) and one of you should pronounce the *Adhân* for the *Salât* (prayer) when its time is due, and the oldest one amongst you should lead the *Salât*." (*Sahîh Al-Bukhâri, Hadîth* No. 601, Vol. 1)

٣٩١ - **حديث** مَالِكِ بْنِ الْحُوَيْرِثِ رضي الله عنه، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنْ قَوْمِي فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَحِيمًا رَفِيقًا، فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهَالِينَا، قَالَ: «ارْجِعُوا فَكُونُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَصَلُّوا؛ فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

**CHAPTER 54. It is desirable to recite *Qunût* (invocation) in all *As-Salât* (the prayer) when any calmity befalls the Muslims.**

(٥٤) بَابُ: اسْتِحْبَابِ الْقُنُوتِ فِي جَمِيعِ الصَّلَاةِ إِذَا نَزَلَتْ بِالْمُسْلِمِينَ نَازِلَةٌ

**392.** Narrated Abû Huraira رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم raised his head from (bowing) he used to say, "*Sami'Allâhu liman hamidah, Rabbanâ walakal hamd.*" After this he would invoke Allâh for some people by naming them: "O Allâh! Save Al-Walîd bin Al-Walîd and Salâma bin Hishâm and 'Ayyâsh bin Abî Rabi'a and the weak ones among the faithful believers. O Allâh! Be hard on the tribe of Mudar and let them suffer from (famine) years like that of the time of Yûsuf (Joseph)." In those days the eastern section of the Arabian peninsula from the tribe of Mudar was against the Prophet صلى الله عليه وسلم . (*Sahîh Al-Bukhâri, Hadîth* No. 768-B, Vol. 1)

٣٩٢ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» يَدْعُو لِرِجَالٍ فَيُسَمِّيهِمْ بِأَسْمَائِهِمْ؛ فَيَقُولُ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ؛ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ». وَأَهْلُ الْمَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخَالِفُونَ لَهُ.

**393.** Narrated Anas (bin Mâlik) رضى الله عنه : The Prophet صلى الله عليه وسلم recited *Qunût* for one month (in the *Fajr* prayer) asking Allâh تعالى to punish the tribes of Ra'l and Dhakwân. (*Sahîh Al-Bukhâri, Hadîth* No. 117, Vol. 2)

٣٩٣ - **حديث** أَنَسٍ رضي الله عنه، قَالَ: قَنَتَ النَّبِيُّ ﷺ شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ.

**394.** Narrated 'Âsim: I asked Anas رضى الله عنه about the *Qunût* [i.e. invocation in *As-Salât* (the prayer)]. Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet صلى الله عليه وسلم invoked Allâh for punishment on the tribe of Banî Sulaim for one month after bowing. Anas further said, "The Prophet صلى الله عليه وسلم had sent 40 or 70 *Qarî* (i.e. men well-versed in the knowledge of the Qur'ân) to some pagans, but the latter stood against them and martyred them, although there was a peace pact between them and the Prophet صلى الله عليه وسلم, I had never seen the Prophet صلى الله عليه وسلم so sad over anybody as he was over them (i.e. the *Qarî*)." (*Sahîh Al-Bukhâri, Hadîth* No. 395, Vol. 4)

٣٩٤ - **حديث** أَنَسٍ. عَنْ عَاصِمٍ، قَالَ: سَأَلْتُ أَنَسًا رضي الله عنه، عَنِ الْقُنُوتِ، قَالَ: قَبْلَ الرُّكُوعِ. فَقُلْتُ: إِنَّ فُلاَنًا يَزْعُمُ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ. فقال: كَذَبَ؛ ثُمَّ حَدَّثَنَا عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَنَتَ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ. قَالَ: بَعَثَ أَرْبَعِينَ أَوْ سَبْعِينَ (يَشُكُّ فِيهِ) مِنَ الْقُرَّاءِ إِلى أُنَاسٍ مِنَ الْمُشْرِكِينَ، فَعَرَضَ لَهُمْ هٰؤُلاَءِ، فَقَتَلُوهُمْ؛ وَكَانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ، فَمَا رَأَيْتُهُ وَجَدَ عَلَى أَحَدٍ مَا وَجَدَ عَلَيْهِمْ».

**395.** Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم sent a *Sâriya* (an army detachment) consisting of men called *Al-Qurra*, and all of them were martyred. I had never seen the Prophet صلى الله عليه وسلم so sad over anything as he was over them. So he said *Qunût* [invocation in *As-Salât* (the prayer)] for one month in the *Fajr* prayer, invoking for Allâh's Wrath upon the tribe of 'Usaiya, and he used to say, "The people of 'Usaiya have disobeyed Allâh تعالى and His Messenger." (*Sahîh Al-Bukhâri, Hadîth* No. 403, Vol. 8)

٣٩٥ - **حديث** أَنَسٍ رضي الله عنه، قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً يُقَالُ لَهُمُ الْقُرَّاءُ، فَأُصِيبُوا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ وَجَدَ عَلَى شَيْءٍ مَا وَجَدَ عَلَيْهِمْ، فَقَنَتَ شَهْرًا فِي صَلاَةِ الْفَجْرِ، وَيَقُولُ: «إِنَّ عُصَيَّةَ عَصَوُا اللهَ وَرَسُولَهُ».

**CHAPTER 55. *Qadâ* (to pray in lieu) of the missed *Salât* (prayer) and is preferable to be quick in *Qadâ*.**

**396.** Narrated 'Imrân bin Husain رضى الله عنهما that they were with the Prophet صلى الله عليه وسلم on a journey. They travelled the whole night and when dawn approached, they took a rest, and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abû Bakr رضى الله عنه . Allâh's Messenger صلى الله عليه وسلم used not to be awakened from his sleep, but he would wake up by himself. 'Umar woke up and then Abû Bakr sat by the side of the Prophet's head and started saying: *Allâhu Akbar*, raising his voice till the Prophet صلى الله عليه وسلم woke up, (and after travelling for a while) he dismounted and led us in the morning (*Fajr*) prayer. A man amongst the people failed to join us in the *Salât* (prayer). When the Prophet صلى الله عليه وسلم had finished *As-Salât* (the prayer), he asked (the man), "O so-and-so! What prevented you from offering *Salât* with us?" He replied, "I am *Junub*." Allâh's Messenger صلى الله عليه وسلم ordered him to perform *Tayammum* with clean earth. The man then offered *As-Salât*. Allâh's Messenger صلى الله عليه وسلم ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water." She replied, "Oh! There is not water." We asked, "How far is your house from the water". She replied, "A distance of a day and a night travel."

**(٥٥) بَابُ: قَضَاءِ الصَّلاَةِ الْفَائِتَةِ وَاسْتِحْبَابِ تَعْجِيلِ قَضَائِهَا**

٣٩٦ - **حديث** عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ، فَأَدْلَجُوا لَيْلَتَهُمْ، حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ عَرَّسُوا فَغَلَبَتْهُمْ أَعْيُنُهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ مِنْ مَنَامِهِ أَبُو بَكْرٍ، وَكَانَ لاَ يُوقَظُ رَسُولُ اللهِ ﷺ مِنْ مَنَامِهِ حَتَّى يَسْتَيْقِظَ، فَاسْتَيْقَظَ عُمَرُ. فَقَعَدَ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ، فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ حَتَّى اسْتَيْقَظَ النَّبِيُّ ﷺ، فَنَزَلَ وَصَلَّى بِنَا الْغَدَاةَ؛ فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا. فَلَمَّا انْصَرَفَ قَالَ: «يَا فُلاَنُ! مَا يَمْنَعُكَ أَنْ تُصَلِّيَ مَعَنَا؟» قَالَ: أَصَابَتْنِي جَنَابَةٌ. فَأَمَرَهُ أَنْ يَتَيَمَّمَ بِالصَّعِيدِ، ثُمَّ صَلَّى. وَجَعَلَنِي رَسُولُ اللهِ ﷺ فِي رَكُوبٍ بَيْنَ يَدَيْهِ، وَقَدْ عَطِشْنَا عَطَشًا شَدِيدًا. فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَزَادَتَيْنِ؛ فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ فَقَالَتْ: إِنَّهُ لاَ مَاءَ. فَقُلْنَا: كَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ؟ قَالَتْ: يَوْمٌ وَلَيْلَةٌ. فَقُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللهِ ﷺ قَالَتْ: وَمَا رَسُولُ اللهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا حَتَّى اسْتَقْبَلْنَا بِهَا النَّبِيَّ ﷺ.

We said, "Come on to Allâh's Messenger صلى الله عليه وسلم ?" She asked, "What is Allâh's Messenger?" So we brought her to Allâh's Messenger صلى الله عليه وسلم against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet صلى الله عليه وسلم ordered that her two water-skins be brought, and he touched or rubbed the mouths of the water-skins. As we were thristy, we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet صلى الله عليه وسلم then said, "Bring what (food-stuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people she said, "I have met either the greatest magician or a Prophet, as the people claim." So, Allâh تعالى guided the people of that village through that lady. She embraced Islâm and they all embraced Islâm. (*Sahîh Al-Bukhâri, Hadîth* No. 771, Vol. 4)

فَحَدَّثَتْهُ بِمِثْلِ الَّذِي حَدَّثَتْنَا، غَيْرَ أَنَّهَا حَدَّثَتْهُ أَنَّهَا مُؤْتِمَةٌ. فَأَمَرَ بِمَزَادَتَيْهَا، فَمَسَحَ فِي الْعَزْلاَوَيْنِ، فَشَرِبْنَا عِطَاشًا، أَرْبَعِينَ رَجُلاً، حَتَّى رَوِينَا. فَمَلأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاوَةٍ، غَيْرَ أَنَّهُ لَمْ نَسْقِ بَعِيرًا، وَهِيَ تَكَادُ تَنِضُّ مِنَ الْمِلْءِ. ثُمَّ قَالَ: «هَاتُوا مَا عِنْدَكُمْ» فَجُمِعَ لَهَا مِنَ الْكِسَرِ وَالتَّمْرِ. حَتَّى أَتَتْ أَهْلَهَا. فَقَالَتْ: لَقِيتُ أَسْحَرَ النَّاسِ أَوْ هُوَ نَبِيٌّ كَمَا زَعَمُوا. فَهَدَى اللهُ ذَاكَ الصِّرْمَ بِتِلْكَ الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

**397.** Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If anyone forgets to offer a *Salât* (prayer) he should offer that *Salât* when he remembers it. There is not expiation except to offer the same." Then he recited: "And perform *As-Salât* (*Iqâmat-as-Salât*) for My (i.e. Allâh's) remembrance." (V.20:14). (*Sahîh Al-Bukhâri, Hadîth* No. 571, Vol. 1)

٣٩٧ - **حديث** أَنَسٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ، **﴿وَأَقِمِ الصَّلاَةَ لِذِكْرِي﴾**».

# 6. THE BOOK OF *SALÂT* (PRAYER) OF TRAVELLERS AND ITS *TAQSIR* (SHORTENING)

# ٦ - كِتَابُ صَلاَةِ الْمُسَافِرِيْنَ وَقَصْرِهَا

## CHAPTER 1. The *Salât* (prayer) of travellers and its shortening.

## (١) بَابُ: صَلاَةِ الْمُسَافِرِيْنَ وَقَصْرِهَا

**398.** Narrated 'Âisha رضي الله عنها the mother of believers: Allâh تعالى enjoined *As-Salât* (the prayer), when He enjoined it, it was two *Rak'a* only (in every *Salât*) both when in residence or during journey. Then *As-Salât* offered during journey remained the same, but (the *Rak'a* of) *As-Salât* for non-travellers were increased. (*Sahîh Al-Bukhâri, Hadîth* No. 346, Vol. 1)

٣٩٨ - **حَدِيث** عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها. قَالَتْ: فَرَضَ اللهُ الصَّلاَةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلاَةُ السَّفَرِ، وَزِيدَ فِي صَلاَةِ الْحَضَرِ.

**399.** Narrated Hafs bin 'Âsim رضي الله عنهما : Ibn 'Umar رضي الله عنهما went on a journey and said, "I accompanied the Prophet صلى الله عليه وسلم and he did not offer the *Nawâfil* (optional — non-obligatory) prayers during the journey, and Allâh تعالى says: 'Indeed! In the Messenger of Allâh (Muhammad صلى الله عليه وسلم ) you have a good example to follow.' (V.33:21)" (*Sahîh Al-Bukhâri, Hadîth* No. 205, Vol. 2)

٣٩٩ - **حَدِيث** ابْنِ عُمَرَ رضي الله عنهما. عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ عُمَرَ رضي الله عنهما، فَقَالَ: صَحِبْتُ النَّبِيَّ ﷺ فَلَمْ أَرَهُ يُسَبِّحُ فِي السَّفَرِ. وَقَالَ اللهُ جَلَّ ذِكْرُهُ ـ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ﴾ ـ.

**400.** Narrated Anas (bin Mâlik رضي الله عنه): I offered four *Rak'a* of *Zuhr* (midday) prayer with the Prophet صلى الله عليه وسلم at Al-Madîna and two *Rak'a* at Dhul Hulaifa. [i.e. shortened the *'Asr* (afternoon) prayer]. (*Sahîh Al-Bukhâri, Hadîth* No. 195, Vol. 2)

٤٠٠ - **حَدِيث** أَنَسٍ رضي الله عنه، قَالَ: صَلَّيْتُ الظُّهْرَ مَعَ النَّبِيِّ ﷺ بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

**401.** Narrated Anas رضي الله عنه : We travelled with the Prophet صلى الله عليه وسلم from Al-Madîna to Makka and offered two *Rak'a* [for every *Salât* (prayer)] till we returned to Al-Madîna." I asked, "Did you stay for some days in

٤٠١ - **حَدِيث** أَنَسٍ رضي الله عنه، قَالَ خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ

Makka?" He replied, "We stayed in Makka for ten days." (*Sahîh Al-Bukhâri, Hadîth* No. 187, Vol. 2)

حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ.

سَأَلَهُ يَحْيَى بْنُ أَبِي إِسْحاقَ قَالَ: أَقَمْتُمْ بِمَكَّةَ شَيْئًا؟ قَالَ: أَقَمْنَا بِهَا عَشْرًا.

## CHAPTER 2. Shortening of *As-Salât* (the prayer) at Mina (during *Hajj*).

## (٢) بَابُ: قَصْرِ الصَّلاَةِ بِمِنًى

**402.** Narrated 'Abdullâh (bin 'Umar) رضي الله عنهما : I offered *Salât* (prayer) with the Prophet صلى الله عليه وسلم , Abû Bakr رضي الله عنه and 'Umar رضي الله عنه at Mina and it was two *Rak'a*. 'Uthmân رضي الله عنه in the early days of his caliphate did the same, but later on he started praying the full *Salât*. (*Sahîh Al-Bukhâri, Hadîth* No. 188, Vol. 2)

٤٠٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبِي بَكْرٍ وَعُمَرَ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ، ثُمَّ أَتَمَّهَا.

**403.** Narrated Hâritha bin Wahab Al-Khuzâ'i رضي الله عنه : The Prophet صلى الله عليه وسلم led and offered with us a two-*Rak'a* [(shortened) *Salât* (prayer) during *Hajj*] at Mina, although our number was more than ever and we were in better security than ever. (*Sahîh Al-Bukhâri, Hadîth* No. 718, Vol. 2)

٤٠٣ - **حَدِيثُ** حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ رضي الله عنه. قَالَ صَلَّى بِنَا النَّبِيُّ ﷺ، وَنَحْنُ أَكْثَرُ مَا كُنَّا قَطُّ وَآمَنُهُ، بِمِنًى رَكْعَتَيْنِ.

## CHAPTER 3. To offer *Salât* (prayer) at one's dwelling during rain.

## (٣) بَابُ الصَّلاَةِ فِي الرِّحَالِ فِي الْمَطَرِ

**404.** Narrated (Nâfi': Once on a very cold and stormy night) Ibn 'Umar رضي الله عنهما pronounced the *Adhân* for *As-Salât* (the prayer) and then said, "Pray in your homes." He (Ibn 'Umar) added, "On very cold and rainy night, Allâh's Messenger صلى الله عليه وسلم used to order the *Mu'adhdhin* to say, 'pray in your homes.' " (*Sahîh Al-Bukhâri, Hadîth* No. 635, Vol. 1)

٤٠٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ أَذَّنَ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، ثُمَّ قَالَ: أَلاَ صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَمَطَرٍ، يَقُولُ: «أَلاَ صَلُّوا فِي الرِّحَالِ».

**405.** Narrated (Muhammad bin Sîrîn رضي الله عنه : On a rainy day) Ibn 'Abbâs رضي الله عنهما said to his *Mu'adhdhin*, "After saying '*Ash-hadu anna Muhammadan Rasul-ullah*' (I testify that Muhammad صلى الله عليه وسلم is Allâh's Messenger), do not say, '*Haiya 'alas-Salah*' (come for the prayer) but say, '*Sallu fi bu-ûtikum*' (pray in your houses)." (The man did so). But the people disliked it. Ibn 'Abbâs said, "It was done by one who was much better than I (i.e. the Prophet صلى الله عليه وسلم ). No doubt, the *Jumu'a* prayer is compulsory; but I dislike to put you to task by bringing you out walking in mud and slush." (*Sahîh Al-Bukhâri, Hadîth* No. 24, Vol. 2)

٤٠٥ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ لِمُؤَذِّنِهِ فِي يَوْمٍ مَّطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ فَلاَ تَقُلْ حَيَّ عَلَى الصَّلاَةِ، قُلْ: صَلُّوا فِي بُيوتِكُمْ. فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا، قَالَ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ فَتَمْشُونَ فِي الطِّينِ وَالدَّحْضِ.

**CHAPTER 4. It is permissible to offer *Nawâfil* (optional prayer) on an animal (camel, horse, even car, plane etc.) facing in whatever direction it turns.**

**(٤) بَابُ: جَوَازِ صَلاَةِ النَّافِلَةِ عَلَى الدَّابَّةِ فِي السَّفَرِ حَيْثُ تَوَجَّهَتْ**

**406.** Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم used to offer (*Nawâfil*) prayers on his *Râhila* (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray *Witr* on his *Râhila*. (*Sahîh Al-Bukhâri, Hadîth* No. 114, Vol. 2)

٤٠٦ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ، يُومِئُ إِيمَاءً، صَلاَةَ اللَّيْلِ إِلاَّ الْفَرَائِضَ، وَيُوتِرُ عَلَى رَاحِلَتِهِ.

**407.** Narrated 'Âmir bin Rabî'a رضي الله عنه , that he had seen the Prophet صلى الله عليه وسلم praying *Nawâfil* at night on the back of his *Râhila* (mount) on a journey, facing whatever direction it took. (*Sahîh Al-Bukhâri, Hadîth* No. 207-B, Vol. 2)

٤٠٧ - **حَدِيثُ** عَامِرِ بْنِ رَبِيعَةَ رضي الله عنه، أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

**408.** Narrated Anas bin Sîrîn رضي الله عنه : We went to receive Anas bin Mâlik رضي الله عنه when he returned from Shâm, and met him at a place called 'Aîn-at-Tamr.

٤٠٨ - **حَدِيثُ** أَنَسٍ رضي الله عنه عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: اسْتَقْبَلْنَا أَنَسًا

I saw him praying, riding a donkey, with his face to this direction, i.e. to the left of the *Qiblah*. I said to him, "I have seen you offering *Salât* (prayer) in a direction other than that of the *Qiblah*." He replied, "If I had not seen Allâh's Messenger صلى الله عليه وسلم doing it, I would not have done it." (*Sahîh Al-Bukhâri, Hadîth* No. 204, Vol. 2)

حِينَ قَدِمَ مِنَ الشَّأْمِ فَلَقِينَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَى حِمَارٍ، وَوَجْهُهُ مِنْ ذَا الْجَانِبِ، يَعْنِي عَنْ يَسَارِ الْقِبْلَةِ، فَقُلْتُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ، فَقَالَ: لَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَهُ لَمْ أَفْعَلْهُ.

**CHAPTER 5. It is allowed to combine and offer two *Salât* (prayer) (*Zuhr* and *'Asr*, *Maghrib* and *'Isha'*) on a journey.**

**(٥) بَاب: جَوَازِ الْجَمْعِ بَيْنَ الصَّلاَتَيْنِ فِي السَّفَرِ**

**409.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : I saw Allâh's Messenger صلى الله عليه وسلم delaying the *Maghrib* (evening) prayer till he offered it along with the *'Isha'* (late-evening) prayer whenever he was in a hurry during a journey. (*Sahîh Al-Bukhâri, Hadîth* No. 197, Vol. 2)

٤٠٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ.

**410.** Narrated Anas bin Mâlik رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم started a journey before noon, he used to delay the *Zuhr* (midday) prayer till the time for the the *'Asr* (afternoon) prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the *Zuhr* (midday) prayer and then ride (for journey). (*Sahîh Al-Bukhâri, Hadîth* No. 213, Vol. 2)

٤١٠ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

**CHAPTER 6. To combine (and offer) two *Salât* (prayer) when one is resident.**

**(٦) بَاب: الْجَمْعِ بَيْنَ الصَّلاَتَيْنِ فِي الْحَضَرِ**

**411.** Narrated Ibn 'Abbâs رضى الله عنهما : I offered with Allâh's Messenger صلى الله عليه وسلم eight *Rak'a* (of *Zuhr* and *'Asr* prayers) together and seven *Rak'a* (*Maghrib* and the *'Isha'* prayers)

٤١١ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا.

together.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 270, Vol. 2)

**CHAPTER 7. It is allowed to depart from the right and from the left after finishing *As-Salât* (the prayers).**

**(٧) بَابُ: جَوَازِ ٱلْانْصِرَافِ مِنَ الصَّلَاةِ عَنِ الْيَمِيْنِ وَالشِّمَالِ**

**412.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : You should not give away a part of your *Salât* (prayer) to Satan by thinking that it is necessary to depart (after finishing the prayer) from one's right side only; I have seen the Prophet صلى الله عليه وسلم often departing from the left side. (*Sahîh Al-Bukhâri, Hadîth* No. 811, Vol. 1)

٤١٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: لاَ يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلاَتِهِ، يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ. لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ.

**CHAPTER 9. It is disliked to offer the *Nawâfil* (optional) *Salât* (prayer) after the call maker (*Mu'adh-dhin*) has started the call for *Iqâma*.**

**(٩) بَابُ: كَرَاهَةِ الشُّرُوعِ فِي نَافِلَةٍ بَعْدَ شُرُوعِ الْمُؤَذِّنِ**

**413.** Narrated Mâlik bin Buhaina رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم saw a man praying two *Rak'a* after the *Iqâma* had been pronounced. When Allâh's Messenger completed (the prayer), the people gathered around him (the Prophet صلى الله عليه وسلم or that man) and Allâh's Messenger صلى الله عليه وسلم said to him (protestingly), "Are there four *Rak'a* in *Fajr* (morning) prayer? Are there four *Rak'a* in *Fajr* prayer?" (*Sahîh Al-Bukhâri, Hadîth* No. 632, Vol. 1)

٤١٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلاً، وَقَدْ أُقِيمَتِ الصَّلاَةُ، يُصَلِّي رَكْعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ لاَثَ بِهِ النَّاسُ، وَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «آلصُّبْحَ أَرْبَعًا آلصُّبْحَ أَرْبَعًا؟».

**CHAPTER 11. It is desirable to offer a two *Rak'a* prayer as a *Tahiyya* on entering a mosque, and is disliked to sit before offering those two *Rak'a* and there is no harm in offering this prayer at any time.**

**(١١) بَابُ: اسْتِحْبَابِ تَحِيَّةِ الْمَسْجِدِ بِرَكْعَتَيْنِ وَكَرَاهَةِ الْجُلُوسِ قَبْلَ صَلاَتِهِمَا وَأَنَّهَا مَشْرُوعَةٌ فِي جَمِيعِ ٱلْأَوْقَاتِ**

**414.** Narrated Abû Qatâda As-Sulamî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم

٤١٤ - **حَدِيثُ** أَبِي قَتَادَةَ السَّلَمِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

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[1] (H.411) It was perhaps on a rainy night and the people were not able to come to the mosque. See *Sahîh Al-Bukhârî, Hadîth* No. 518, Vol. 1.

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

said, "If anyone of you enters a mosque, he should pray two *Rak'a* before sitting." (*Sahîh Al-Bukhâri, Hadîth* No. 435, Vol. 1)

## (١٢) بَابُ: اسْتِحْبَابِ الرَّكْعَتَيْنِ فِي الْمَسْجِدِ لِمَنْ قَدِمَ مِنْ سَفَرٍ أَوَّلَ قُدُومِهِ

## CHAPTER 12. It is preferable to offer a two *Rak'a* prayer in the mosque for the one who comes back from a journey.

٤١٥ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا، فَأَتَى عَلَيَّ النَّبِيُّ ﷺ، فَقَالَ: «جَابِرٌ؟» فَقُلْتُ: نَعَمْ! قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: أَبْطَأَ عَلَيَّ جَمَلِي وَأَعْيَا.

وَقَدِمْتُ بِالْغَدَاةِ فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: «الآنَ قَدِمْتَ؟» قُلْتُ: نَعَمْ! قَالَ: «فَدَعْ جَمَلَكَ وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» فَدَخَلْتُ فَصَلَّيْتُ.

**415.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما : I was with the Prophet صلى الله عليه وسلم in a *Ghazwa* (holy battle or fighting led by the Prophet صلى الله عليه وسلم) and my camel was slow and exhausted. The Prophet صلى الله عليه وسلم came up to me and said, "O Jâbir". I replied "Yes". He said, "What is the matter with you?" I replied, "My camel is slow and tired." Then I reached Al-Madîna in the morning and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two *Rak'a.*" I entered and offered the prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 310, Vol. 3)

## (١٣) بَابُ: اسْتِحْبَابِ صَلَاةِ الضُّحَى وَأَنَّ أَقَلَّها رَكْعَتَانِ

## CHAPTER 13. Preference of the *Duha* (forenoon) prayer and two are its minimum *Rak'a*.

٤١٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيَدَعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ، وَمَا سَبَّحَ رَسُولُ اللهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ، وَإِنِّي لأُسَبِّحُهَا.

**416.** Narrated 'Âisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to give up a good deed — although he loved to do it — for fear that people might act on it and it might be made compulsory for them. The Prophet صلى الله عليه وسلم never prayed the *Duha* prayer, but I offer it. (*Sahîh Al-Bukhâri, Hadîth* No. 228, Vol. 2)

**417.** Narrated Ibn Abî Laila رضى الله عنه : Only Umm Hâni told us that she had seen the Prophet صلى الله عليه وسلم offering the *Duha* (forenoon prayer). She said, "On the day of the conquest of Makka, the Prophet صلى الله عليه وسلم took a bath in my house and offered eight *Rak'a*, I never saw him offering such a light *Salât* (prayer) but he performed perfect prostration and bowing." (*Sahîh Al-Bukhâri, Hadîth* No. 207-A, Vol. 2)

٤١٧ - **حَدِيث** أُمِّ هَانِيءٍ عَنِ ابْنِ أَبِي لَيْلَى رضي الله عنه، قَالَ: مَا أَنْبَأَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الضُّحَى غَيْرُ أُمِّ هَانِيءٍ. ذَكَرَتْ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا، فَصَلَّى ثَمَانَ رَكَعَاتٍ، فَمَا رَأَيْتُهُ صَلَّى صَلاةً أَخَفَّ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

**418.** Narrated Abû Huraira رضى الله عنه : My *Khalîl* (friend etc.) (the Prophet صلى الله عليه وسلم ) advised me to observe three things, and I shall not leave them till I die, these are: To observe *Saûm* (fast) three days every (lunar) month, to offer the *Duha* prayer, and to offer *Witr* before sleeping. (*Sahîh Al-Bukhâri, Hadîth* No. 274, Vol. 2)

٤١٨ - **حَدِيث** أَبِي هُرَيْرَةَ رضي الله عنه. قَالَ: أَوْصَانِي خَلِيلِي بِثَلاَثٍ، لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ: صَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَى، وَنَوْمٍ عَلَى وِتْرٍ.

## CHAPTER 14. Preference of the two *Rak'a Sunna* of the *Fajr* (morning) prayer and exhortation to offer it.

## (١٤) بَابُ: اسْتِحْبَابِ رَكْعَتَي سُنَّةِ الْفَجْرِ وَالْحَثِّ عَلَيْهِمَا

**419.** Narrated Hafsa رضى الله عنها : When the *Mu'adhdhin* pronounced the *Adhân* for *Fajr* (morning) prayer and the dawn became evident, the Prophet صلى الله عليه وسلم would offer a two *Rak'a* light prayer (*Sunna*) before the *Iqâma* of the compulsory (congregational) *Salât* (prayer). (*Sahîh Al-Bukhâri, Hadîth* No. 592, Vol. 1)

٤١٩ - **حَدِيث** حَفْصَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا اعْتَكَفَ الْمُؤَذِّنُ لِلصُّبْحِ، وَبَدَا الصُّبْحُ، صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلاَةُ.

**420.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to offer two light *Rak'a* between the *Adhân* and the *Iqâma* of the *Fajr* (morning) prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 593, Vol. 1)

٤٢٠ - **حَدِيث** عَائِشَةَ رضي الله عنها، أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الصُّبْحِ.

**421.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to offer two

٤٢١ - **حَدِيث** عَائِشَةَ رضي الله عنها،

*Rak'a* (*Sunna*) before the *Fajr* (morning) prayer and make them so light that I would wonder whether he recited *Umm-ul-Kitâb* (*Sûrat Al-Fâtiha* only)? (*Sahîh Al-Bukhâri, Hadîth* No. 262, Vol. 2)

قَالَتْ: كَانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلاَةِ الصُّبْحِ، حَتَّى إِنِّي لأَقُولُ هَلْ قَرَأَ بِأُمِّ الْكِتَابِ!

**422.** Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم was never more regular and strict in offering any *Nawâfil* than the two *Rak'a* (*Sunna*) of the *Fajr* (morning) prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 260, Vol. 2)

**٤٢٢ - حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رَكْعَتَي الْفَجْرِ.

## CHAPTER 15. Superiority of *Sunna Ar-Râtibah* prayers before and after the compulsory prayers and their number.

## (١٥) بَابُ: فَضْلِ السُّنَنِ الرَّاتِبَةِ قَبْلَ الْفَرَائِضِ وَبَعْدَهُنَّ وَبَيَانِ عَدَدِهِنَّ

**423.** Narrated Ibn 'Umar رضي الله عنهما : I offered with the Prophet صلى الله عليه وسلم two *Rak'a* before the *Zuhr* (midday) and two *Rak'a* after the *Zuhr* prayer; two *Rak'a* after *Maghrib* (evening), *'Isha'* (late evening) and *Jumu'a* (Friday) prayers. Those of the *Maghrib* and *'Isha'* were offered in his house. (*Sahîh Al-Bukhâri, Hadîth* No. 269, Vol. 2)

**٤٢٣ - حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما. قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ سَجْدَتَيْنِ قَبْلَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الْمَغْرِبِ، وَسَجْدَتَيْنِ بَعْدَ الْعِشَاءِ، وَسَجْدَتَيْنِ بَعْدَ الْجُمُعَةِ؛ فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ، فَفِي بَيْتِهِ.

## CHAPTER 16. It is allowed to offer *Nawâfil* (optional) prayers standing or sitting and to offer some part of it standing or sitting.

## (١٦) بَابُ: جَوَازِ النَّافِلَةِ قَائِمًا وَقَاعِدًا وَفِعْلِ بَعْضِ الرَّكْعَةِ قَائِمًا وَبَعْضِهَا قَاعِدًا

**424.** Narrated 'Âisha رضي الله عنها : I did not see the Prophet صلى الله عليه وسلم reciting (the Qur'ân) in the night prayer while sitting except when he became old, when he used to recite while sitting; and when thirty or forty Verses remained from the *Sûrah*, he would stand up and then bow. (*Sahîh Al-Bukhâri, Hadîth* No. 249, Vol. 2)

**٤٢٤ - حَدِيثُ** عَائِشَةَ رضي الله عنها قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلاَةِ اللَّيْلِ جَالِسًا، حَتَّى إِذَا كَبِرَ قَرَأَ جَالِسًا، فَإِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلاَثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَهُنَّ ثُمَّ رَكَعَ.

**425.** Narrated 'Âisha رضى الله عنها the mother of the believers: Allâh's Messenger صلى الله عليه وسلم (in his last days) used to perform *Salât* (prayer) sitting. He would recite while sitting, and when thrity or forty Verses remained from the recitation, he would stand up and recite them while standing and then he would bow and prostrate. He used to do the same in the second *Rak'a*. After finishing the prayer he used to look at me, and if I was awake he would talk to me and if I was asleep, he would lie down. (*Sahîh Al-Bukhâri, Hadîth* No. 220, Vol. 2)

٤٢٥ - **حَدِيثُ** عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها، أَنَّ رَسولَ اللهِ ﷺ كَانَ يُصَلِّي جَالِسًا، فَيَقْرأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوٌ مِنْ ثَلاَثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا، وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ ثُمَّ سَجَدَ، يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ، فَإِذَا قَضَى صَلاَتَهُ نَظَرَ، فَإِنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِيَ، وَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ.

## CHAPTER 17. Night prayer (*Tahajjud*) and the number of the *Rak'a* which the Prophet offered during the night, and to offer one *Rak'a* as *Witr*, and one *Rak'a* prayer is perfectly correct.

## (١٧) بَابُ: صَلاَةِ اللَّيْلِ وَعَدَدِ رَكَعَاتِ النَّبِيِّ ﷺ فِي اللَّيْلِ وَأَنَّ الْوِتْرَ رَكْعَةٌ، وَأَنَّ الرَّكْعَةَ صَلاَةٌ صَحِيحَةٌ

**426.** Narrated Abû Salma bin 'Abdur Rahmân: I asked 'Âisha رضى الله عنها about *As-Salât* (the prayer) of Allâh's Messenger صلى الله عليه وسلم during the month of Ramadan. She said, "Allâh's Messenger صلى الله عليه وسلم never exceeded eleven *Rak'a* in Ramadan or in other months; he used to offer four *Rak'a* — do not ask me about their beauty and length, then four *Rak'a* — do not ask me about their beauty and length, and then three *Rak'a*." 'Âisha رضى الله عنها further said, "I said, 'O Allâh's Messenger صلى الله عليه وسلم ! Do you sleep before offering the *Witr* prayer?' He replied, 'O 'Âisha! My eyes sleep but my heart remains awake' " (*Sahîh Al-Bukhâri, Hadîth* No. 248, Vol. 2)

٤٢٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها. عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَأَلَ عَائِشَةَ رضي الله عنها: كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ يَا رَسُولَ اللهِ! أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنَيَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي».

**427.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to offer thirteen *Rak'a* of the night prayer and that include the *Witr* and two *Rak'a* (*Sunna*) of the *Fajr* (morning) prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 241, Vol. 2)

٤٢٧ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً؛ مِنْهَا الْوِتْرُ، وَرَكْعَتَا الْفَجْرِ.

**428.** Narrated Al-Aswad: I asked 'Âisha رضى الله عنها about the night prayer of the Prophet صلى الله عليه وسلم ? She replied, "He used to sleep during the first part of the night, and get up in its last part for *Salât* (prayer), and then return to his bed. When the *Mu'adhdhin* pronounced the *Adhân*, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the *Salat*)." (*Sahîh Al-Bukhâri, Hadîth* No. 247, Vol. 2)

٤٢٨ - **حديث** عَائِشَةَ رضي الله عنها عَنِ الأَسْوَدِ، قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها، كَيْفَ كَانَ صَلاَةُ النَّبِيِّ ﷺ بِاللَّيْلِ؟ قَالَتْ: كَانَ يَنَامُ أَوَّلَهُ، وَيَقُومُ آخِرَهُ، فَيُصَلِّي ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَذَّنَ الْمُؤَذِّنُ وَثَبَ. فَإِنْ كَانَ بِهِ حَاجَةٌ اغْتَسَلَ، وَإِلاَّ تَوَضَّأَ وَخَرَجَ.

**429.** Narrated Masrûq رضى الله عنه : I asked 'Âisha رضى الله عنها which was the most beloved deed to the Prophet صلى الله عليه وسلم . She said, "A deed done continuously." I further asked, "When did he use to get up [in the night for *Salât* (prayer)]" She said, "He used to get up on hearing the crowing of a cock." (*Sahîh Al-Bukhâri, Hadîth* No. 232, Vol. 2)

٤٢٩ - **حديث** عَائِشَةَ رضي الله عنها. عَنْ مَسْرُوقٍ، قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها، أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى النَّبِيِّ ﷺ؟ قَالَتِ: الدَّائِمُ، قُلْتُ: مَتَى كَانَ يَقُومُ؟ قَالَتْ: كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ.

**430.** Narrated 'Âisha رضى الله عنها : In my house he (Prophet صلى الله عليه وسلم ) never passed the last hours of the night but sleeping. (*Sahîh Al-Bukhâri, Hadîth* No. 234, Vol. 2)

٤٣٠ - **حديث** عَائِشَةَ رضي الله عنها. قَالَتْ: مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلاَّ نَائِمًا. تَعْنِي النَّبِيَّ ﷺ.

**431.** Narrated 'Âisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم offered *Witr* prayer at different nights at various hours extending [from the *'Isha'* (late evening) prayer] up to the last hour of the night. (*Sahîh Al-Bukhâri, Hadîth* No. 110, Vol. 2)

٤٣١ - **حديث** عَائِشَةَ رضي الله عنها قَالَتْ: كُلَّ اللَّيْلِ أَوْتَرَ رَسُولُ اللهِ ﷺ، وانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

**CHAPTER 20. Night prayer (*Tahajjud*) consists of two *Rak'a* each and *Witr* is one *Rak'a* at the end of the night.**

**(٢٠) بَاب: صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى وَالْوِتْرُ رَكْعَةٌ مِّنْ آخِرِ اللَّيْلِ**

**432.** Narrated Ibn 'Umar رضي الله عنهما: Once a man asked Allâh's Messenger صلى الله عليه وسلم about the night prayer. Allâh's Messenger صلى الله عليه وسلم replied, "The night prayer is offered in two's (i.e. as two *Rak'a* followed by two *Rak'a* and so on) and if anyone is afraid of the approaching dawn [*Fajr* (morning) prayer] he should offer one *Rak'a*, and this will be a *Witr* for all the *Rak'a* which he has prayed before." (*Sahîh Al-Bukhâri, Hadîth* No. 105, Vol. 2)

٤٣٢ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ ﷺ عَنْ صَلاَةِ اللَّيْلِ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «صَلاَةُ اللَّيْلِ مَثْنَى مثنىٰ، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ، صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى».

**433.** Narrated ('Abdullâh) bin 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Make *Witr* as your last *Salât* (prayer) at night." (*Sahîh Al-Bukhâri, Hadîth* No. 112, Vol. 2)

٤٣٣ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا».

**CHAPTER 24. Exhortation to invoke and remember Allâh much during the last part of the night, and Allâh may grant one's request at that time.**

**(٢٤) بَاب: التَّرْغِيبِ فِي الدُّعَاءِ وَالذِّكْرِ فِي آخِرِ اللَّيْلِ وَالإِجَابَةِ فِيهِ**

**434.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Our Lord, the Blessed, the Superior, comes down[1] every night on the nearest heaven to us during the last third of the night and He says: ('Is there anyone) who invokes Me (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me (for something) so that I may grant him his request? (Is there anyone) who seeks My forgiveness, so that I may forgive him?' " (*Sahîh Al-Bukhâri, Hadîth* No. 246, Vol. 2)

٤٣٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرِ، يَقولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ!».

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[1] (H.434) *Siffât Allâh:* صفات الله

## CHAPTER 25. Exhortation to establish the (*Nawâfil* — voluntary) prayer during the nights of Ramadân and that is (called as) *At-Tarâwîh.*

## (٢٥) بَابُ: التَّرْغِيبِ فِي قِيَامِ رَمَضَانَ وَهُوَ التَّرَاوِيحُ

**435.** Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever establishes (*Nawâfil*—voluntary prayer) during the nights of Ramadân faithfully, out of sincere faith and hoping to attain Allâh's Rewards, all his past sins will be forgiven." (*Sahîh Al-Bukhâri, Hadîth* No. 36, Vol. 1)

٤٣٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا واحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

**436.** Narrated 'Âisha رضى الله عنها : Once in the middle of the night, Allâh's Messenger صلى الله عليه وسلم went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allâh's Messenger صلى الله عليه وسلم came out and they prayed behind him. On the fourth night the mosque was so crowded by the people till it could not accommodate them. Allâh's Messenger صلى الله عليه وسلم came out only for the *Fajr* (morning) prayer and when he finished the prayer, he faced the people and recited *Tasha-hud* (I testify that none has the right to be worshipped but Allâh and that Muhammad is His Messenger), and then said, "*Amma ba'du*". Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this (prayer of *Tarâwîh*) might be made compulsory and you might not be able to carry it out." (*Sahîh Al-Bukhâri, Hadîth* No. 46, Vol. 2)

٤٣٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ ذَاتَ لَيْلَةٍ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلاَتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّوْا بِصَلاَتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلاَةِ الصُّبْحِ؛ فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَشَهَّدَ ثُمَّ قَالَ: «أَمَّا بَعْدُ؛ فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانُكُمْ، لٰكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا».

## CHAPTER 26. To establish the night (*Tahajjud*) prayer and invoke Allâh in it.

## (٢٦) بَابُ: الدُّعَاءِ فِي صَلاَةِ اللَّيْلِ وَقِيَامِهِ

**437.** Narrated Ibn 'Abbâs رضى الله عنهما: One night I slept at the house of Maimûna رضى الله عنها. The Prophet صلى الله عليه وسلم woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a waterskin, opened the mouth thereof and performed ablution not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet صلى الله عليه وسلم might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen *Rak'a* in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime, Bilâl informed the Prophet صلى الله عليه وسلم of the approaching time for the (*Fajr*) prayer, and the Prophet offered the *Fajr* (morning) prayer without performing new ablution. He used to say in his invocation, ***Allâhumma ij'al fî qalbî nûran wa fî basarî nûran, wa fî sam'î nûran, wa an yamînî nûran, wa an yasârî nûran, wa fawqî nûran, wa tahtî nûran, wa amâmî mûran, wa khalfî nuran, waj'al lî nûran.***"[1] Khuraib (a subnarrator) said, "I have forgotten seven other words, (which the Prophet صلى الله عليه وسلم mentioned in this invocation). I met a

**٤٣٧ - حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: بِتُّ عِنْدَ مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ فَأَتَى حَاجَتَهُ، غَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ، ثُمَّ قَامَ فَأَتَى الْقِرْبَةَ، فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ وُضُوءَيْنِ لَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، فَصَلَّى، فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَرْقُبُهُ، فَتَوَضَّأْتُ، فَقَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِأُذُنِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَتَامَّتْ صَلاَتُهُ ثَلاَثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَآذَنَهُ بِلاَلٌ بِالصَّلاَةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ؛ وَكَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَاجْعَلْ لِي نُورًا».

قَالَ كُرَيْبٌ (الرَّاوِي عَنِ ابْنِ عَبَّاسٍ) وَسَبْعٌ فِي التَّابُوتِ، فَلَقِيتُ رَجُلاً مِنْ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ.

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[1] (H.437) O Allâh! Let my heart have light, and my sight have light, and my hearning (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and light under me, and have light in front of me, and have light behind me; and let me have light.

فَذَكَرَ عَصَبِي وَلَحْمِي وَدَمِي وَشَعَرِي وَبَشَرِي، وَذَكَرَ خَصْلَتَيْنِ.

man from the offspring of Al-'Abbâs and he narrated those seven things to me, mentioning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 328, Vol. 8)

٤٣٨ - **حديث** عَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهما، أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ، فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللهِ ﷺ، فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي.

قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا؛ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ؛ ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

**438.** Narrated 'Abdûllâh bin 'Abbâs رضي الله عنهما that he stayed overnight in the house of Maimûna رضي الله عنها the wife of the Prophet صلى الله عليه وسلم , his aunt. He added: I lay on the cushion transversally in its breadth-wise direction, while Allâh's Messenger صلى الله عليه وسلم and his wife lay in its length-wise direction. Allâh's Messenger صلى الله عليه وسلم slept till the middle of the night, either a bit before or a bit after it, then woke up rubbing the traces of sleep off his face with his hands. He then, recited the last ten Verses of *Sûrah Âl-'Imrân*, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer *Salât* (prayer). I , too, got up and did as the Prophet صلى الله عليه وسلم had done. Then I went and stood by his side (on his left side). He placed his right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two *Rak'a* then two *Rak'a* and two *Rak'a* and then two *Rak'a* and then two *Rak'a* and then two *Rak'a* (separately six times), and finally one *Rak'a* (the *Witr*). Then he lay down again in the bed till the *Mua'dhdhin* came to him whereupon the Prophet صلى الله عليه وسلم got up, offered a two *Rak'a* light prayer and went out and led the *Fajr* (morning) prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 183, Vol. 1)

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[1] (H.437) The brain and the bones.

**439.** Narrated Ibn 'Abbâs رضى الله عنهما: The *Salât* (prayer) of the Prophet صلى الله عليه وسلم used to be of thirteen *Rak'a*, i.e. of the night prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 239, Vol. 2)

٤٣٩ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: كَانَتْ صَلاَةُ النَّبِيِّ ﷺ ثَلاَثَ عَشْرَةَ رَكْعَةً، يَعْنِي بِاللَّيْلِ.

**440.** Narrated Ibn 'Abbâs رضى الله عنهما: Whenever the Prophet صلى الله عليه وسلم offered the night (*Tahajjud*) prayer, he used to say, "O Allâh! All the Praises are for You; You are the Light of the heavens and the earth. And all the Praises are for You; You are the Keeper of the heavens and the earth. All the Praises are for You; You are the Lord of the heavens and the earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the Prophets are the Truth and the Hour is the Truth. O Allâh تعالى! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your Cause I fight and with Your Orders I rule. So please forgive my past, present and future sins and those sins which I did in secret or in public. It is You, Whom I worship, none has the right to be worshipped but You." (*Sahîh Al-Bukhâri, Hadîth* No. 590, Vol. 9)

٤٤٠ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمٰوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمٰوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ وَالسَّاعَةُ حَقٌّ؛ اللّٰهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْلِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ إِلٰهِي لاَ إِلٰهَ إِلاَّ أَنْتَ».

## CHAPTER 27. It is desirable to prolong the recitation (of the Qur'ân) during the night (*Tahajjud*) prayer.

## (٢٧) بَابُ: اسْتِحْبَابِ تَطْوِيلِ الْقِرَاءَةِ فِي صَلاَةِ اللَّيْلِ

**441.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه: One night I offered the (*Tahajjud*) prayer with the Prophet صلى الله عليه وسلم and he kept on standing till an ill-thought came to me." We asked, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet صلى الله عليه وسلم (standing)." (*Sahîh Al-Bukhâri, Hadîth* No. 236, Vol. 2)

٤٤١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ؛ قِيلَ لَهُ: وَمَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ وَأَذَرَ النَّبِيَّ ﷺ.

**CHAPTER 28. What has been said about the one who sleeps the whole night till morning.**

(٢٨) بَابُ: مَا رُوِيَ فِيمَنْ نَامَ اللَّيْلَ أَجْمَعَ حَتَّى أَصْبَحَ

**442.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : It was mentioned before the Prophet صلى الله عليه وسلم that there was a man who slept the night till morning (after sunrise). The Prophet صلى الله عليه وسلم said, "He is a man in whose ears (or ear) Satan had urinated." (*Sahîh Al-Bukhâri, Hadîth* No. 492, Vol. 4)

٤٤٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ نَامَ لَيْلَهُ حَتَّى أَصْبَحَ، قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ» أَوْ قَالَ: «فِي أُذُنِهِ».

**443.** Narrated 'Alî bin Abî Tâlib رضى الله عنه that one night Allâh's Messenger صلى الله عليه وسلم came to him and Fâtima عليها السلام, the daughter of the Prophet صلى الله عليه وسلم and said, "Don't you (both) offer the (*Tahajjud*) prayer (at night)?" I said, "O Allâh's Messenger صلى الله عليه وسلم! Our souls are in the Hands of Allâh and if He wants us to get up He will make us get up." When I said that, he left us without saying anything, and I heard that he was hitting his thigh and saying, "But man is ever more quarrelsome than anything." (V.18:54) (*Sahîh Al-Bukhâri, Hadîth* No. 227, Vol. 2)

٤٤٣ - **حَدِيثُ** عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ عَلَيْهَا السَّلَامُ لَيْلَةً، فَقَالَ: «أَلَا تُصَلِّيَانِ؟» فَقُلْتُ: يَا رَسُولَ اللهِ! أَنْفُسُنَا بِيَدِ اللهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا. فَانْصَرَفَ حِينَ قُلْنَا ذٰلِكَ، وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا. ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٍّ يَضْرِبُ فَخِذَهُ وَهُوَ يَقُولُ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾.

**444.** Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "During your sleep, Satan puts three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, 'The night is long for you, so stay asleep.' When one awakes and remembers Allâh تعالى, one knot is undone; and when one performs ablution, the second knot is undone, and when one offers *Salât* (prayers), the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise one gets up in a bad mode, lazy (and with not a good heart)." (*Sahîh Al-Bukhâri, Hadîth* No. 243, Vol. 2)

٤٤٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ؛ يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ، عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ».

**CHAPTER 29. Preference of establishing *Nawâfil* (optional) prayer in the house, but it is allowed to offer it in the mosque.**

**(٢٩) بَابُ: اسْتِحْبَابِ صَلاَةِ النَّافِلَةِ فِي بَيْتِهِ وَجَوَازِهَا فِي الْمَسْجِدِ**

**445.** Narrated Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "Offer some of your *Salât* (prayer) (*Nawâfil*) at home, and do not take your houses as graves." (*Sahîh Al-Bukhâri, Hadîth* No. 424, Vol. 1)

**٤٤٥ - حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا».

**446.** Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorify the Praises of) his Lord (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (*Sahîh Al-Bukhâri, Hadîth* No. 416, Vol. 8)

**٤٤٦ - حَدِيثُ** أَبِي مُوسَى رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لاَ يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ».

**447.** Narrated Zaid bin Thâbit رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم made a small room in the month of Ramadân (Sa'îd said, "I think that Zaid bin Thâbit said that it was made of a mat") and he offered *Salât* (prayer) there for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. So, O people! You should offer *Salât* (prayer) in your houses, for the best *Salât* of a person is that which he prays in his house except the compulsory congregational *Salât* (prayer)." (*Sahîh Al-Bukhâri, Hadîth* No. 698, Vol. 1)

**٤٤٧ - حَدِيثُ** زَيْدِ بْنِ ثَابِتٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ حُجْرَةً، مِنْ حَصِيرٍ، فِي رَمَضَانَ، فَصَلَّى فِيهَا لَيَالِيَ، فَصَلَّى بِصَلاَتِهِ نَاسٌ مِنْ أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «قَدْ عَرَفْتُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ الصَّلاَةِ صَلاَةُ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الْمَكْتُوبَةَ».

**CHAPTER 31. Dozing off in prayers, or faltering of one's tongue in the recitation of the Qur'ân or in mentioning of Allâh, one should sleep or stop it, till one is fresh and active.**

**(٣١) بَابُ: أَمْرِ مَنْ نَعَسَ فِي صَلاَتِهِ أَوِ اسْتَعْجَمَ عَلَيْهِ الْقُرْآنُ أَوِ الذِّكْرُ بِأَنْ يَرْقُدَ أَوْ يَقْعُدَ حَتَّى يَذْهَبَ عَنْهُ ذَلِكَ**

**448.** Narrated Anas bin Mâlik رضى الله عنه: Once the Prophet صلى الله عليه وسلم entered the

**٤٤٨ - حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي

mosque and saw a rope hanging in between its two pillars. he said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it [to keep standing for the *Salât* (prayer)]." The Prophet صلى الله عليه وسلم said, "Don't use it. Remove the rope. You should offer *Salât* as long as you feel active, and when you get tired, sit down." (*Sahîh Al-Bukhâri, Hadîth* No. 251-A, Vol. 2)

الله عنه، قَالَ: دَخَلَ النَّبِيُّ ﷺ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ؛ فَقَالَ: «مَا هٰذَا الْحَبْلُ؟» قَالُوا: هٰذَا حَبْلٌ لِزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ.

فَقَالَ النَّبِيُّ ﷺ: «لاَ. حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ».

**449.** Narrated 'Âisha رضي الله عنها: Once the Prophet صلى الله عليه وسلم came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so-and-so," and told him about her (excessive) prayers. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed), as Allâh عز وجل does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dîn* (good righteous deeds — act of worship loved most by Allâh تعالى) is that which is done regularly." (*Sahîh Al-Bukhâri, Hadîth* No. 41, Vol. 1)

٤٤٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ، قَالَ: «مَنْ هٰذِهِ؟» قَالَتْ: فُلاَنَةُ، تَذْكُرُ مِنْ صَلاَتِهَا، قَالَ: «مَهْ! عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ! لاَ يَمَلُّ اللهُ حَتَّى تَمَلُّوا».

وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

**450.** Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you feels drowsy while offering *Salât* (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy, one does not know whether one is asking for forgiveness or for a bad thing for oneself." (*Sahîh Al-Bukhâri, Hadîth* No. 211, Vol. 1)

٤٥٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لاَ يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ».

**CHAPTER 33. Order to recite Qur'ân repeatedly (again and again), and it is disliked to say: "I have**

**(٣٣) بَابُ: اَلأَمْرِ بِتَعَهُّدِ الْقُرْآنِ وَكَرَاهَةِ قَوْلِ نَسِيتُ آيَةَ كَذَا وَجَوَازِ قَوْلِ أُنْسِيتُهَا**

**forgotten such and such Verse, but one is allowed to say, "I have been caused to forget it."**

**451.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم heard a man reciting the Qur'ân in the mosque at night. The Prophet صلى الله عليه وسلم said, "May Allâh تعالى bestow His Mercy on him, as he has reminded me of such and such Verses of such and such *Sûrah*, which I missed". (*Sahîh Al-Bukhâri, Hadîth* No. 562, Vol. 6)

٤٥١ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: سَمِعَ النَّبِيُّ ﷺ قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي الْمَسْجِدِ، فَقَالَ: «يَرْحَمُهُ اللهُ! لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا، آيَةً أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا».

**452.** Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "The example of the person who knows the Qur'ân by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away." (*Sahîh Al-Bukhâri, Hadîth* No. 549, Vol. 6)

٤٥٢ - **حديث** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

**453.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "It is a bad thing that some of you say, 'I have forgotten such and such Verse of the Qur'ân,' for indeed, he has been caused (by Allâh) to forget it.[1] So you must keep on reciting the Qur'ân because it escapes from the hearts of men faster than camels do"[2] (when they are relased from their tying ropes). (*Sahîh Al-Bukhâri, Hadîth* No. 550, Vol. 6)

٤٥٣ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه. قَالَ: قَالَ النَّبِيُّ ﷺ: «بِئْسَ مَا لِأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ نُسِّيَ؛ وَاسْتَذْكِرُوا الْقُرْآنَ، فَإِنَّهُ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ».

**454.** Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Keep on reciting the Qur'ân, for, by Him in Whose Hand my life is, the Qur'ân runs away (is forgotten) faster than

٤٥٤ - **حديث** أَبِي مُوسَى رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «تَعَاهَدُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِنَ الإِبِلِ فِي عُقُلِهَا».

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[1] (H.453) Because of neglecting the Qur'ân and not reciting it frequently.

[2] (H.453) Like the owner of tied camels, if he keeps them tied, he will control them, but if he releases them, they run away.

camels that are released from their tying ropes." (*Sahîh Al-Bukhâri, Hadîth* No. 552, Vol. 6)

**CHAPTER 34. It is desirable to recite Qur'ân in a sweet, pleasant voice.**

**(٣٤) بَابُ: اسْتِحْبَابِ تَحْسِينِ الصَّوتِ بِالْقُرْآنِ**

**455.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh تعالى does not allow for anything as He allows to the Prophet to recite the Qur'ân in a nice lyrical pleasant tone." The companion of the subnarrator (Abû Salâma) said, "It means, reciting it aloud." (*Sahîh Al-Bukhâri, Hadîth* No. 541, Vol. 6)

٤٥٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَمْ يَأْذَنِ اللهُ لِشَيْءٍ مَا أَذِنَ لِلنَّبِيِّ أَنْ يَتَغَنَّى بِالْقُرْآنِ» يُرِيدُ يَجْهَرُ بِهِ.

**456.** Narrated Abû Mûsa رضى الله عنه that the Prophet صلى الله عليه وسلم said to him, "O Abû Mûsa! You have been given one of the musical wind-instruments of the family of Dawûd (David)."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 568, Vol. 6)

٤٥٦ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ لَهُ: «يَا أَبَا مُوسَى! لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ».

**CHAPTER 35. The recitation of *Sûrat Al-Fath* by the Prophet صلى الله عليه وسلم on the day of the conquest of Makka.**

**(٣٥) بَابُ: ذِكْرِ قِرَاءَةِ النَّبِيِّ - ﷺ - سُورَةَ الْفَتْحِ يَوْمَ فَتْحِ مَكَّةَ**

**457.** Narrated 'Abdullâh bin Mughaffal رضى الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم on the day of the conquest of Makka over his she-camel, reciting *Sûrat Al-Fath* in a vibrant quivering tone. (The subnarrator, Mu'âwiya added. "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone. (*Sahîh Al-Bukhâri, Hadîth* No. 578, Vol. 5)

٤٥٧ - **حديث** عَبْدِ اللهِ بْنِ مُغَفَّلٍ رضي الله عنه، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ، يُرَجِّعُ، قَالَ: لَوْلاَ أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَّعْتُ كَمَا رَجَّعَ.

**CHAPTER 36. The descent of *As-Sakîna* (tranquillity, a sign of peace and reassurance along with the**

**(٣٦) بَابُ: نُزُولِ السَّكِينَةِ لِقِرَاءَةِ الْقُرْآنِ**

[1] (H.456) The musical instruments here stands for pleasant voice.

**angels) at the time of the recitation of the Qur'ân.**

**458.** Narrated Al-Barâ' bin 'Âzib رضى الله عنهما : A man recited *Sûrat Al-Kahf* (in his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his *Salât* (prayer) with *Taslîm*, but behold! A mist or a cloud hovered over him. He informed the Prophet صلى الله عليه وسلم of that and the Prophet صلى الله عليه وسلم said, "O so-and-so! Recite, for this (mist or cloud) was *As-Sakîna* (tranquillity, a sign of peace and reassurance along with angels) descending for the recitation of the Qur'ân." (*Sahîh Al-Bukhâri, Hadîth* No. 811, Vol. 4)

**٤٥٨ - حديث** الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما قَرَأَ رَجُلٌ الْكَهْفَ، وَفِي الدَّارِ الدَّابَّةُ، فَجَعَلَتْ تَنْفِرُ، فَسَلَّمَ، فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ غَشِيَتْهُ؛ فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقَالَ «اقْرَأْ فُلاَنُ! فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ» أَوْ «تَنَزَّلَتْ لِلْقُرْآنِ».

**459.** Narrated Usaid bin Hudair رضى الله عنه that while he was reciting *Surat Al-Baqarah* (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled, and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet صلى الله عليه وسلم who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allâh's Messenger! My son, Yahya was near the horse and I was afraid that it might trample on him, so I raised my head, and went to him. When I looked towards the sky, I saw something like a cloud containing what

**٤٥٩ - حديث** أُسَيْدِ بْنِ حُضَيْرٍ رضي الله عنه، قَالَ: بَيْنَمَا هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ الْبَقَرَةِ، وَفَرَسُهُ مَرْبُوطَةٌ عِنْدَهُ، إِذْ جَالَتِ الْفَرَسُ، فَسَكَتَ فَسَكَتَتْ، فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَ وَسَكَتَتِ الْفَرَسُ، ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ، فَانْصَرَفَ. وَكَانَ ابْنُهُ يَحْيَىٰ قَرِيبًا مِنْهَا، فَأَشْفَقَ أَنْ تُصِيبَهُ، فَلَمَّا اجْتَرَّهُ، رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ، فَقَالَ: «اقْرَأْ يَا ابْنَ حُضَيْرٍ! اقْرَأْ يَا ابْنَ حُضَيْرٍ!» قَالَ فَأَشْفَقْتُ يَا رَسُولَ اللهِ! أَنْ تَطَأَ يَحْيَىٰ، وَكَانَ مِنْهَا قَرِيبًا، فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ، فَخَرَجْتُ حَتَّى لاَ أَرَاهَا

looked like lamps, so I went out in order not to see it." The Prophet صلى الله عليه وسلم said, "Do you know what that was?" Ibn Hudair replied, "No." The Prophet صلى الله عليه وسلم said, "Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared". (*Sahîh Al-Bukhâri, Hadîth* No. 536-B, Vol. 6)

قَالَ: «وَتَدْرِي مَا ذَاكَ؟» قَالَ: لاَ؛ قَالَ: «تِلْكَ الْمَلاَئِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لاَ تَتَوَارَى مِنْهُمْ».

## CHAPTER 37. The superiority of a person who knows Qur'ân by heart (*Hâfiz-ul-Qur'ân*).

## (٣٧) بَابُ: فَضِيلَةِ حَافِظِ الْقُرْآنِ

**460.** Narrated Abû Mûsa Al-Ash'arî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The example of a believer who recited the Qur'ân, is that of a citron which smells good and tastes good; and the example of a believer who does not recite the Qur'ân, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'ân, is that of *Ar-Reyhân* (an aromatic plant) which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'ân, is that of a colocynth plant which has no smell and is bitter in taste." (*Sahîh Al-Bukhâri, Hadîth* No. 338, Vol. 7)

٤٦٠ - **حَدِيثُ** أَبِي مُوسَى الأَشْعَرِيِّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ؛ وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، لاَ رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ؛ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ، مَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ؛ وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

## CHAPTER 38. The superiority of a skilled person who masters the Qur'ân and the one who falters in it.

## (٣٨) بَابُ: فَضْلِ الْمَاهِرِ بِالْقُرْآنِ وَالَّذِي يَتَتَعْتَعُ فِيهِ

**461.** Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "Such a person as recites the Qur'ân and masters it by heart, will be with the (angels) honourable and obedient (in heaven).

٤٦١ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ

And such a person as exerts himself to learn the Qur'ân by heart, and recites it with great difficulty, will have a double reward." (*Sahîh Al-Bukhâri, Hadîth* No. 459, Vol. 6)

الْكِرَامِ، وَمَثَلُ الَّذِي يَقْرَأُ وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ».

**CHAPTER 39. It is preferable for one to recite the Qur'ân (before) to the skilled and proficient person, even if the reciter is superior to that skilled proficient person.**

**(٣٩) بَابُ: اسْتِحْبَابِ قِرَاءَةِ الْقُرْآنِ عَلَى أَهْلِ الْفَضْلِ وَالْحُذَّاقِ فِيهِ وَإِنْ كَانَ الْقَارِئُ أَفْضَلَ مِنَ الْمَقْرُوءِ عَلَيْهِ**

**462.** Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said to Ubaî, "Allâh has ordered me to recite to you: 'Those who disbelieve... (*Sûrat Al-Baiyinah* 98).' " Ubai Said, "Has He mentioned my name?" The Prophet صلى الله عليه وسلم said, "Yes." (On hearing that), Ubaî started weeping. (*Sahîh Al-Bukhâri, Hadîth* No. 154, Vol. 5)

٤٦٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ النَّبِيُّ ﷺ لِأُبَيٍّ: «إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ **﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾**». قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ»! فَبَكَىٰ.

**CHAPTER 40. The superiority of listening to the Qur'ân and asking one who has memorized it, to recite it from his memory and shedding tears while listening to the recitation, and to think deeply over it.**

**(٤٠): بَابُ فَضْلِ اسْتِمَاعِ الْقُرْآنِ وَطَلَبِ الْقِرَاءَةِ مِنْ حَافِظِهِ لِلاسْتِمَاعِ وَالْبُكَاءِ عِنْدَ الْقِرَاءَةِ وَالتَّدَبُّرِ**

**463.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said (to me), "Recite the Qur'ân to me." I said, "Shall I recite (it) to you, when it has been revealed to you?" He said, "I like to hear it from another person." So I recited *Sûrat An-Nisâ'* (The Women) till I reached the Verse: 'How (will it be) then, when We bring from each nation a witness, and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people.' (V.4:41) Then he said to me, "Stop!" Thereupon I saw his eyes overflowing with tears. (*Sahîh Al-Bukhâri, Hadîth* No. 575, Vol. 6)

٤٦٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اقْرَأْ عَلَيَّ» قَالَ: قُلْتُ أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَقَرَأْتُ النِّسَاءَ، حَتَّى إِذَا بَلَغْتُ **﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَٰؤُلَاءِ شَهِيدًا﴾** - قَالَ لِي: «كُفَّ» أَوْ «أَمْسِكْ». فَرَأَيْتُ عَيْنَيْهِ تَذْرِفَانِ.

**464.** Narrated 'Alqama رضي الله عنه : While we were in the city of Hims (in

٤٦٤ - **حَدِيثُ** ابْنِ مَسْعُودٍ رضي الله

Syria), Ibn Mas'ûd رضي الله عنه recited *Sûrat Yûsuf*. A man said (to him), "It was not revealed in this way." Then Ibn Mas'ûd said, "I recited it in this way before Allâh's Messenger صلى الله عليه وسلم and he confirmed my recitation by saying, 'Well done!'" Ibn Mas'ûd رضي الله عنه detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allâh's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the Islâmic law. (*Sahîh Al-Bukhâri, Hadîth* No. 523, Vol. 6)

عنه. عَنْ عَلْقَمَةَ قَالَ: كُنَّا بِحِمْصَ، فَقَرَأَ ابْنُ مَسْعُودٍ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ: مَا هٰكَذَا أُنْزِلَتْ، قَالَ: قَرَأْتُ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: «أَحْسَنْتَ». وَوَجَدَ مِنْهُ رِيحَ الْخَمْرِ، فَقَالَ: أَتَجْمَعُ أَنْ تُكَذِّبَ بِكِتَابِ اللهِ وَتَشْرَبَ الْخَمْرَ؟ فَضَرَبَهُ الْحَدَّ.

## CHAPTER 43. The superiority of *Sûrat Al-Fâtiha* and the last verses of *Sûrat Al-Baqarah*, and exhortation to recite the last two Verses of *Sûrat Al-Baqarah*.

## (٤٣): بَابُ فَضْلِ الْفَاتِحَةِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَالْحَثِّ عَلَى قِرَاءَةِ الآيَتَيْنِ مِنْ آخِرِ الْبَقَرَةِ

**465.** Narrated Abû Mas'ûd Al-Badrî رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whosoever recited the last two Verses of *Sûrat Al-Baqarah* at night, that will be sufficient for him." (*Sahîh Al-Bukhâri, Hadîth* No. 345, Vol. 5)

٤٦٥ - **حَدِيثُ** أَبِي مَسْعُودٍ الْبَدْرِيِّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ».

## CHAPTER 47. The superiority of the person who recites and acts according to the orders of the Qur'ân and teaches it to others. And the superiority of the one who learns wisdom from the Islâmic *Fiqah* (jurisprudence) and other (*As-Sunna* etc.) and then acts on it and teaches it to others.

## (٤٧) بَابُ: فَضْلِ مَنْ يَقُومُ بِالْقُرْآنِ وَيُعَلِّمُهُ، وَفَضْلِ مَنْ تَعَلَّمَ حِكْمَةً مِنْ فِقْهٍ أَوْ غَيْرِهِ فَعَمِلَ بِهَا وَعَلَّمَهَا

**466.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Not to wish to be the like of except the like of two (persons): a man whom Allâh تعالى has given (the knowledge of) the Qur'ân and he recites it during some

٤٦٦ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ،

hours of the night and some hours of the day; and a man whom Allâh تعالى has given wealth and he spends it (in Allâh's Cause) during some hours of the night and during some hours of the day." (*Sahîh Al-Bukhâri, Hadîth* No. 620, Vol. 9)

وَرَجُلٌ آتَاهُ اللهُ مَالاً فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ».

**467.** Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Do not wish to be like anyone except in two cases. A person, whom Allâh تعالى has given wealth and he spends it righteously (according to what Allâh تعالى has ordained in a just and right way); and the one whom Allâh تعالى has given *Al-Hikmah* [wisdom i.e. the knowledge of the Qur'ân and the *Sunna* (legal ways) of the Prophet صلى الله عليه وسلم] and he acts according to it and teaches it to others." (*Sahîh Al-Bukhâri, Hadîth* No. 73, Vol. 1)

٤٦٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

## CHAPTER 48. The Qur'ân has been revealed in seven different ways (of recitation) and its meanings.

## (٤٨) بَاب: بَيَانِ أَنَّ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ وَبَيَانِ مَعْنَاهُ

**468.** Narrated 'Umar bin Al-Khattâb رضى الله عنه : I heard Hishâm bin Hizâm reciting *Sûrat Al-Furqân* in a way different to that of mine. Allâh's Messenger صلى الله عليه وسلم had taught it to me (in a different way). So I was about to quarrel with him (during the prayer); but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allâh's Messenger صلى الله عليه وسلم and said, "I have heard him reciting *Surat Al-Furqân* in a way different to the way you taught it to me." The Prophet صلى الله عليه وسلم ordered me to release him and asked Hishâm to recite it. When he recited it, Allâh's

٤٦٨ - **حَدِيثُ** عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَؤُهَا، وَكَانَ رَسُولُ اللهِ ﷺ أَقْرَأَنِيهَا، وَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ. فَجِئْتُ بِهِ رَسُولَ اللهِ ﷺ، فَقُلْتُ إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا؛ فَقَالَ لِي: «أَرْسِلْهُ» ثُمَّ قَالَ لَهُ: «اقْرَأْ» فَقَرَأَ، قَالَ: «هٰكَذَا

Messenger صلى الله عليه وسلم said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'ân has been revealed in seven different ways. So recite it in the way that is easier for you." (*Sahîh Al-Bukhâri, Hadîth* No. 601, Vol. 3)

أُنْزِلَتْ» ثُمَّ قَالَ لِي: «اقْرَأْ» فَقَرَأْتُ، فَقَالَ: «هٰكَذَا أُنْزِلَتْ، إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ».

**469.** Narrated Ibn 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Jibrael (Gabriel) عليه السلام read the Qur'ân to me in one way (i.e. dialect), and I continued asking him to read it in different ways till he read it in seven different ways." (*Sahîh Al-Bukhâri, Hadîth* No. 442, Vol. 4)

٤٦٩ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَلَمْ أَزَلْ أَسْتَزِيدُهُ حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ».

## CHAPTER 49. To recite the Qur'ân in a slow, clear style; and to avoid from reciting it very quickly, and it is allowed to recite two *Sûrah* (chapters) or more in one *Rak'a*.

## (٤٩) باب: تَرْتِيلِ الْقِرَاءَةِ وَاجْتِنَابِ الْهَذِّ وَهُوَ الإِفْرَاطُ فِي السُّرعَةِ وَإِبَاحَةِ سُورَتَيْنِ فَأَكْثَرَ فِي رَكْعَةٍ

**470.** Narrated Abû Wâ'il رضي الله عنه : A man came to Ibn Mas'ûd and said, "I recited the *Mufassal* (*Sûrah*) at night in one *Rak'a*." Ibn Mas'ûd said, "This recitation is (too quick) like the recitation of poetry. I know the identical *Sûrah* which the Prophet صلى الله عليه وسلم used to recite in pairs." Ibn Mas'ûd then mentioned twenty *Mufassal Sûrah* including two *Sûrah* from the family of (i.e. those *Surâh* which begin with) *HA-MIM* (which the Prophet صلى الله عليه وسلم used to recite) in each *Rak'a*. (*Sahîh Al-Bukhâri, Hadîth* No. 742, Vol. 1)

٤٧٠ - **حديث** ابْنِ مَسْعُودٍ رضي الله عنه. عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ مَسْعُودٍ، فَقَالَ قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ؟ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ ﷺ يَقْرِنُ بَيْنَهُنَّ. فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

## CHAPTER 50. What is (said) about recitations (of the Qur'ân)

## (٥٠) باب: مَا يَتَعَلَّقُ بِالْقِرَاءَاتِ

**471.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم used to

٤٧١ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ

recite: *'Fahal min muddakir'* (then is there any that will remember or receive admonition?) (*Sûrah* 54). (*Sahîh Al-Bukhâri, Hadîth* No. 392, Vol. 6)

رضي الله عنه، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ - فَهَلْ مِنْ مُدَّكِرٍ -.

**472.** Narrated Ibrâhîm: The companions of 'Abdullâh (bin Mas'ûd) came to Abî Ad-Daradâ', (and before they arrived at his home), we looked for them and found them. Then he asked them, "Who among you can recite (the Qur'ân) as 'Abdullâh recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked 'Alqama. "How did you hear 'Abdullâh bin Mas'ûd reciting *Sûrah Al-Lail* (the Night)?" 'Alqama recited: 'By the male and the female.' Abî Ad-Dardâ' said, "I testify that I heard the Prophet صلى الله عليه وسلم reciting it likewise, but these people want me to recite: 'And by Him Who created male and female,' but by Allâh I will not follow them." (*Sahîh Al-Bukhâri, Hadîth* No. 468, Vol. 6)

٤٧٢ - **حديث** أَبِي الدَّرْدَاءِ رضي الله عنه عَنْ إِبْرَاهِيمَ، قَالَ: قَدِمَ أَصْحَابُ عَبْدِ اللهِ عَلَى أَبِي الدَّرْدَاءِ فَطَلَبَهُمْ فَوَجَدَهُمْ، فَقَالَ: أَيُّكُمْ يَقْرَأُ قِرَاءَةَ عَبْدِ اللهِ؟ قَالَ: كُلُّنَا؛ قَالَ: فَأَيُّكُمْ أَحْفَظُ؟ فَأَشَارُوا إِلَى عَلْقَمَةَ؛ قَالَ: كَيْفَ سَمِعْتَهُ يَقْرَأُ - وَاللَّيْلِ إِذَا يَغْشَى -؟ قَالَ عَلْقَمَةُ: - وَالذَّكَرِ وَالأُنْثَى -؛ قَالَ: أَشْهَدُ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ هٰكَذَا، وَهٰؤُلاَءِ يُرِيدُونِي عَلَى أَنْ أَقْرَأَ - ﴿وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى﴾ -، وَاللهِ! لاَ أُتَابِعُهُمْ.

## CHAPTER 51. Times during which *As-Salât* (the prayer) is prohibited.

## (٥١) باب: الأَوْقَاتِ الَّتِي نُهِيَ عَنِ الصَّلاَةِ فِيهَا

**473.** Narrated 'Umar bin Khattâb رضي الله عنه : The Prophet صلى الله عليه وسلم forbade offering *As-Salât* (the prayer) after the *Fajr* (morning) prayer till the sun rises and after the *'Asr* (afternoon) prayer till the sun sets. (*Sahîh Al-Bukhâri, Hadîth* No. 555, Vol. 1)

٤٧٣ - **حديث** عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه. عَنِ ابْنِ عَبَّاسٍ، قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ وَأَرْضَاهُمْ عِنْدِي عُمَرُ، أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ.

**474.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "There is no *Salât* (prayer) after the morning prayer, till the sun rises, and there is no prayer after the *'Asr* (afternoon) prayer till the

٤٧٤ - **حديث** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ صَلاَةَ بَعْدَ الصُّبْحِ

sun sets." (*Sahîh Al-Bukhâri, Hadîth* No. 560, Vol. 1)

حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ».

**475.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Do not offer *As-Salât* (the prayer) at the time of sunrise and at the time of sunset." (*Sahîh Al-Bukhâri, Hadîth* No. 557-A, Vol. 1)

٤٧٥ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا».

**476.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "When the (upper) edge of the sun appears (in the morning), don't perform *As-Salât* (the prayer) till the sun appears in full, and when the lower edge of the sun sets, don't perform *As-Salât* till it sets completely." (*Sahîh Al-Bukhâri, Hadîth* No. 494, Vol. 4)

٤٧٦ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلاَةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلاَةَ حَتَّى تَغِيبَ».

## CHAPTER 54. About the two *Rak'a* which the Prophet صلى الله عليه وسلم used to offer after *'Asr* (afternoon) prayer.

## (٥٤) بَابُ: مَعْرِفَةِ الرَّكْعَتَيْنِ اللَّتَيْنِ كَانَ يُصَلِّيهِمَا النَّبِيُّ ﷺ بَعْدَ الْعَصْرِ

**477.** Narrated Kuraib رضي الله عنه : I was sent to 'Âisha رضي الله عنها by Ibn 'Abbâs, Al-Miswar bin Makhrama and 'Abdur-Rahmân bin Azhar رضي الله عنهم . They told me to greet her on their behalf and to ask her about the offering of the two *Rak'a* after the *'Asr* (afternoon) prayer and to say to her, "We were informed that you offer those two *Rak'a* and we were told that the Prophet صلى الله عليه وسلم had forbidden offering them." Ibn 'Abbâs said, "I along with 'Umar bin Al-Khattâb رضي الله عنه used to beat the people whenever they offered them." I went to 'Âisha رضي الله عنها and told her that message. 'Âisha رضي الله عنها said, "Go and

٤٧٧ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها. عَنْ كُرَيْبٍ، أَنَّ ابْنَ عَبَّاسٍ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمٰنِ بْنَ أَزْهَرَ رضي الله عنهم أَرْسَلُوهُ إِلَى عَائِشَةَ رضي الله عنها، فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلاَمَ مِنَّا جَمِيعًا، وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلاَةِ الْعَصْرِ، وَقُلْ لَهَا: إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا، وَقَدْ بَلَغَنَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهُمَا. وَقَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بْنِ الْخَطَّابِ

ask Umm Salama رضي الله عنها about them." So I returned and informed them about her statement. They then told me to go to Umm Salama رضي الله عنها with the same question with which they had sent me to 'Âisha رضي الله عنها. Umm Salama رضي الله عنها replied, "I heard the Prophet صلى الله عليه وسلم forbidding them. Later I saw him offering them immediately after he prayed the *'Asr* prayer. He then entered my house at a time when some of the *Ansâri* women from the tribe of Binî Harâm were sitting with me, so I sent my slave-girl to him having said to her: 'Stand beside him and tell him that Umm Salama says to you, "O Allâh's Messenger! I have heard you forbidding the offering of these (two *Rak'a* after the *'Asr* prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet صلى الله عليه وسلم beckoned her with his hand and she waited for him. When he had finished the *Salât* (prayer) he said, "O daughter of Banî Umaiyya! You have asked me about the two *Rak'a* after the *'Asr* prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two *Rak'a* after the *Zûhr* (mid day) prayer. These (two *Rak'a* that I have just prayed) are for those (missed) ones.' " (*Sahîh Al-Bukhâri, Hadîth* No. 325, Vol. 2)

عَنْهُمَا.

قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَى عَائِشَةَ رضي الله عنها، فَبَلَّغْتُهَا مَا أَرْسَلُونِي؛ فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ. فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ، فَقَالَتْ أُمُّ سَلَمَةَ رضي الله عنها: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْهَا ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا حِينَ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ، فَقُلْتُ قُومِي بِجَنْبِهِ، قُولِي لَهُ: تَقُولُ لَكَ أُمُّ سَلَمَةَ يَا رَسُولَ اللهِ! سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ. فَلَمَّا انْصَرَفَ، قَالَ: «يَا بِنْتَ أَبِي أُمَيَّةَ! سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُمَا هَاتَانِ».

**478.** Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم never missed two *Rak'a* before the *Fajr* (morning) prayer and two *Rak'a* after the *'Asr* (afternoon) prayer, openly and secretly. (*Sahîh Al-Bukhâri, Hadîth* No. 566, Vol. 1)

٤٧٨ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: رَكْعَتَانِ لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَدَعُهُمَا سِرًّا وَلاَ عَلاَنِيَةً؛ رَكْعَتَانِ قَبْلَ صَلاَةِ الصُّبْحِ، وَرَكْعَتَانِ بَعْدَ الْعَصْرِ.

**CHAPTER 55. Preference of offering two *Rak'a* before the *Maghrib* (evening) prayer.**

**479.** Narrated Anas bin Mâlik رضي الله عنه : When the *Mu'adhdhin* pronounced the *Adhân*, some of the companions of the Prophet صلى الله عليه وسلم would proceed to the pillars of the mosque (for the prayer) till the Prophet صلى الله عليه وسلم arrived and in this way they used to pray two *Rak'a* before the *Maghrib* (evening) prayer. There used to be very little time between the *Adhân* and the *Iqâma*." (*Sahîh Al-Bukhâri, Hadîth* No. 598, Vol. 1)

**(٥٥) بَابُ: اسْتِحْبَابِ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْمَغْرِبِ**

٤٧٩ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: كَانَ الْمُؤَذِّنُ إِذَا أَذَّنَ، قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَبْتَدِرُونَ السَّوَارِيَ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ وَهُمْ كَذٰلِكَ يُصَلُّونَ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ، وَلَمْ يَكُنْ بَيْنَ الأَذَانِ وَالإِقَامَةِ شَيْءٌ.

**CHAPTER 56. There is a *Salât* (prayer) between the two *Adhân* (*Adhan* and *Iqâma*).**

**480.** Narrated 'Abdullâh bin Mughaffal رضي الله عنه : The Prophet صلى الله عليه وسلم said, "There is a *Salât* (prayer) between the two *Adhân*, (*Adhân* and *Iqâma*), there is a *Salât* between the two *Adhân*." And then while saying it the third time he added, "For the one who wants to (pray)." (*Sahîh Al-Bukhâri, Hadîth* No, 600, Vol. 1)

**(٥٦) بَابُ: بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ**

٤٨٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مُغَفَّلٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «بَيْنَ كلِّ أَذَانَيْنِ صَلاَةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ» ثُمَّ قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ».

**CHAPTER 57. The fear *Salât* (prayer).**

**481.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم led the Fear *Salât* (prayer) with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away (after praying one *Rak'a*) and took place of their companions (i.e. second batch) and the second batch came, and he صلى الله عليه وسلم led his second *Rak'a* with them. Then he (i.e. the Prophet صلى الله عليه وسلم ) finished

**(٥٧) بَابُ: صَلاَةِ الْخَوْفِ**

٤٨١ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ، وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ الْعَدُوِّ، ثُمَّ انْصَرَفُوا، فَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، فَجَاءَ أُولٰئِكَ فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَ هٰؤُلاَءِ فَقَضَوْا رَكْعَتَهُمْ، وَقَامَ هٰؤُلاَءِ فَقَضَوْا

his prayer with *Taslîm* and then each of the two batches got up and completed their remaining one *Rak'a*. (*Sahîh Al-Bukhâri, Hadîth* No, 456, Vol. 5)

رَكْعَتَهُمْ.

**482.** Narrated Sahl bin Abî Hathama رضى الله عنه (describing the fear prayer): The *Imâm* stands up facing the *Qiblah* and one batch of them (i.e. the army) (out of the two) offers *Salât* (prayer) along with him and the other batch faces the enemy. The *Imâm* offers one *Rak'a* with the first batch then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the *Salât* behind the *Imâm*), and he offers the second *Rak'a* with them. So he completes his two *Rak'a* (with *Taslîm*), and then the second batch (gets up for the second *Rak'a*), bows and prostrates two prostrations (i.e. complete their second *Rak'a* and thus all complete their prayer). (*Sahîh Al-Bukhâri, Hadîth* No. 452, Vol. 5)

٤٨٢ - **حديث** سَهْلِ بْنِ أَبِي حَثْمَةَ رضي الله عنه، قَالَ: يَقُومُ الإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ، وَطَائِفَةٌ مِنْهُمْ مَعَهُ، وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ، وُجُوهُهُمْ إِلَى الْعَدُوِّ، فَيُصَلِّي بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ يَقُومُونَ فَيَرْكَعُونَ لأَنْفُسِهِمْ رَكْعَةً، وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ، ثُمَّ يَذْهَبُ هٰؤُلاَءِ إِلَى مَقَامِ أُولٰئِكَ فَيَرْكَعُ بِهِمْ رَكْعَةً، فَلَهُ ثِنْتَانِ، ثُمَّ يَرْكَعُونَ وَيَسْجُدُونَ سَجْدَتَيْنِ.

**483.** Narrated Sâlih bin Khawwât رضى الله عنه concering those who witnessed the Fear *Salât* (prayer) that was performed in the battle of *Dhat-ar-Riqâ'* in the company of Allâh's Messenger صلى الله عليه وسلم : One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one *Rak'a*, and he stayed in the standing posture while that batch completed their (two *Rak'a*) prayer by themselves and went away, lining in the face of the

٤٨٣ - **حديث** خَوَّاتِ بْنِ جُبَيْرٍ رضي الله عنه. عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ شَهِدَ رَسُولَ اللهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلَّى صَلاَةَ الْخَوْفِ؛ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وُجَاهَ الْعَدُوِّ، فَصَلَّى بِالَّتِي مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا، وَأَتَمُّوا لأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا فَصَفُّوا وُجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ

enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining *Raka'* with them, and then, kept on sitting till they completed their prayer by themsleves, and he then finished his *Salât* with *Taslîm* along with them. (*Sahîh Al-Bukhâri, Hadîth* No. 451. Vol.5)

صَلاَتِهِ، ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

**484.** Narrated Jâbir (bin 'Abdullâh) رضى الله عنهما : We were in the company of the Prophet صلى الله عليه وسلم (during the battle of *Dhat-ar-Riqa'*), and we came across a shady tree and we left it for the Prophet صلى الله عليه وسلم (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on a branch of the tree. He took it out of its sheath secretly and said (to the Prophet صلى الله عليه وسلم), "Are you afraid of me?" The Prophet صلى الله عليه وسلم said, "No." He said, "Who can save you from me?" The Prophet صلى الله عليه وسلم said, "Allâh." The companions of the Prophet صلى الله عليه وسلم threatened him, then the *Iqâma* for *As-Salât* (the prayer) was announced and the Prophet صلى الله عليه وسلم offered a two *Rak'a*, Fear *Salât* with one of the two batches, and the batch went aside, then again he offered a two *Rak'a* (prayer) with the second batch. So the Prophet صلى الله عليه وسلم offered four *Rak'a* but the people offered two *Rak'a* only. (*Sahîh Al-Bukhâri, Hadîth* No. 458, Vol. 5)

٤٨٤ - **حديث** جَابِرٍ رضي الله عنه، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذَاتِ الرِّقَاعِ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِلنَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ النَّبِيِّ ﷺ مُعَلَّقٌ بِالشَّجَرَةِ، فَاخْتَرَطَهُ، فَقَالَ: تَخَافُنِي؟ قَالَ: «لاَ!» قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «اللهُ» فَتَهَدَّدَهُ أَصْحَابُ النَّبِيِّ ﷺ، وَأُقِيمَتِ الصَّلاَةُ، فَصَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ تَأَخَّرُوا، وَصَلَّى بِالطَّائِفَةِ الأُخْرَى رَكْعَتَيْنِ؛ وَكَانَ لِلنَّبِيِّ ﷺ أَرْبَعٌ، وَلِلْقَوْمِ رَكْعَتَانِ.

# ٧ - كِتَابُ الْجُمُعَةِ

# 7. THE BOOK OF *JUMU'A* (FRIDAY)

٤٨٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ».

**485.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Anyone of you attending the Friday (prayer) should take a bath." (*Sahîh Al-Bukhâri, Hadîth* No. 2, Vol. 2)

٤٨٦ - **حَدِيثُ** عُمَرَ بْنِ الْخَطَّابِ. عَنِ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ عُمَرَ ابْنَ الْخَطَّابِ بَيْنَمَا هُوَ قَائِمٌ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ مِّنَ الْمُهَاجِرِينَ الأَوَّلِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَنَادَاهُ عُمَرُ: أَيَّةُ سَاعَةٍ هٰذِهِ؟ قَالَ: إِنِّي شُغِلْتُ فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ التَّأْذِينَ، فَلَمْ أَزِدْ عَلَى أَنْ تَوَضَّأْتُ. فَقَالَ: وَالْوُضُوءُ أَيْضًا؟ وَقَدْ عَلِمتَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ.

**486.** Narrated Ibn 'Umar رضي الله عنهما : While Umar bin al-Khattâb رضي الله عنه was standing and delivering the *Khutba* (religious talk) on a Friday, one of the companions of the Prophet صلى الله عليه وسلم , who was one of the foremost *Muhâjirîn* (emigrants) came. 'Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the *Adhân*. I did not perform more then the ablution." Thereupon, 'Umar said to him, "Did you perform only the ablution although you know that Allâh's Messenger صلى الله عليه وسلم used to order us to take a bath (on Fridays)?" (*Sahîh Al-Bukhâri, Hadîth* No. 3, Vol, 2)

## (١) بَابُ: وُجُوبِ غُسْلِ الْجُمُعَةِ عَلَى كُلِّ بَالِغٍ مِّنَ الرِّجَالِ وَبَيَانِ مَا أُمِرُوا بِهِ

## CHAPTER 1. It is obligatory for every male who has attained the age of puberty to take a bath on Friday, and about its order.

٤٨٧ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

**487.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "*Ghusl* (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty." (*Sahîh Al-Bukhâri, Hadîth* No. 817, Vol. 1)

٤٨٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: كَانَ النَّاسُ

**488.** Narrated 'Âisha رضي الله عنها : The people used to come from their abodes and from *Al-'Awâli* (i.e. outskirts of Al-Madîna up to a distance of four

miles or more from Al-Madîna). They used to pass through dust and used to be drenched in sweat and covered with dust; so sweat used to trickle from them. One of them came to Allâh's Messenger صلى الله عليه وسلم who was in my house. The Prophet صلى الله عليه وسلم said to him, "I wish that you keep yourself pure and clean on this day of yours (i.e. take a bath)." (*Sahîh Al-Bukhâri, Hadîth* No. 25, Vol. 2)

يَنْتَابُونَ يَوْمَ الْجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالْعَوَالِي، فَيَأْتُونَ فِي الْغُبَارِ، يُصِيبُهُمُ الْغُبَارُ وَالْعَرَقُ، فَيَخْرُجُ مِنْهُمُ الْعَرَقُ. فَأَتَى رَسُولَ اللهِ ﷺ إِنْسَانٌ مِنْهُمْ وَهُوَ عِنْدِي، فَقَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هٰذَا؟».

**489.** Narrated 'Âisha رضى الله عنها : The people used to work (for their livelihood) and whenever they went for the *Jumu'a* prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday. (*Sahîh Al-Bukhâri, Hadîth* No. 26, Vol. 2)

٤٨٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّاسُ مَهَنَةَ أَنْفُسِهِمْ، وَكَانُوا إِذَا رَاحُوا إِلَى الْجُمُعَةِ رَاحُوا فِي هَيْئَتِهِمْ، فَقِيلَ لَهُمْ: لَوِ اغْتَسَلْتُمْ!

**CHAPTER 2. Perfume and (cleaning the teeth with) *Siwâk* on Friday.**

**(٢) بَابُ: الطِّيبِ وَالسِّوَاكِ يَوْمَ الْجُمُعَةِ**

**490.** Narrated Abû Sa'îd رضى الله عنه : I testify that Allâh's Messenger صلى الله عليه وسلم said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with *Siwâk*, and the using of perfume, if it is available." (*Sahîh Al-Bukhâri, Hadîth* No. 5, Vol. 2)

٤٩٠ - **حَدِيثُ** أَبِي سَعِيدٍ رضي الله عنه، قَالَ: أَشْهَدُ عَلَى رَسُولِ اللهِ ﷺ، قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طِيبًا، إِنْ وَجَدَ».

**491.** Narrated Tawûs رضى الله عنه : Ibn 'Abbâs رضى الله عنهما mentioned the statement of the Prophet صلى الله عليه وسلم regarding the taking of a bath on Friday, and then I asked him whether the Prophet صلى الله عليه وسلم had ordered perfume or (hair) oil to be used if that could be found in one's house. He (Ibn 'Abbâs) replied that he did not know about it. (*Sahîh Al-Bukhâri, Hadîth* No. 10, Vol. 2)

٤٩١ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما. عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ، فَقُلْتُ لِابْنِ عَبَّاسٍ: أَيَمَسُّ طِيبًا أَو دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟ فَقَالَ: لَا أَعْلَمُهُ.

**492.** Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "It is

٤٩٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله

obligatory for every Muslim that he should take a bath (at least) once in seven days, when he should wash his head and body." (*Sahîh Al-Bukhâri, Hadîth* No. 21, Vol. 2)

عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ».

**493.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Any person who takes a bath on Friday like the bath of *Janâba* and then goes for the *Salât* (prayer) (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allâh's Cause); and whoever goes in the second hour, it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour, then it is as if he had offered an egg. When the *Imâm* comes out [i.e. starts deliveiring the *Khutba* (religious talk)], the angels present themselves to listen to the *Khutba*." (*Sahîh Al-Bukhâri, Hadîth* No. 6, Vol. 2)

٤٩٣ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّما قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

## CHAPTER 3. To observe silence during the *Khutba* (religious talk) on Friday.

## (٣) بَابٌ: فِي الْإِنْصَاتِ يَوْمَ الْجُمُعَةِ فِي الْخُطْبَةِ

**494.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* is delivering the *Khutba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghw* (an evil act)." (*Sahîh Al-Bukhâri, Hadîth* No, 56, Vol. 2)

٤٩٤ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ، وَالإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ».

## CHAPTER 4. An hour (opportune — lucky time) on Friday.

## (٤) بَابٌ: فِي السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

**495.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم talked about Friday and said, "There is an

٤٩٥ - **حديث** أَبِي هُرَيْرَةَ رضي الله

hour (opportune — lucky time) on Friday and if a Muslim gets it while offering *Salât* (prayer), and asks something from Allâh تعالى, then Allâh تعالى will definitely meet his demand." And he (the Prophet صلى الله عليه وسلم) pointed out the shortness of that time with his hands. (*Sahîh Al-Bukhâri, Hadîth* No. 57, Vol. 2)

عنه، أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «فِيهِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللهَ تَعَالَى شَيْئًا إِلاَّ أَعْطَاهُ إِيَّاهُ» وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

**CHAPTER 6. Guidance of this (Muslim) nation for Friday.**

**(٦) بَابُ: هِدَايَةِ هٰذِهِ الأُمَّةِ لِيَوْمِ الْجُمُعَةِ**

**496.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "We (Muslims) are the last (to come), but we will be the foremost on the Day of Resurrection; though the former nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians." (*Sahîh Al-Bukhâri, Hadîth* No. 693, Vol. 4)

٤٩٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ كُلُّ أُمَّةٍ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، وَأُوتِينَا مِنْ بَعْدِهِمْ؛ فَهٰذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ؛ فَغَدًا لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَى».

**CHAPTER 9. To offer the *Jumu'a* prayer when the sun has just passed over the meridian.**

**(٩) بَابُ: صَلاَةِ الْجُمُعَةِ حِينَ تَزُولُ الشَّمْسُ**

**497.** Narrated Sahl رضي الله عنه: We never had an afternoon nap nor meals except after offering the *Jumu'a* prayer. (*Sahîh Al-Bukhâri, Hadîth* No. 61, Vol. 2)

٤٩٧ - **حَدِيثُ** سَهْلٍ رضي الله عنه، قَالَ: مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ.

**498.** Narrated Salma bin Al-Akwa' رضي الله عنه: We used to offer the *Jumu'a* prayer with the Prophet صلى الله عليه وسلم and then depart at a time when the walls had no shadows to shade ourselves therein. (*Sahîh Al-Bukhâri, Hadîth* No. 486, Vol. 5)

٤٩٨ - **حَدِيثُ** سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه. قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحِيطَانِ ظِلٌّ نَسْتَظِلُّ فِيهِ.

## CHAPTER 10. Delivering two *Khutba* before the Friday prayer and sitting in between the two.

(١٠) بَابُ: ذِكْرِ الْخُطْبَتَيْنِ قَبْلَ الصَّلاَةِ وَمَا فِيهِمَا مِنَ الْجَلْسَةِ

**499.** Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم used to deliver the *Khutba* (religious talk) while standing and then he would sit, then stand again as you do now-a-days. (*Sahîh Al-Bukhâri, Hadîth* No. 43, Vol. 2)

٤٩٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما. قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا، ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ، كَمَا تَفْعَلُونَ الآنَ.

## CHAPTER 11. Allâh's Statement: "And when they see some merchandise or some amusement [beating of *Tambûr* (drum) etc.], they disperse headlong to it, and leave you (O Muhammad صلى الله عليه وسلم) standing" (V.62:11)

(١١) بَابُ: فِي قَوْلِهِ تَعَالَى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وتَرَكُوكَ قَائِمًا﴾

**500.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما : While we were praying [*Jumu'a Khutba* (religious talk) and *Salât* (prayer)] with the Prophet صلى الله عليه وسلم, some camels loaded with food, arrived (from Shâm.) The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet صلى الله عليه وسلم. So this Verse was revealed: "And when they see some merchandise or some amusement, [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (O Muhammad صلى الله عليه وسلم) standing." (V.62:11) (*Sahîh Al Bukhâri, Hadîth* No. 58, Vol. 2)

٥٠٠ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما. قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَامًا، فَالْتَفَتُوا إِلَيْهَا، حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ إِلاَّ اثْنَا عَشَرَ رَجُلاً، فَنَزَلَتْ هٰذِهِ الآيَةُ - ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾.

## CHAPTER 13. Shortness of prayer and *Khutba*.

(١٣) بَابُ: تَخْفِيفِ الصَّلاَةِ وَالْخُطْبَةِ

**501.** Narrated Ya'la bin Umaiyya رضى الله عنه : I heard the Prophet صلى الله عليه وسلم reciting the following Verse on the

٥٠١ - **حَدِيثُ** يَعْلَى بْنِ أُمَيَّةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ - ﴿وَنَادَوْا يَا مَالِكُ﴾ -.

pulpit: "And they will cry: O Malî[1]." (V.43:77) (*Sahîh Al-Bukhâri, Hadîth* No. 453, Vol. 4)

## CHAPTER 14. About the two *Rak'a* prayer (of *Tahiyyat-al-Masjid*) while *Imâm* is delivering the *Khutba*.

## (١٤) بَابُ: التَّحِيَّةِ وَالإِمَامُ يَخْطُبُ

**502.** Narrated Jâbir رضي الله عنه : A man entered the mosque while the Prophet صلى الله عليه وسلم was delivering the *Khutba* (religious talk). The Prophet صلى الله عليه وسلم said (to him), "Have you prayed." The man replied in the negative. The Prophet صلى الله عليه وسلم said, "Pray two *Rak'a* (*Tahiyyat-al-Masjid*)." (*Sahîh Al-Bukhâri, Hadîth* No. 53, Vol. 2)

٥٠٢ - **حَدِيثُ** جَابِرٍ رضي الله عنه. قَالَ: دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «أَصَلَّيْتَ؟» قَالَ: لاَ، قَالَ: «فَصَلِّ رَكْعَتَيْنِ».

**503.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : While delivering a *Khutba* (religious talk), Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you comes (for *Jumu'a* prayer) while the *Imâm* is delivering the *Khutba* or has come out for it, he should offer a two *Rak'a* prayer (*Tahiyyat-al-Masjid*)." (*Sahîh Al-Bukhâri, Hadîth* No. 267, Vol. 2)

٥٠٣ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللهِ ﷺ، وَهُوَ يَخْطُبُ: «إِذَا جَاءَ أَحَدُكُمْ وَالإِمَامُ يَخْطُبُ» أَوْ «قَدْ خَرَجَ فَلْيُصَلِّ رَكْعَتَيْنِ».

## CHAPTER 17. What to recite (in prayer) on Friday.

## (١٧) بَابُ: مَا يَقْرَأُ فِي يَوْمِ الْجُمُعَةِ

**504.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم used to recite the following in the *Fajr* (morning) prayer of Friday "*Alif, Lam, Mim, Tanzil*" (*Sûrat As-Sajda* No. 32) and "*Hal-ata-'alal-Insâni*" (*Sûrat Ad-Dahr* No. 76). (*Sahîh Al-Bukhâri, Hadîth* No. 16, Vol. 2)

٥٠٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْجُمُعَةِ، فِي صَلاَةِ الْفَجْرِ، الٓمٓ تَنْزِيلُ، السَّجْدَةَ، وَ - هَلْ أَتَى عَلَى الإِنْسَانِ -.

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[1] (H.501) This is a part of a Verse. Mâli (or Mâlik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, "O Mâli(k) would that your Lord put an end to us!" He will say, "Verily, you shall abide forever..." (V.43:77)

## 8. THE BOOK OF *SALÂT AL'EIDAIN* (TWO '*EID* FESTIVAL PRAYERS).

## ٨ - كِتَابُ صَلاَةِ الْعِيدَيْنِ

**505.** Narrated Ibn 'Abbâs رضي الله عنهما : I attended with the Prophet صلى الله عليه وسلم , Abû Bakr, 'Umar and 'Uthmân رضي الله عنهم the *'Eid-ul-Fitr* prayers. They used to offer the prayer before the *Khutba* (religious talk) and then they used to deliver the *Khutba* afterwards. Once the Prophet صلى الله عليه وسلم came out (for the 'Eid prayer), as if I were just observing him, waving to the people to sit down. He, then accompanied by Bilâl, came crossing the rows till he reached the women. He recited the following Verse: 'O Prophet! When believing women come to you to give you the *Bai'â* (pledge) ....' to the end of the Verse (V.60:12). After finishing the recitation he said, "O Ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." The Prophet صلى الله عليه وسلم said, "Then give alms." Bilâl spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their *Fatkhs* (big rings) and other kinds of rings in Bilâl's garment. (*Sahîh Al-Bukhâri, Hadîth* No. 95-B, Vol. 2)

**٥٠٥ - حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: شَهِدْتُ الْفِطْرَ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رضي الله عنهم يُصَلُّونَهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يُخْطَبُ بَعْدُ.

خَرَجَ النَّبِيُّ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ، حَتَّى جَاءَ النِّسَاءَ، مَعَهُ بِلاَلٌ. فَقَالَ: « ـ **﴿يَأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ﴾** ـ الآيَةَ» ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا: «آنْتُنَّ عَلَى ذٰلِكِ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ مِنْهُنَّ، لَمْ يُجِبْهُ غَيْرُهَا: نَعَمْ! قَالَ: «فَتَصَدَّقْنَ». فَبَسَطَ بِلاَلٌ ثَوْبَهُ، ثُمَّ قَالَ: هَلُمَّ! لَكُنَّ فِدَاءٌ أَبِي وَأُمِّي. فَيُلْقِينَ الْفَتَخَ وَالْخَوَاتِيمَ فِي ثَوْبِ بِلاَلٍ.

**506.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم stood up to offer the prayer of *'Eid-ul-Fitr*. He first offered *As-Salât* (the prayer) and then delivered the *Khutba* (religious talk). After finishing it, he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilâl's hand. Bilâl was spreading out his garment while the women were puttting their alms." (*Sahîh Al-Bukhâri, Hadîth* No. 95-A, Vol. 2)

**٥٠٦ - حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: قَامَ النَّبِيُّ ﷺ يَوْمَ الْفِطْرِ فَصَلَّى، فَبَدَأَ بِالصَّلاَةِ، ثُمَّ خَطَبَ، فَلَمَّا فَرَغَ نَزَلَ فَأَتَى النِّسَاءَ فَذَكَّرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلاَلٍ، وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ، يُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ.

**507.** Narrated Ibn 'Abbâs and Jâbir bin 'Abdullâh رضي الله عنهم : There was no *Adhân* for the *Salât* (prayer) of *'Eid-ul-Fitr* and *'Eid-ul-Adha*. (*Sahîh Al-Bukhâri, Hadîth* No. 78-C, Vol. 2)

**508.** Narrated 'Atâ رضي الله عنه that during the early days of Ibn Az-Zubair, Ibn 'Abbâs رضي الله عنهم had sent a message to him telling him that the *Adhân* for the *'Eid* prayer was never pronounced (in the lifetime of Allâh's Messenger صلى الله عليه وسلم) and the *Khutba* (religious talk) used to be delivered after *As-Salât* (the prayer). (*Sahîh Al-Bukhâri, Hadîth* No. 78-B, Vol. 2)

**509.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم , Abû Bakr and 'Umar رضي الله عنهما used to offer the two *'Eid* prayers before delivering the *Khutba* (religious talk). (*Sahîh Al-Bukhâri, Hadîth* No. 80, Vol. 2)

**510.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم used to proceed to the *Musalla* (praying place) on the days of *'Eid-ul-Fitr* an *'Eid-ul-Adha*; the first thing to begin with was *As-Salât* (the prayer) and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them, and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwân, the governor of Al-Madîna, for the *Salât* (prayer) of *'Eid-ul-Fitr*. When we reached the *Musalla*, there was a pulpit made by Kathîr bin As- Salt. Marwân wanted to get up on the pulpit before the *Salât*. I caught

٥٠٧ - **حَدِيثُ** ابْنِ عَبَّاسٍ وَجَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهم. قَالاَ: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلاَ يَوْمَ الأَضْحَى.

٥٠٨ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّهُ أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ فِي أَوَّلِ مَا بُويِعَ لَهُ، إِنَّهُ لَمْ يَكُنْ يُؤَذَّنُ بِالصَّلاَةِ يَوْمَ الْفِطْرِ، وَإِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلاَةِ.

٥٠٩ - **حَدِيثُ** ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، وَأَبُو بَكْرٍ وَعُمَرُ رضي الله عنهما، يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

٥١٠ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالأَضْحَى إِلَى الْمُصَلَّى، فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلاَةُ، ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقَابِلَ النَّاسِ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ، فَيَعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ، فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا، قَطَعَهُ؛ أَوْ يَأْمُرَ بِشَيْءٍ، أَمَرَ بِهِ؛ ثُمَّ يَنْصَرِفُ.

قَالَ أَبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلَى ذٰلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ، وَهُوَ أَمِيرُ الْمَدِينَةِ، فِي أَضْحًى أَوْ

hold of his clothes but he pulled them free and ascended the pulpit and delivered the *Khutba* before *As-Salât*. I said to him, "By Allâh, you have changed (the Prophet's legal way)." He replied, "O Abû Sa'îd! Gone is that which you know." I said, "By Allâh! What I know is better than what I do not know." Marwân said, "People do not sit to listen to our *Khutba* after *As-Salât*, so I delivered the *Khutba* before *As-Salât*." (*Sahîh Al-Bukhâri, Hadîth* No. 76, Vol. 2)

فِطْرٍ، فَلَمَّا أَتَيْنَا الْمُصَلَّى إِذَا مِنْبَرٌ بَنَاهُ كَثِيرُ بْنُ الصَّلْتِ، فَإِذَا مَرْوَانُ يُرِيدُ أَنْ يَرْتَقِيَهُ قَبْلَ أَنْ يُصَلِّيَ، فَجَبَذْتُ بِثَوْبِهِ، فَجَبَذَنِي، فَارْتَفَعَ فَخَطَبَ قَبْلَ الصَّلاَةِ؛ فَقُلْتُ لَهُ: غَيَّرْتُمْ وَاللهِ! فَقَالَ: أَبَا سَعِيدٍ! قَدْ ذَهَبَ مَا تَعْلَمُ؛ فَقُلْتُ: مَا أَعْلَمُ، وَاللهِ! خَيْرٌ مِمَّا لاَ أَعْلَمُ، فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلاَةِ فَجَعَلْتُهَا قَبْلَ الصَّلاَةِ.

**CHAPTER 1. It is allowed for the women to go out to *Musalla* (praying place), and to witness the (*'Eid*) *Khutba* but to sit separate at a distance from men.**

**(١) بَابُ: ذِكْرِ إِبَاحَةِ خُرُوجِ النِّسَاءِ فِي الْعِيدَيْنِ إِلَى الْمُصَلَّى وَشُهُودِ الْخُطْبَةِ مُفَارِقَاتٍ لِلرِّجَالِ**

**511.** Narrated Umm 'Atiyya رضى الله عنها : We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two *'Eid* festivals. These menstruating women were to keep away from their *Musalla* (praying place). A women asked, "O Allâh's Messenger صلى الله عليه وسلم ! What about one who does not have a veil?" He said, "Let her share the veil of her companion." (*Sahîh Al-Bukhâri, Hadîth* No. 347, Vol.1)

**٥١١ - حَدِيثُ** أُمِّ عَطِيَّةَ رضي الله عنها قَالَتْ: أُمِرْنَا أَنْ نُخْرِجَ الْحُيَّضَ، يَوْمَ الْعِيدَيْنِ، وَذَوَاتِ الْخُدُورِ، فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ، وَيَعْتَزِلُ الْحُيَّضُ عَنْ مُصَلاَّهُنَّ.

قَالَتِ امْرَأَةٌ: يَا رَسُولَ اللهِ! إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ، قَالَ: «لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا».

**CHAPTER 4. Permission for sport on *'Eid* days in which there is no sin.**

**(٤) بَابُ: الرُّخْصَةِ فِي اللَّعِبِ الَّذِي لاَ مَعْصِيَةَ فِيهِ فِي أَيَّامِ الْعِيدِ**

**512.** Narrated 'Âisha رضى الله عنها : Abû Bakr رضى الله عنه came to my house while two small *Ansâri* girls were singing beside me the stories of the *Ansâr* concerning the day of *Bu'âth*. And they were not (professional) singers. Abû Bakr رضى الله عنه said protestingly,

**٥١٢ - حَدِيثُ** عَائِشَةَ رضي الله عنها. قَالَتْ: دَخَلَ أَبُو بَكْرٍ، وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الأَنْصَارِ، تُغَنِّيَانِ بِمَا تَقَاوَلَتِ الأَنْصَارُ يَوْمَ بُعَاثَ.

"Musical instruments of Satan in the house of Allâh's Messenger!" It happened on the *'Eid* day and Allâh's Messenger صلى الله عليه وسلم said, "O Abû Bakr! There is an *'Eid* (festival) for every nation and this is our *'Eid*." (*Sahîh Al-Bukhâri, Hadîth* No. 72, Vol. 2)

قَالَتْ: وَلَيْسَتَا بِمُغَنِّيَتَيْنِ.

فَقَالَ أَبُو بَكْرٍ: أَمَزَامِيرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللهِ ﷺ؟ وَذٰلِكَ فِي يَوْمِ عِيدٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا بَكْرٍ! إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهٰذَا عِيدُنَا».

**513.** Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم came to my house while two girls were singing beside me the songs of *Bu'âth* (a story about the war between the two tribes of the *Ansâr*, the Khazraj and the Aûs, before Islâm). Then Abû Bakr رضي الله عنه came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet?" Allâh's Messenger صلى الله عليه وسلم turned his face towards him and said, "Leave them." When Abû Bakr رضي الله عنه became inattentive, I signalled to those girls to go out and they left, it was the day of *'Eid*, and the black people were playing with shields and spears; so either I requested the Prophet صلى الله عليه وسلم or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet صلى الله عليه وسلم made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Banî Arfida," till I got tired. The Prophet صلى الله عليه وسلم asked me, "Are you satisfied (Is that sufficent for you?)". I replied in the affirmative and he told me to leave. (*Sahîh Al-Bukhâri, Hadîth* No. 70, Vol. 2)

٥١٣ - **حديث** عَائِشَةَ رضي الله عنها. قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، وَدَخَلَ أَبُو بَكْرٍ، فَانْتَهَرَنِي، وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ عِنْدَ النَّبِيِّ ﷺ، فَأَقْبَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ، فَقَالَ: «دَعْهُمَا» فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا.

وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ فِيهِ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ، فَإِمَّا سَأَلْتُ النَّبِيَّ ﷺ، وَإِمَّا قَالَ: «تَشْتَهِينَ تَنْظُرِينَ؟» فَقُلْتُ: نَعَمْ! فَأَقَامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ، وَهُوَ يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفِدَةَ» حَتَّى إِذَا مَلِلْتُ قَالَ: «حَسْبُكِ؟» قُلْتُ: نَعَمْ! قَالَ: «فَاذْهَبِي».

**514.** Narrated Abû Huraira رضي الله عنه: While some Ethiopians were playing in the presence of the Prophet صلى الله عليه وسلم, 'Umar came in, picked up a stone and hit them with it. On that the Prophet صلى الله عليه وسلم said, "O 'Umar! Allow them (to play)." (*Sahîh Al-Bukhâri, Hadîth* No. 150, Vol. 4)

٥١٤ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه. قَالَ: بَيْنَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ النَّبِيِّ ﷺ بِحِرَابِهِمْ، دَخَلَ عُمَرُ فَأَهْوَى إِلَى الْحَصَى فَحَصَبَهُمْ بِهَا، فَقَالَ: «دَعْهُمْ يَا عُمَرُ!».

## 9. THE BOOK OF *SALÂT AL-ISTISQÂ'* [i.e. to offer a two *Rak'â* prayer and then to invoke Allâh for rain at times of draught]

**515.** Narrated 'Abdullâh bin Zaid رضى الله عنه: The Prophet صلى الله عليه وسلم offered the *Istisqâ'* prayer and turned his cloak inside out (*Istisqâ'*, i.e. to offer a two *Rak'a* prayer and then to invoke Allâh for rain). (*Sahîh Al-Bukhâri, Hadîth* No. 124, Vol. 2).

### CHAPTER 1. Raising both hands while invoking Allâh for rain during *Istisqâ'*.

**516.** Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم never raised his hands for any invocation except for that of *Istisqâ'*; and he used to raise them so much that the whiteness of his armpits became visible. (*Sahîh Al-Bukhâri, Hadîth* No. 141, Vol. 2).

### CHAPTER 2. Invocation during *Istisqâ'*.

**517.** Narrated Anas bin Mâlik رضى الله عنه: Once, in the lifetime of the Prophet صلى الله عليه وسلم, the people were afflicted with drought. While the Prophet صلى الله عليه وسلم was delivering the *Khutba* (religious talk) on a Friday, a bedouin stood up and said, "O Allâh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allâh (for rain)". So the Prophet صلى الله عليه وسلم raised his hands (invoked Allâh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet صلى الله عليه وسلم. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O, Allâh's Messenger! The houses have collapsed, our possessions and livestock have

## ٩ - كِتَابُ صَلاَةِ الاَسْتِسْقَاءِ

٥١٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ زَيْدٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى فَقَلَبَ رِدَاءَهُ.

### (١) بَابُ: رَفْعِ الْيَدَيْنِ بِالدُّعَاءِ فِي الاَسْتِسْقَاءِ

٥١٦ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلاَّ فِي الاسْتِسْقَاءِ، وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

### (٢) بَابُ: الدُّعَاءِ فِي الاَسْتِسْقَاءِ

٥١٧ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَبَيْنَا النَّبِيُّ ﷺ يَخْطُبُ فِي يَوْمِ جُمُعَةٍ، قَامَ أَعْرَابِيٌّ، فَقَالَ: يَا رَسُولَ اللهِ! هَلَكَ الْمَالُ، وَجَاعَ الْعِيَالُ، فَادْعُ اللهَ لَنَا. فَرَفَعَ يَدَيْهِ، وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا وَضَعَهَا حَتَّى ثَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ. ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ ﷺ، فَمُطِرْنَا يَوْمَنَا ذٰلِكَ، وَمِنَ الْغَدِ، وَبَعْدَ الْغَدِ، وَالَّذِي يَلِيهِ، حَتَّى الْجُمُعَةِ الأُخْرَى. فَقَامَ ذٰلِكَ الأَعْرَابِيُّ،

been drowned; please invoke Allâh for us (to stop the rain)." So the Prophet صلى الله عليه وسلم raised both his hands and said, "O Allâh! Round about us and not on us." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madîna's (sky) became clear as a hole in between the clouds. The valley of Qanât remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain. (*Sahîh Al-Bukhâri, Hadîth* No. 55, Vol. 2)

أَوْ قَالَ غَيْرُهُ، فَقَالَ: يَا رَسُولَ اللهِ! تَهَدَّمَ الْبِنَاءُ، وَغَرِقَ الْمَالُ، فَادْعُ اللهَ لَنَا. فَرَفَعَ يَدَيْهِ، فَقَالَ: «اللّٰهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا» فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلاَّ انْفَرَجَتْ وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ، وَسَالَ الْوَادِي قَنَاةُ شَهْرًا، وَلَمْ يَجِىءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ حَدَّثَ بِالْجَوْدِ.

## CHAPTER 3. To seek refuge with Allâh تعالى on seeing wind-storm or heavy clouds, and to be happy on seeing the rain.

## (٣) بَابُ: التَّعَوُّذِ عِنْدَ رُؤْيَةِ الرِّيحِ وَالْغَيْمِ، وَالْفَرَحِ بِالْمَطَرِ

**518.** Narrated 'Atâ': 'Âisha رضى الله عنها said, "Whenever the Prophet صلى الله عليه وسلم saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change, and if it rained, he would feel relaxed." So 'Âisha knew that state of his. The Prophet صلى الله عليه وسلم said, "I don't know (am afraid), it may be similar to what happened to some people referred to in the Qur'ân in the following Verse: Then, when they saw it as a dense cloud coming towards their valleys, they said: 'This is a cloud bringing us rain!' Nay but it is that (torment) which you were asking to be hastened! — a wind wherein is a painful torment." (V.46:24) (*Sahîh Al-Bukhâri, Hadîth* No. 428, Vol. 4)

**٥١٨ - حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا رَأَى مَخِيلَةً فِي السَّمَاءِ أَقْبَلَ وَأَدْبَرَ، وَدَخَلَ وَخَرَجَ، وَتَغَيَّرَ وَجْهُهُ. فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيَ عَنْهُ، فَعَرَّفَتْهُ عَائِشَةُ ذٰلِكَ. فَقَالَ النَّبِيُّ ﷺ: «مَا أَدْرِي، لَعَلَّهُ كَمَا قَالَ قَوْمٌ - **﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ﴾** - الآيَةَ».

## CHAPTER 4. About winds *As-Saba* and *Ad-Dabûr*.

## (٤) بَابٌ: فِي رِيحِ الصَّبَا بِالدَّبُورِ

**519.** Narrated Ibn 'Abbâs رضى الله عنهما The Prophet صلى الله عليه وسلم said, "I was granted victory with *As-Saba* and the nation of 'Âd was destroyed by *Ad-Dabûr* (westerly wind). (*Sahîh Al-Bukhâri, Hadîth* No. 145, Vol. 2)

**٥١٩ - حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ، قَالَ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ».

# 10. THE BOOK OF *SALÂT AL-KUSÛF* (ECLIPSE PRAYER)

# ١٠ - كِتَابُ صَلاَةِ الْكُسُوفِ

## CHAPTER 1. *Salât Al-Kusûf* (eclipse prayer).

## (١) بَابُ: صَلاَةِ الْكُسُوفِ

**520.** Narrated 'Âisha رضي الله عنها : In the lifetime of Allâh's Messenger صلى الله عليه وسلم, the sun eclipsed, so he led the people in *Salât* (prayer), and stood up and performed a long *Qiyâm*, then bowed for a long while. He stood up again and performed a long *Qiyâm*, but this time the period of standing was shorter than the first. He bowed again for a long time, but shorter than the first one; then he prostrated and prolonged the prostration (twice). He did the same in the second *Rak'a* as he did in the first and then finished the *Salât*; by then the sun (eclipse) had cleared. Then he delivered *Khutba* (religious talk) and after praising and glorifying Allâh تعالى he said, "The sun and the moon are two signs from amongst the signs of Allâh; they do not eclipse because of the death or the life of anyone. So when you see the eclipse, remember Allâh and say *Takbîr*, pray and give *Sadaqa*." The Prophet صلى الله عليه وسلم then said, "O followers of Muhammad, by Allâh! There is none who has more *Ghîra* (self respect) than Allâh, so, He has forbidden that His slaves, male or female, commit illegal sexual intercourse. O followers of Muhammad! By Allâh! If you know that which I know, you would laugh little and weep much." (*Sahîh Al-Bukhâri, Hadîth* No. 154, Vol. 2)

**٥٢٠ - حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللهِ ﷺ، فَصَلَّى رَسُولُ اللهِ ﷺ بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَادْعُوا اللهَ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا» ثُمَّ قَالَ: «يَا أُمَّةَ مُحَمَّدٍ! مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا».

**521.** Narrated 'Âisha رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم: In the lifetime of the Prophet صلى الله عليه وسلم the sun eclipsed and he went to the mosque and the people aligned behind him. He said the *Takbîr* [starting the *Salât* (prayer)] and prolonged the recitation and then said *Takbîr* and performed a prolonged *Rukû'* (bowing); then he (lifted his head and) said, "*Sami' Allâhu liman hamidah*" (Allâh heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said *Takbîr* and then bowed a prolonged bowing, but shorter than the first one and then said, "*Sami' Allâhu liman hamidah, Rabbana walakal-hamd* (Allâh heard him who sent his praises to Him, O our Sustainer! All the praises are for You)", and he prostrated (twice) and did the same in the second *Rak'a*; thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the *Salât*. (After the *Salât*) he stood up, glorified and praised Allâh as He deserved and then said, "The sun and the moon are two signs from amongst the signs of Allâh تعالى . They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the *Salât*." (*Sahîh Al-Bukhâri, Hadîth* No. 156, Vol. 2)

٥٢١ - **حديث** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ النَّبِيِّ ﷺ، فَخَرَجَ إِلَى الْمَسْجِدِ، فَصَفَّ النَّاسُ وَرَاءَهُ، فَكَبَّرَ، فَاقْتَرَأَ رَسُولُ اللهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ، فَرَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، فَقَامَ وَلَمْ يَسْجُدْ، وَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى، ثُمَّ كَبَّرَ وَرَكَعَ رُكُوعًا طَوِيلاً، وَهُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ؛ ثُمَّ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ سَجَدَ، ثُمَّ قَالَ فِي الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ؛ ثُمَّ قَامَ فَأَثْنَىٰ عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «هُمَا آيَتَانِ مِنْ آيَاتِ اللهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ».

**522.** Narrated 'Âisha رضى الله عنها : Once the sun eclipsed and Allâh's Messenger صلى الله عليه وسلم stood up [for *Salât* (prayer)] and recited a very long *Sûrah* and then bowed for a long while and then raised

٥٢٢ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ ﷺ، فَقَرَأَ سُورَةً طَوِيلَةً، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ اسْتَفْتَحَ

his head and started reciting another *Sûrah*. Then he bowed, and after finishing, he prostrated and did the same in the second *Rak'a* and then said, "These (lunar and solar eclipses) are two signs from amongst the signs of Allâh, and if you see them, pray till the eclipse has cleared. No doubt, while standing at this place I saw everything promised to me by Allâh تعالى and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other, when you saw me retreating, and in it I saw 'Amr bin Luhai who started the tradition of *Al-Sawa'ib* (i.e. she-camels let loose for free pastures in the name of the idols, and other false deities). (*Sahîh Al-Bukhâri, Hadîth* No. 303, Vol. 2)

بِسُورَةٍ أُخْرَى ثُمَّ رَكَعَ حَتَّى قَضَاهَا وَسَجَدَ، ثُمَّ فَعَلَ ذٰلِكَ فِي الثَّانِيَةِ، ثُمَّ قَالَ: «إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَصَلُّوا حَتَّى يُفْرَجَ عَنْكُمْ. لَقَدْ رَأَيْتُ فِي مَقَامِي هٰذَا كُلَّ شَيْءٍ وُعِدْتُهُ، حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ آخُذَ قِطْفًا مِنَ الْجَنَّةِ، حِينَ رَأَيْتُمُونِي جَعَلْتُ أَتَقَدَّمُ، وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا، حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ، وَرَأَيْتُ فِيهَا عَمْرَو بْنَ لُحَيٍّ، وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ».

## CHAPTER 2. The mention (about) the punishment in graves in eclipse prayer.

## (٢) بَابُ: ذِكْرِ عَذَابِ الْقَبْرِ فِي صَلَاةِ الْخُسُوفِ

**523.** Narrated ('Amra bint 'Abdur-Rahmân): A Jewess came to ask 'Âisha رضي الله عنها (the wife of the Prophet صلى الله عليه وسلم) about something. She said to her, "May Allâh give you refuge from the punishment in the grave." So 'Âisha رضي الله عنها asked Allâh's Messenger صلى الله عليه وسلم, "Would the people be punished in their graves?" Allâh's Messenger صلى الله عليه وسلم said, "I seek refuge with Allâh from it." (and thus replied in the affirmative). Then one day, Allâh's Messenger صلى الله عليه وسلم rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the

**٥٢٣** - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا، فَقَالَتْ لَهَا: أَعَاذَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ رضي الله عنها، رَسُولَ اللهِ ﷺ، أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «عَائِذًا بِاللهِ مِنْ ذٰلِكَ».

ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ، ذَاتَ غَدَاةٍ مَرْكَبًا، فَخَسَفَتِ الشَّمْسُ، فَرَجَعَ ضُحًى، فَمَرَّ رَسُولُ اللهِ ﷺ، بَيْنَ

dwellings (of his wives) and stood for the (eclipse) *Salât* (prayer), and the people stood behind him. He stood up for a long period and then performed a prolonged bowing. Then he stood straight for a long time which was shorter than that of the first standing, again he performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated (twice). Then he stood up (for the second *Rak'a*) for a long while but the standing was shorter than that of the first *Rak'a*. Then he performed a prolonged bowing which was shorter than the first one. Then he stood up for a long time but shorter than the first. Then he raised his head and prostrated (twice) and finished the *Salât* and [then delivered the *Khutba* (religious talk) and] said as much as Allâh تعالى wished. And then he ordered the people to seek refuge with Allâh from the punishment in the grave. (*Sahîh Al-Bukhâri, Hadîth* No. 159, Vol. 2)

ظَهْرَانَي الْحُجَرِ، ثُمَّ قَامَ يُصَلِّي، وَقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَامًا طَوِيلاً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيْلاً، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعًا طَوِيلاً، وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ قَامَ، فَقَامَ قِيَامًا طَوِيْلاً، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكوعًا طَوِيلاً، وَهُوَ دُونَ الرُّكوعِ الأَوَّلِ، ثُمَّ قَامَ قِيَامًا طَوِيلاً، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ وَانْصَرَفَ، فَقَالَ مَا شَاءَ اللهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ.

## CHAPTER 3. What was displayed before the Prophet صلى الله عليه وسلم during the eclipse prayer as regards Paradise and (Hell) Fire.

## (٣) بَابُ: مَا عُرِضَ عَلَى النَّبِيِّ ﷺ فِي صَلاَةِ الْكُسُوفِ مِنْ أَمْرِ الْجَنَّةِ وَالنَّارِ

**524.** Narrated Asmâ' (bint Abû Bakr) رضى الله عنهما : I came to 'Âisha رضى الله عنها while she was offering *Salât* (prayer), and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering *Salât*. 'Âisha رضى الله عنها said, "*Subhân Allâh*." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes," I, too, then stood (for the prayer of

٥٢٤ - **حَدِيث** أَسْمَاءَ رضى الله عنها. قَالَتْ: أَتَيْتُ عَائِشَةَ وَهِيَ تُصَلِّي، فَقُلْتُ مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ إِلَى السَّمَاءِ، فَإِذَا النَّاسُ قِيَامٌ، فَقَالَتْ: سُبْحَانَ اللهِ! قُلْتُ: آيَةٌ؟ فَأَشَارَتْ بِرَأْسِهَا أَيْ نَعَمْ! فَقُمْتُ حَتَّى تَجَلاَّنِي الْغَشْيُ، فَجَعَلْتُ أَصُبُّ عَلَى رَأْسِي

eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet صلى الله عليه وسلم praised and glorified Allâh تعالى and then said "Just now at this place I have seen what I never saw before, including Paradise and Hell. No doubt, it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of *Masîh Ad-Dajjâl* or nearly like it (the subnarrator is not sure which expression Asmâ' رضى الله عنها used). You will be asked, 'What do you know about this man (Prophet Muhammad صلى الله عليه وسلم)?' Then the faithful believer (or Asmâ' رضى الله عنها said a similar word) will reply, 'He is Muhammad صلى الله عليه وسلم, Allâh's Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it (the same).' " (*Sahîh Al-Bukhâri, Hadîth* No. 86, Vol. 1)

الْمَاءَ، فَحَمِدَ اللهَ، عَزَّ وَجَلَّ النَّبِيُّ ﷺ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلاَّ رَأَيْتُهُ فِي مَقَامِي، حَتَّى الْجَنَّةُ وَالنَّارُ، فَأُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلَ أَوْ قَرِيبَ (قَالَ الرَّاوِي: لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ) مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، يُقَالُ مَا عِلْمُكَ بِهٰذَا الرَّجُلِ؟. فَأَمَّا الْمُؤْمِنُ أَوِ الْمُوقِنُ (لاَ أَدْرِي بِأَيِّهِمَا قَالَتْ أَسْمَاءُ) فَيَقُولُ هُوَ مُحَمَّدٌ رَسُولُ اللهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَاتَّبَعْنَا، هُوَ مُحَمَّدٌ (ثَلاَثًا)؛ فَيُقَالُ: نَمْ صَالِحًا، قَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا بِهِ؛ وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ (لاَ أَدْرِي أَيَّ ذٰلِكَ قَالَتْ أَسْمَاءُ) فَيَقُولُ: لاَ أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ».

**525.** Narrated 'Abdullâh bin 'Abbâs رضى الله عنهما : The sun eclipsed in the lifetime of the Prophet صلى الله عليه وسلم . Allâh's Messenger صلى الله عليه وسلم offered the eclipse *Salât* (prayer), and stood for a long period equal to the period in which one could recite *Sûrat Al-Baqarah*. Then he bowed for a long time, and then stood up for a long

٥٢٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: انْخَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَصَلَّى رَسُولُ اللهِ ﷺ، فَقَامَ قِيَامًا طَوِيلاً نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ؛ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً،

period, which was shorter than that of the first standing, then bowed again for a long time, but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long time which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the *Salât*. By then, the sun (eclipse) had cleared. The Prophet صلى الله عليه وسلم then said, "The sun and the moon are two signs from amongst the signs of Allâh. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allâh." The people said, "O Allâh's Messenger! We saw you taking something from your place and then we saw you retreating." The Prophet صلى الله عليه وسلم replied, "I saw Paradise and (stretched my hands towards) a bunch (of its fruit, when you saw me taking something) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight (when you saw me retreating). I saw that most of its inhabitants were women." The people asked, "O Allâh's Messenger! Why is it so?" The Prophet صلى الله عليه وسلم replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allâh. The Prophet صلى الله عليه وسلم said, "They are ungrateful to their companions of life

وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ. ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلاً، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللهَ». قَالُوا: يَا رَسُولَ اللهِ! رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعْكَعْتَ؛ فَقَالَ ﷺ: «إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ عُنْقُودًا، وَلَوْ أَصَبْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَأُرِيتُ النَّارَ فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» قَالُوا: بِمَ يَا رَسُولَ اللهِ! قَالَ: «بِكُفْرِهِنَّ» قِيلَ: يَكْفُرْنَ بِاللهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ».

(husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she notices anything (undesirable) in you, she will say, 'I have never seen any good from you.' " (*Sahîh Al-Bukhâri, Hadîth* No. 161, Vol. 2)

## CHAPTER 5. Making loud announcement for offering the eclipse prayer in congregation by saying: *'As-Salât Jâmi'ah'.*

## (٥) بَابُ: ذِكْرِ النِّدَاءِ بِصَلاَةِ الْكُسُوفِ، الصَّلاَةُ جَامِعَةٌ

**526.** Narrated 'Abdullâh bin 'Amr bin 'Âs رضى الله عنهم: When the sun eclipsed in the lifetime of Allâh's Messenger صلى الله عليه وسلم, an announcement was made that the *Salât* (prayer) was to be held in congregation. The Prophet صلى الله عليه وسلم performed two bowings in one *Rak'a*. Then he stood up and performed two bowings in one *Rak'a*. Then he sat down and finished the *Salât*, and by then, the sun (eclipse) had cleared. 'Âisha رضى الله عنها said, "I had never performed such a long prostration." (*Sahîh Al-Bukhâri, Hadîth* No. 160, Vol. 2)

٥٢٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ رضي الله عنهم. قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، نُودِيَ: إِنَّ الصَّلاَةَ جَامِعَةٌ، فَرَكَعَ النَّبِيُّ ﷺ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جَلَسَ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ. قَالَ: وَقَالَتْ عَائِشَةُ رضي الله عنها: مَا سَجَدْتُ سُجُودًا قَطُّ كَانَ أَطْوَلَ مِنْهَا.

**527.** Narrated Abû Mas'ûd رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The sun and the moon do not eclipse because of the death of someone from the people, but they are two signs amongst the signs of Allâh تعالى. When you see them stand up and offer *Salât* (prayer)." (*Sahîh Al-Bukhâri, Hadîth* No. 151, Vol. 2)

٥٢٧ - **حَدِيثُ** أَبِي مَسْعُودٍ رضي الله عنه. قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ، فَإِذَا رَأَيْتُمُوهُمَا فَقُومُوا فَصَلُّوا»

**528.** Narrated Abû Mûsa رضي الله عنه: The sun eclipsed and the Prophet صلى الله عليه وسلم got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the mosque and offered the *Salât* (prayer) with the longest *Qiyâm* (standing), *Rukû'* (bowing) and *Sujûd* (prostration) that I had ever seen him doing. Then he said, "These signs which Allâh تعالى sends, do not occur because of the life or death of somebody, but Allâh frightens with them *'Ibâdahu* (His slave or His worshippers). So when you see anything thereof, proceed to remember Allâh تعالى, invoke Him and ask for His forgiveness." (*Sahîh Al-Bukhâri, Hadîth* No. 167, Vol. 2)

٥٢٨ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه. قَالَ: خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ ﷺ فَزِعًا، يَخْشَى أَنْ تَكُونَ السَّاعَةُ؛ فَأَتَى الْمَسْجِدَ فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ، وَقَالَ: «هٰذِهِ الآيَاتُ الَّتِي يُرْسِلُ اللهُ، لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلٰكِنْ يُخَوِّفُ اللهُ بِهِ عِبَادَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذٰلِكَ فَافْزَعُوا إِلَى ذِكْرِ اللهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ».

**529.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone, but they are two signs amongst the signs of Allâh تعالى. When you see them offer *Salât* (prayer)." (*Sahîh Al-Bukhâri, Hadîth* No. 152, Vol. 2)

٥٢٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ، فَإِذَا رَأَيْتُمُوهُمَا. فَصَلُّوا».

**530.** Narrated Al-Mughîra bin Shu'ba رضي الله عنه: "The sun eclipsed in the lifetime of Allâh's Messenger صلى الله عليه وسلم on the day when (his son) Ibrâhîm died. So the people said that the sun had eclipsed because of the death of Ibrâhîm. Allâh's Messenger صلى الله عليه وسلم said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer *Salât* (prayer) and invoke Allâh." (*Sahîh Al-Bukhâri, Hadîth* No [illegible]3, Vol. 2)

٥٣٠ - **حَدِيثُ** الْمُغِيرَةِ بْنِ شُعْبَةَ رضي الله عنه، قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ يَوْمَ مَاتَ إِبْرَاهِيمُ؛ فَقَالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللهَ».

# 11. THE BOOK OF FUNERALS (*AL-JANÂ'IZ*)

# ١١ - كِتَابُ الْجَنَائِزِ

## CHAPTER 6. Weeping for the dead.

## (٦) بَابُ: الْبُكَاءِ عَلَى الْمَيِّتِ

**531.** Narrated Usâma bin Zaid رضى الله عنهما : The daughter of the Prophet صلى الله عليه وسلم sent (a messenger) to the Prophet صلى الله عليه وسلم requesting him to come as her child was dying (or was gasping), but the Prophet صلى الله عليه وسلم returned the messenger and told him to convey his greeting to her and say: "Whatever Allâh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world), and so, she should be patient and hope for Allâh's Reward." She again sent for him, swearing that he should come. The Prophet صلى الله عليه وسلم got up, and so did Sa'd bin 'Ubâda, Mu'âdh bin Jabal, Ubai bin Ka'b, Zaid bin Thâbit and some other men. The child was brought to Allâh's Messenger صلى الله عليه وسلم while his breath was disturbed in his chest (the subnarrator thinks that Usâma added:) as if it was a leather water-skin. On that the eyes of the Prophet صلى الله عليه وسلم started shedding tears. Sa'd said, "O Allâh's Messenger! What is this?" He replied, "It is the mercy which Allâh has lodged in the hearts of his slaves, and Allâh تعالى is Merciful only to those of His slaves who are merciful (to others). (*Sahîh Al-Bukhâri, Hadîth* No. 373, Vol. 2)

٥٣١ - **حديث** أُسَامَةَ بْنِ زَيْدٍ رضي الله عنهما، قَالَ: أَرْسَلَتِ ابْنَةُ النَّبِيِّ ﷺ إِلَيْهِ، إِنَّ ابْنًا لِّي قُبِضَ فَأْتِنَا، فَأَرْسَلَ يُقْرِئُ السَّلاَمَ وَيَقُولُ: «إِنَّ لِلهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَأَرْسَلَتْ إِلَيْهِ، تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا؛ فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ؛ فَرُفِعَ إِلَى رَسُولِ اللهِ ﷺ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ كَأَنَّهَا شَنٌّ، فَفَاضَتْ عَيْنَاهُ. فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ! مَا هٰذَا؟ فَقَالَ: «هٰذِهِ رَحْمَةٌ جَعَلَهَا اللهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءَ».

**532.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Sa'd bin 'Ubâda became sick and the Prophet صلى الله عليه وسلم along with 'Abdur-Rahmân bin 'Aûf, Sa'd bin Abî Waqqâs and 'Abdullâh bin Mas'ûd رضى الله عنهم visited him to enquire about his health. When he came to him, he found

٥٣٢ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ، فَأَتَاهُ النَّبِيُّ ﷺ، يَعُودُهُ، مَعَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَعَبْدِ اللهِ بْنِ

him surrounded by members of his household and he asked, "Has he died?" They said, "No, O Allâh's Messenger." The Prophet صلى الله عليه وسلم wept and when the people saw the weeping of Allâh's Messenger صلى الله عليه وسلم, they all wept. He said, "Will you listen? Allâh does not punish for shedding tears, nor for the grief of the heart, but he punishes because of this or bestows His Mercy." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." (*Sahîh Al-Bukhâri, Hadîth* No. 391, Vol. 2)

مَسْعُودٍ رضي الله عنهم، فَلَمَّا دَخَلَ عَلَيْهِ، فَوَجَدَهُ فِي غَاشِيَةِ أَهْلِهِ، فَقَالَ: «قَدْ قَضَى؟» قَالُوا: لاَ يَا رَسُولَ اللهِ! فَبَكَى النَّبِيُّ ﷺ؛ فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا، فَقَالَ: «أَلاَ تَسْمَعُونَ، إِنَّ اللهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلاَ بِحُزْنِ الْقَلْبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذَا» وَأَشَارَ إِلَى لِسَانِهِ «أَوْ يَرْحَمُ، وَإِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

**CHAPTER 8. Patience is at the first stroke of a calamity.**

(٨) بَابُ: فِي الصَّبْرِ عَلَى الْمُصِيبَةِ عِنْدَ أَوَّلِ الصَّدْمَةِ

**533.** Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم passed by a woman who was weeping beside a grave. He told her to fear Allâh تعالى and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognise him. Then she was informed that he was the Prophet صلى الله عليه وسلم. So she went to the house of the Prophet صلى الله عليه وسلم and there she did not find any guard. Then she said to him, "I did not recognise you." He said, "Verily, the patience is at the first stroke of a calamity." (*Sahîh Al-Bukhâri, Hadîth* No. 372, Vol. 2)

٥٣٣ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ. فَقَالَ: «اتَّقِي اللهَ وَاصْبِرِي» قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي وَلَمْ تَعْرِفْهُ. فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ؛ فَأَتَتْ بَابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ؛ فَقَالَتْ: لَمْ أَعْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى».

**CHAPTER 9. The deceased is tortured for the wailing of his relatives over him.**

(٩) بَابُ: الْمَيِّتِ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ

**534.** Narrated 'Umar bin Khattâb رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The deceased is tortured in his grave for the

٥٣٤ - **حَدِيثُ** عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ:

wailing done over him." (*Sahîh Al-Bukhâri, Hadîth* No. 379, Vol. 2)

«الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

**535.** Narrated Abû Mûsa رضى الله عنه : When 'Umar رضى الله عنه was stabbed, Suhaib رضى الله عنه started crying: O my brother! 'Umar said, Don't you know that the Prophet صلى الله عليه وسلم said: "The deceased is tortured for the weeping (with wailing) of the living?" (*Sahîh Al-Bukhâri, Hadîth* No. 377, Vol. 2)

٥٣٥ - **حديث** عُمَرَ بْنِ الْخَطَّابِ. عَنْ أَبِي مُوسَى رضي الله عنهما، قَالَ: لَمَّا أُصِيبَ عُمَرُ رضي الله عنه، جَعَلَ صُهَيْبٌ يَقُولُ: وَاأَخَاهُ! فَقَالَ عُمَرُ: أَمَا عَلِمْتَ أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ».

**536.** Narrated 'Abdullâh bin 'Ubaidullâh bin Abî Mulaika رضى الله عنه : One of the daughters of 'Uthmân رضى الله عنه died at Makka. We went to attened her funeral procession. Ibn 'Umar and Ibn 'Abbâs رضى الله عنهم were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) 'Abdullâh bin 'Umar رضى الله عنهما said to 'Amr bin 'Uthmân رضى الله عنه , "Will you not prohibit crying as Allâh's Messenger صلى الله عليه وسلم has said, 'The dead person is tortured by the crying of his relatives?' " Ibn 'Abbâs رضى الله عنهما said, "Umar رضى الله عنه used to say so." Then he added, narrating: I accompanied 'Umar رضى الله عنه on a journey from Makka till we reached Al-Baida'. There he saw some travellers in the shade of a *Samura* (a kind of forest tree). He said (to me). 'Go and see who those travellers are.' So I went and saw that one of them was Suhaib رضى الله عنه . I informed 'Umar رضى الله عنه about that, who, then asked me to call him. So I went back to Suhaib رضى الله عنه and said to him, 'Depart and proceed to chief of the faithful believers.' Later, when 'Umar رضى الله عنه was stabbed, Suhaib رضى الله عنه came weeping and saying, 'O my brother, O

٥٣٦ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ، وَعُمَرَ، وَعَائِشَةَ رضي الله عنهم. عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ: تُوُفِّيَتْ ابْنَةٌ لِعُثْمَانَ رضي الله عنه بِمَكَّةَ، وَجِئْنَا لِنَشْهَدَهَا، وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رضي الله عنهم، وَإِنِّي لَجَالِسٌ بَيْنَهُمَا (أَوْ قَالَ جَلَسْتُ إِلَى أَحَدِهِمَا ثُمَّ جَاءَ الآخَرُ فَجَلَسَ إِلَى جَنْبِي) فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ رضي الله عنهما، لِعَمْرِو بْنِ عُثْمَانَ: أَلاَ تَنْهَى عَنِ الْبُكَاءِ! فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ» فَقَالَ ابْنُ عَبَّاسٍ رضي الله عنهما: قَدْ كَانَ عُمَرُ رضي الله عنه يَقُولُ بَعْضَ ذٰلِكَ.

ثُمَّ حَدَّثَ، قَالَ: صَدَرْتُ مَعَ عُمَرَ رضي الله عنه مِنْ مَكَّةَ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ سَمُرَةٍ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هٰؤُلاَءِ

my friend!' On that 'Umar رضي الله عنه said to him, 'O Suhaib! Are you weeping for me while the Prophet صلى الله عليه وسلم said, 'The dead person is punished by the weeping (crying aloud) of some of his relatives?' " Ibn 'Abbâs رضي الله عنهما added, "When 'Umar رضي الله عنه died I told that to 'Âisha رضي الله عنها and she said, "May Allâh be merciful to 'Umar رضي الله عنه. By Allâh, Allâh's Messenger صلى الله عليه وسلم did not say that a believer is punished by the weeping of his relatives, but he said, 'Allâh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.' " 'Âisha رضي الله عنها further added, "The Qur'ân is sufficient for you (to clear up this point) As Allâh تعالى has stated: 'No bearer of burdens shall bear the burden of another.' " (V.35:18 — (V.6:164). Ibn 'Abbâs رضي الله عنهما then said, "Only Allâh تعالى makes to whom He wills laugh, and makes to whom he wills weep." Ibn 'Umar رضي الله عنهما did not say anything after that. *Sahîh Al-Bukhâri, Hadîth* No. 375, Vol. 2)

الرَّكْبُ؛ قَالَ فَنَظَرْتُ فَإِذَا صُهَيْبٌ، فَأَخْبَرْتُهُ، فَقَالَ: ادْعُهُ لِي، فَرَجَعْتُ إِلَى صُهَيْبٍ، فَقُلْتُ: ارْتَحِلْ فَالْحَقْ أَمِيرَ الْمُؤْمِنِينَ. فَلَمَّا أُصِيبَ عُمَرُ دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وَاأَخَاهُ! وَاصَاحِبَاهُ!؛ فَقَالَ عُمَرُ رضي الله عنه: يَا صُهَيْبُ! أَتَبْكِي عَلَيَّ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ!» قَالَ ابْنُ عَبَّاسٍ رضي الله عنهما: فَلَمَّا مَاتَ عُمَرُ رضي الله عنه ذَكَرْتُ ذٰلِكَ لِعَائِشَةَ رضي الله عنها، فَقَالَتْ: رَحِمَ اللهُ عُمَرَ! وَاللهِ مَا حَدَّثَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيُعَذِّبُ الْمُؤْمِنَ بِبُكَاءِ أَهْلِهِ عَلَيْهِ»؛ وَلٰكِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ» وَقَالَتْ: حَسْبُكُمُ الْقُرْآنُ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ قَالَ ابْنُ عَبَّاسٍ رضي الله عنهما، عِنْدَ ذٰلِكَ: وَاللهُ هُوَ أَضْحَكَ وَأَبْكَى.

قَالَ ابْنُ أَبِي مُلَيْكَةَ: وَاللهِ! مَا قَالَ ابْنُ عُمَرَ رضي الله عنهما شَيْئًا.

**537.** Narrated 'Urwa: It was mentioned before 'Âisha رضي الله عنها that Ibn 'Umar رضي الله عنهما attributed the following statement to the Prophet صلى الله عليه وسلم: "The dead person is punished in the grave because of the crying and lamentation of his family." On that,

٥٣٧ - **حَدِيثُ** عَائِشَةَ وَابْنِ عُمَرَ رضي الله عنهم. عَنْ عُرْوَةَ. قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ رضي الله عنها أَنَّ ابْنَ عُمَرَ رَفَعَ إِلَى النَّبِيِّ ﷺ: «أَنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ» فَقَالَتْ: وَهَلَ ابْنُ

'Âisha رضى الله عنها said, "But Allâh's Messenger صلى الله عليه وسلم said, 'The dead person is punished for his crimes and sins, while his family cry over him then.' " She added, "And this is similar to the statement of Allâh's Messenger صلى الله عليه وسلم when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, and said, 'They hear what I say...' She added, but he said, 'Now they know very well, what I used to tell them was the truth.' " 'Âisha رضى الله عنها then recited: "So verily, you (O Muhammad صلى الله عليه وسلم ) cannot make the dead to hear.'(V.30:52) "But you cannot make hear those who are in graves." (V.35:22) That is, when they had taken their places in the (Hell) Fire. (*Sahîh Al-Bukhâri, Hadîth* No. 316, Vol. 5)

عُمَرَ رَحِمَهُ اللهُ! إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وَذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الآنَ». قَالَتْ: وَذَاكَ مِثْلُ قَوْلِهِ إِنَّ رَسُولَ اللهِ ﷺ قَامَ عَلَى الْقَلِيبِ وَفِيهِ قَتْلَى بَدْرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ» إِنَّمَا قَالَ: «إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ». ثُمَّ قَرَأَتْ - ﴿إِنَّكَ لاَ تُسْمِعُ الْمَوْتَى﴾ - وَ﴿وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ﴾ يَقُولُ حِينَ تَبَوَّءُوا مَقَاعِدَهُمْ مِنَ النَّارِ.

**538.** Narrated 'Âisha رضى الله عنها : Once Allâh's Messenger صلى الله عليه وسلم passed by (the grave of) a Jewess whose relatives were weeping (crying aloud) over her. He said, "They are weeping (crying aloud) over her, and she is being tortured in her grave." (*Sahîh Al-Bukhâri, Hadîth* No. 376, Vol. 2)

٥٣٨ - **حديث** عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: إِنَّمَا مَرَّ رَسُولُ اللهِ ﷺ عَلَى يَهُودِيَّةٍ يَبْكِي عَلَيْهَا أَهْلُهَا، فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا».

**539.** Narrated Al-Mughîra رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "The deceased who is wailed over is tortured for that wailing." (*Sahîh Al-Bukhâri, Hadîth* No. 378, Vol. 2)

٥٣٩ - **حديث** الْمُغِيرَةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ».

## CHAPTER 10. To wail excessively.

## (١٠) بَاب: التَّشْدِيدِ فِي النِّيَاحَةِ

**540.** Narrated 'Âisha رضى الله عنها : When the Prophet صلى الله عليه وسلم got the news of the death of (Zaid) Ibn Hâritha, Ja'far and Ibn Rawâha, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of

٥٤٠ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: لَمَّا جَاءَ النَّبِيَّ ﷺ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرٍ وَابْنِ رَوَاحَةَ، جَلَسَ يُعْرَفُ فِيهِ الْحُزْنُ، وَأَنَا أَنْظُرُ مِنْ صَائِرِ

the women of Ja'far. The Prophet صلى الله عليه وسلم ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet صلى الله عليه وسلم said, "Forbid them." So again he went and came back for the third time and said, "O Allâh's Messenger! By Allâh, they did not listen to us at all." ('Âisha رضي الله عنها added): Allâh's Messenger صلى الله عليه وسلم ordered him to go and put dust in their mouths. I said, (to that man) "May Allâh stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfil the order of Allâh's Messenger صلى الله عليه وسلم nor did you relieve Allâh's Messenger صلى الله عليه وسلم from (his) distress." (*Sahîh Al-Bukhâri, Hadîth* No. 386, Vol. 2)

الْبَابِ، شَقِّ الْبَابِ؛ فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ. فَأَمَرَهُ أَنْ يَنْهَاهُنَّ، فَذَهَبَ، ثُمَّ أَتَاهُ الثَّانِيَةَ، لَمْ يُطِعْنَهُ، فَقَالَ: «انْهَهُنَّ» فَأَتَاهُ الثَّالِثَةَ، قَالَ: وَاللهِ! غَلَبْنَنَا يَا رَسُولَ اللهِ! فَزَعَمَتْ أَنَّه قَالَ: «فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ» فَقُلْتُ: أَرْغَمَ اللهُ أَنْفَكَ، لَمْ تَفْعَلْ مَا أَمَرَكَ رَسُولُ اللهِ ﷺ، وَلَمْ تَتْرُكْ رَسُولَ اللهِ ﷺ مِنَ الْعَنَاءِ.

**541.** Narrated Umm 'Atiyya رضي الله عنها: At the time of giving the *Bai'a* (pledge) to the Prophet صلى الله عليه وسلم one of the conditions was that we would not wail, but it was not fulfilled except by five women, and they were, Umm Sulaim, Umm Al-'Alâ', the daughter of Abî Sabra (the wife of Mu'âdh), and two other women; or the daughter of Abî Sabra and the wife of Mu'âdh and another woman. (*Sahîh Al-Bukhâri, Hadîth* No. 393, Vol. 2)

٥٤١ - **حديث** أُمِّ عَطِيَّةَ رضي الله عنها، قَالَتْ: أَخَذَ عَلَيْنَا النَّبِيُّ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لاَ نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ غَيْرُ خَمْسِ نِسْوَةٍ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلاَءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ، وَامْرَأَتَيْنِ؛ أَوِ ابْنَةُ أَبِي سَبْرَةَ، وَامْرَأَةُ مُعَاذٍ، وَامْرَأَةٌ أُخْرَى.

**542.** Narrated Umm 'Atiyya رضي الله عنها: We gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم and he recited to us: "They will not associate anything in worship with Allâh..." (V.60:12), and forbade us to bewail the dead. Thereupon a lady withdrew her hand (refrained from giving the *Bai'a*, and said, "But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same

٥٤٢ - **حديث** أُمِّ عَطِيَّةَ رضي الله عنها، قَالَتْ: بَايَعْنَا رَسُولَ اللهِ ﷺ، فَقَرَأَ عَلَيْنَا - **﴿أَنْ لاَ يُشْرِكْنَ بِاللهِ شَيْئًا﴾** - وَنَهَانَا عَنِ النِّيَاحَةِ، فَقَبَضَتِ امْرَأَةٌ يَدَهَا، فَقَالَتْ: أَسْعَدَتْنِي فُلاَنَةُ أُرِيدُ أَنْ أَجْزِيَهَا، فَمَا قَالَ لَهَا النَّبِيُّ ﷺ شَيْئًا، فَانْطَلَقَتْ وَرَجَعَتْ فَبَايَعَهَا.

over her dead relatives)." The Prophet صلى الله عليه وسلم did not object to that, so she went there and returned to the Prophet صلى الله عليه وسلم , and he accepted her *Bai'a*. (*Sahîh Al-Bukhâri, Hadîth* No. 415, Vol. 6)

## CHAPTER 11. Women are prohibited from following funeral processions.

## (١١) بَابٌ: نَهْيِ النِّسَاءِ عَنِ اتِّبَاعِ الْجَنَائِزِ

**543.** Narrated Umm 'Atiyya رضي الله عنها : We were forbidden to accompany funeral processions but not strictly. (*Sahîh Al-Bukhâri, Hadîth* No. 368, Vol. 2)

٥٤٣ - **حديث** أُمِّ عَطِيَّةَ رضي الله عنها، قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعْزَمْ عَلَيْنَا.

## CHAPTER 12. Washing of the dead body.

## (١٢) بَابٌ: فِي غُسْلِ الْمَيِّتِ

**544.** Narrated Umm 'Atiyya Al-Ansâriyya رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم came to us when his daughter died and said, "Wash her three or five times or more, if you see it necessary, with water and *Sidr* (*Nibk* — lote tree leaves) and then apply camphor, or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. (*Sahîh Al-Bukhâri, Hadîth* No. 344, Vol. 2)

٥٤٤ - **حديث** أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رضي الله عنها. قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ حِينَ تُوُفِّيَتِ ابْنَتُهُ فَقَالَ: «اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ، إِنْ رَأَيْتُنَّ ذٰلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا آذَنَّاهُ، فَأَعْطَانَا حَقْوَهُ فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ» تَعْنِي إِزَارَهُ.

**545.** Narrated Umm 'Atiyya Al-Ansâriyya رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and *Sidr* (*Nibk* — lote tree leaves) and sprinkle camphor on her at the end; and when you have finshed, notify me." So when we

٥٤٥ - **حديث** أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رضي الله عنها، قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ، فَقَالَ: «اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ

finished, we informed him, and he gave us his waist-sheet and told us to shroud her in it.

كَافُورًا، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنَا آذَنَّاهُ. فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

Ayyûb (one of the subnarrator) said that Hafsa narrated to him a narration similar to that, of the Prophet صلى الله عليه وسلم in which it was said that the bath was to be given for an odd number of times, and the numbers 3,5, or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Umm 'Atiyya also mentioned, "We combed her hair and divided them in three braids." (*Sahîh Al-Bukhâri, Hadîth* No. 345, Vol. 2)

فَقَالَ أَيُّوبُ (أَحَدُ الرُّوَاةِ): وَحَدَّثَتْنِي حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ، وَكَانَ فِي حَدِيثِ حَفْصَةَ «اغْسِلْنَهَا وِتْرًا» كَانَ فِيهِ «ثَلاَثًا أَوْ خَمْسًا أَوْ سَبْعًا» وَكَانَ فِيهِ أَنَّهُ قَالَ: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا» وَكَانَ فِيهِ، أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: وَمَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ.

**546.** Narrated Umm 'Atiyya رضي الله عنها: When we washed the deceased daughter of the Prophet صلى الله عليه وسلم, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution." (*Sahîh Al-Bukhâri, Hadîth* No. 347, Vol. 2)

٥٤٦ - **حَدِيثُ** أُمِّ عَطِيَّةَ رضي الله عنها، قَالَتْ: لَمَّا غَسَّلْنَا بِنْتَ النَّبِيِّ ﷺ، قَالَ لَنَا، وَنَحْنُ نَغْسِلُهَا: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

## 13. CHAPTER: Shrouding a dead body.

## (١٣) بَابٌ: فِي كَفَنِ الْمَيِّتِ

**547.** Narrated Khabbâb رضي الله عنه: We emigrated with the Prophet صلى الله عليه وسلم in Allâh's Cause, and so our reward was then surely incumbent on Allâh تعالى. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mus'ab bin 'Umair; and the others were those who got their rewards. Mus'ab bin 'Umair was martyred on the day of the battle of Uhud and we found nothing to

٥٤٧ - **حَدِيثُ** خَبَّابٍ رضي الله عنه، قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ اللهِ، فَوَقَعَ أَجْرُنَا عَلَى اللهِ، فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ؛ وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِبُهَا. قُتِلَ يَوْمَ

shroud him in, except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet صلى الله عليه وسلم ordered us to cover his head only and to put *Idhkhir* (a kind of shrub) over his feet. (*Sahîh Al-Bukhâri, Hadîth* No. 366, Vol. 2)

أُحُدٍ فَلَمْ نَجِدْ مَا نُكَفِّنُهُ إِلاَّ بُرْدَةً إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ.

**548.** Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم was shrouded in three Yemenite white *Suhûlîyya* (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban. (*Sahîh Al-Bukhâri, Hadîth* No. 354, Vol. 2)

٥٤٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ كُفِّنَ فِي ثَلاثَةِ أَثْوَابٍ يَمَانِيَةٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلاَ عِمَامَةٌ.

## CHAPTER 14. Covering the dead body (with a cloth).

## (١٤) بَابٌ: فِي تَسْجِيَةِ الْمَيِّتِ

**549.** Narrated 'Âisha رضي الله عنها: When Allâh's Messenger صلى الله عليه وسلم died, he was covered with a *Hibara Burd* (green square decorated garment). (*Sahîh Al-Bukhâri, Hadîth* No. 705, Vol. 7)

٥٤٩ - **حَدِيثُ** عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللهِ ﷺ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ.

## CHAPTER 16. Hurrying with the coffin.

## (١٦) بَابٌ: الإِسْرَاعِ بِالْجَنَازَةِ

**550.** Narrated Abû Huraira رضي الله عنه. The Prophet صلى الله عليه وسلم said "Hurry up with the dead body, for if it was righteous, you are forwarding it to a good thing; and if it was otherwise (not righteous) then you are putting off an evil thing down your necks." (*Sahîh Al-Bukhâri, Hadîth* No. 401, Vol. 2)

٥٥٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا، وَإِنْ يَكُ سِوَى ذٰلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

## CHAPTER 17. The superiority of the funeral prayer and of following the funeral procession.

## (١٧) بَابٌ: فَضْلِ الصَّلاَةِ عَلَى الْجَنَازَةِ وَاتِّبَاعِهَا

**551.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever attends a funeral procession till he offers the funeral prayer for it,

٥٥١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّي عَلَيْهَا فَلَهُ

will get a reward equal to one *Qirât*, and whoever accompanies it till burial, will get a reward equal to two *Qirât*." It was asked, "What are two *Qirât*?" He replied, "Like two huge mountains." (*Sahîh Al-Bukhâri, Hadîth* No. 410, Vol. 2)

قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ»، قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

**552.** Narrated (Nâfi' رضى الله عنه): Ibn 'Umar رضى الله عنهما was told that Abû Huraira رضى الله عنه said, "Whoever accompanies a funeral procession will have a reward equal to one *Qirât*." Ibn 'Umar said, "Abû Huraira talks of an enormous reward." 'Âisha رضى الله عنها attested Abû Huraira's narration and said, "I heard Allâh's Messenger صلى الله عليه وسلم saying like that." Ibn 'Umar said, "Indeed we have lost numerous *Qirât*." (*Sahîh Al-Bukhâri, Hadîth* No. 409, Vol. 2)

٥٥٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ وَعَائِشَةَ رضي الله عنهما حَدَّثَ ابْنُ عُمَرَ، أَنَّ أَبَا هُرَيْرَةَ رضي الله عنه يَقُولُ: مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ، فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَيْنَا، فَصَدَّقَتْ، يَعْنِي عَائِشَةَ أَبَا هُرَيْرَةَ؛ وَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُهُ؛ فَقَالَ ابْنُ عُمَرَ رضي الله عنهما: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

**CHAPTER 20. The deceased, who is praised (by the people) or who is spoken badly (by the people).**

**(٢٠) بَابٌ: فِيمَنْ يُثْنَى عَلَيْهِ خَيْرٌ أَوْ شَرٌّ مِنَ الْمَوْتَى**

**553.** Narrated Anas bin Mâlik رضى الله عنه: A funeral procession passed and the people praised the deceased. The Prophet صلى الله عليه وسلم said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet صلى الله عليه وسلم said, "It has been affirmed to him." 'Umar bin Al-Khattâb asked (Allâh's Messenger صلى الله عليه وسلم), "What has been affirmed?" He replied, "You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly) of the other, so Hell has been affirmed to him. You people are Allâh's witnesses on earth."

٥٥٣ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: مَرُّوا بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ» ثُمَّ مَرُّوا بِأُخْرى فَأَثْنَوْا عَلَيْهَا شَرًّا، فَقَالَ: «وَجَبَتْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه، مَا وَجَبَتْ؟ قَالَ: «هٰذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهٰذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ».

(*Sahîh Al-Bukhâri, Hadîth* No. 448, Vol. 2)

**CHAPTER 21. What is said about relieved or relieving [(the people etc.) from him or her].**

(٢١) بَابُ: مَا جَاءَ فِي مُسْتَرِيحٍ وَمُسْتَرَاحٍ مِنْهُ

**554.** Narrated Abû Qatâda bin Rib'î Al-Ansâri رضي الله عنه : A funeral procession passed by Allâh's Messenger صلى الله عليه وسلم who said, "Relieved or relieving". The people asked, "O Allâh's Messenger! What is relieved and relieving ?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allâh تعالى , while (the death of) a wicked person relieves (saves) the people, the land, the trees (and) the animals from him or her evil wicked actions." (*Sahîh Al-Bukhâri, Hadîth* No. 519, Vol. 8)

٥٥٤ - حَدِيثُ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ الأَنْصَارِيِّ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ مُرَّ عَلَيْهِ بِجِنَازَةٍ فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ» قَالُوا: يَا رَسُولَ اللهِ! مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ؟ قَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللهِ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ».

**CHAPTER 22. (Saying) *Takbîr* (while offering) the funeral (prayer).**

(٢٢) بَابُ: فِي التَّكْبِيرِ عَلَى الْجَنَازَةِ

**555.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم informed (the people) about the death of An-Najâshi on the very day he died. He went towards the *Musalla* (praying place) and the people stood behind him in rows. He said four *Takbîr*[1] (i.e. offered the funeral prayer). (*Sahîh Al-Bukhâri, Hadîth* No. 337, Vol. 2)

٥٥٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا.

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[1] (H.555)

a) After the first *Takbîr* one should recite *Sûrat Al-Fâtiha*.

b) After the second *Takbîr* one should recite *Salât* upon the Prophet صلى الله عليه وسلم .

c) After the third *Takbîr* one should invoke Allâh for the dead.

d) After the fourth *Takbîr* one should invoke Allâh for himself and other Muslims.

**556.** Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم informed about the news of the death of An-Najâshi (King of Ethoipia) on the day he expired. He said, "Ask Allâh's forgiveness for your brother." (*Sahîh Al-Bukhâri, Hadîth* No. 412, Vol. 2)

٥٥٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: نَعَى لَنَا رَسُولُ اللهِ ﷺ النَّجَاشِيَّ، صَاحِبَ الْحَبَشَةِ، الْيَوْمَ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ».

**557.** Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم offered the funeral prayer of Ashama An-Najâshi and said four *Takbîr*. (*Sahîh Al-Bukhâri, Hadîth* No. 418, Vol. 2)

٥٥٧ - **حَدِيثُ** جَابِرٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ، فَكَبَّرَ أَرْبَعًا.

**558.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Today a pious man from Ethiopia (i.e. An-Najâshi) has expired, come on to offer the funeral prayer." (Jâbir said): We lined up in rows and the Prophet صلى الله عليه وسلم offered the funeral prayer for him and we were in rows." (*Sahîh Al-Bukhâri, Hadîth* No. 406, Vol. 2)

٥٥٨ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ: «قَدْ تُوُفِّيَ الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ، فَهَلُمَّ! فَصَلُّوا عَلَيْهِ». قَالَ: فَصَفَفْنَا، فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ، وَنَحْنُ صُفُوفٌ.

## CHAPTER 23. (Offering the funeral) prayer over the grave.

## (٢٣) بَابُ: الصَّلَاةِ عَلَى الْقَبْرِ

**559.** Narrated Ibn Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم passed by a grave that was separated from other graves and led the people in the (funeral) prayer and the people aligned behind him. (*Sahîh Al-Bukhâri, Hadîth* No. 816, Vol. 1) [See *Hadîth* No. 488, Summerized *Sahîh Al-Bukhâri*].

٥٥٩ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما. عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ. قَالَ: سَمِعْتُ الشَّعْبِيَّ، قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ فَأَمَّهُمْ وَصَفُّوا عَلَيْهِ فَقُلْتَ يَا أَبَا عَمْرٍو!: مَنْ حَدَّثَكَ؟ فَقَالَ: ابْنُ عَبَّاسٍ.

**560.** Narrated Abû Huraira رضى الله عنه : A black person, a male or female who used to clean the mosque, died. The Prophet صلى الله عليه وسلم did not know about his death. One day the Prophet صلى الله عليه وسلم remembered him and said, "What

٥٦٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ أَسْوَدَ، رَجُلًا أَوِ امْرَأَةً، كَانَ يَقُمُّ الْمَسْجِدَ، فَمَاتَ، وَلَمْ يَعْلَمِ النَّبِيُّ ﷺ بِمَوْتِهِ، فَذَكَرَهُ ذَاتَ يَوْمٍ، فَقَالَ:

happened to that person?" The people replied, "O Allâh's Messenger! He died." He said, "Why did you not inform me?" They said, "His story was so-and-so (i.e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer for him. (*Sahiî Al-Bukhâri, Hadîth* No. 421, Vol. 2)

«مَا فَعَلَ ذٰلِكَ الْإِنْسَانُ؟» قَالُوا: مَاتَ يَا رَسُولَ اللهِ! قَالَ: «أَفَلاَ آذَنْتُمُونِي؟» فَقَالُوا: إِنَّهُ كَانَ كَذَا وَكَذَا، قِصَّتَهُ؛ قَالَ: فَحَقَرُوا شَأْنَهُ. قَالَ: «فَدُلُّونِي عَلَى قَبْرِهِ» فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

## CHAPTER 24. Standing up for the funeral (procession).

## (٢٤) بَابُ: الْقِيَامِ لِلْجَنَازَةِ

**561.** Narrated 'Âmir bin Rabî'a رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." (*Sahîh Al-Bukhâri, Hadîth* No. 394, Vol. 2)

**٥٦١ - حَدِيثُ** عَامِرِ بْنِ رَبِيعَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا حَتَّى تُخَلِّفَكُمْ».

**562.** Narrated 'Âmir bin Rabî'a رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If any one of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him." (*Sahîh Al-Bukhâri, Hadîth* No. 395, Vol. 2)

**٥٦٢ - حَدِيثُ** عَامِرِ بْنِ رَبِيعَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا رَأَى أَحَدُكُمْ جَنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا، فَلْيَقُمْ حَتَّى يُخَلِّفَهَا أَوْ تُخَلِّفَهُ؟ أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

**563.** Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When you see a funeral procession you should stand up, and whoever accompanies it should not sit till the coffin is put down." (*Sahîh Al-Bukhâri, Hadîth* No. 397, Vol. 2)

**٥٦٣ - حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلاَ يَقْعُدْ حَتَّى تُوضَعَ».

**564.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما : A funeral procession passed in front of us and the Prophet صلى الله عليه وسلم stood up and we too stood up. We said, "O Allâh's Messenger! This is the funeral procession of a Jew." He said,

**٥٦٤ - حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: مَرَّتْ بِنَا جَنَازَةٌ، فَقَامَ لَهَا النَّبِيُّ ﷺ، وَقُمْنَا بِهِ، فَقُلْنَا يَا رَسُولَ اللهِ! إِنَّهَا جَنَازَةُ يَهُودِيٍّ، قَالَ:

"Whenever you see a funeral procession, you should stand up."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 398, Vol. 2)

«إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا».

**565.** Narrated 'Abdur Rahmân bin Abî Laila رضي الله عنه: Sahl bin Hunaif and Qais bin Sa'd رضي الله عنهما were sitting in the city of Al-Qâdisiya. A funeral procession passed in front of them and they stood up. They were told that, that funeral procession was of one of the inhabitants of the land i.e. of a disbeliever, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet صلى الله عليه وسلم and he stood up." When he was told that it was the coffin of a Jew, he said, "Is he not a human being?"[2] (*Sahîh Al-Bukhâri, Hadîth* No. 399, Vol. 2)

٥٦٥ - **حديث** سَهْلِ بْنِ حُنَيْفٍ وَقَيْسِ بْنِ سَعْدٍ رضي الله عنهما. عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، قَالَ: كَانَ سَهْلُ ابْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا، فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، أَيْ مِنْ أَهْلِ الذِّمَّةِ؛ فَقَالَا: إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ، فَقِيلَ لَهُ إِنَّهَا جِنَازَةُ يَهُودِيٍّ، فَقَالَ: «أَلَيْسَتْ نَفْسًا!».

## CHAPTER 27. Where should the *Imâm* stand while leading the funeral prayer (of a male or female).

## (٢٧) بَابٌ: أَيْنَ يَقُومُ الْإِمَامُ مِنَ الْمَيِّتِ لِلصَّلَاةِ عَلَيْهِ

**566.** Narrated Samura bin Jundab رضي الله عنه: I offered the funeral prayer behind the Prophet صلى الله عليه وسلم for a woman who had died during child-birth, and he stood up by the middle of the coffin.* (*Sahîh Al-Bukhâri, Hadîth* No. 415, Vol. 2)

٥٦٦ - **حديث** سَمُرَةَ بْنِ جُنْدَبٍ، رضي الله عنه، قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا، وَسَطَهَا.

* For a male, *Imam* should stand by the head of the deceased's coffin.

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[1] (H.564) This order was cancelled by the latest action of the Prophet صلى الله عليه وسلم according to the *Hadîth* narrated by 'Ali رضي الله عنه in *Sahîh Muslim (Fath Al-Bâri*, page 424, Vol. 3).

[2] (H.565) See the foot note of *Hadîth* No. 564.

## 12. THE BOOK OF *ZAKÂT*[1]

## ١٢ - كِتَابُ الزَّكَاةِ

**567.** Narrated Abû Sa'îd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "No *Zakât* is due on property amounting to less than five *Uqiya* (of silver), and no *Zakât* is due on less then five camels, and there is no *Zakât* on less then five *Wasq*" (A *Wasq* equals 60 *Sâ'* = 3 kilograms approx.) (See *Nisâb* in glossary). (*Sahîh Al-Bukhâri, Hadîth* No. 487, Vol. 2)

٥٦٧ - **حَدِيثُ** أَبِي سَعِيدٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ».

### CHAPTER 2. No *Zakât* is imposed on the horse or the slave of a Muslim.

### (٢) بَابٌ: لاَ زَكَاةَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَفَرَسِهِ

**568.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There is no *Zakât* either on a horse or a slave belonging to a Muslim." (*Sahîh Al-Bukhâri, Hadîth* No. 542, Vol. 2)

٥٦٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَغُلاَمِهِ صَدَقَةٌ».

### CHAPTER 3. (About) the one who pays the *Zakât* and the one who refuses to pay it.

### (٣) بَابٌ: فِي تَقْدِيمِ الزَّكَاةِ وَمَنْعِهَا

**569.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم ordered (a person) to collect *Zakât*, and that person returned and told him that Ibn Jamîl, Khâlid bin Al-Walîd, and 'Abbâs bin 'Abdul Muttalib had refused to give *Zakât*. The Prophet صلى الله عليه وسلم said, "What made Ibn Jamîl refuse to give *Zakât*, though he was a poor man, and was made wealthy by Allâh and His Messenger صلى الله عليه وسلم ?. But you are unfair in asking *Zakât* from Khâlid,

٥٦٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِالصَّدَقَةِ، فَقِيلَ: مَنَعَ ابْنُ جَمِيلٍ، وَخَالِدُ بْنُ الْوَلِيدِ، وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ؛ فَقَالَ النَّبِيُّ ﷺ: «مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللهُ وَرَسُولُهُ، وَأَمَّا خَالِدٌ، فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي

[1] (12. The Book of *Zakât*) *Zakât*: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.

as he is keeping his armour for Allâh's Cause (for *Jihâd*)[1]. As for 'Abbâs bin 'Abdul Muttalib, he is the uncle of Allâh's Messenger صلى الله عليه وسلم and *Zakât* is compulsory on him and he should pay it and also a similar amount along with it (i.e. he should pay double of what is due on him)." (*Sahîh Al-Bukhâri, Hadîth* No. 547, Vol. 2)

سَبِيلِ اللهِ؛ وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَعَمُّ رَسُولِ اللهِ ﷺ، فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا».

**CHAPTER 4. *Zakât-ul-Fitr* (*Sadaqât-ul-Fitr*) is obligatory on every Muslim. (It may be paid) in the form of dates or barley grain.**

**(٤) بَابُ: زَكَاةِ الْفِطْرِ عَلَى الْمُسْلِمِيْنَ مِنَ التَّمْرِ وَالشَّعِيْرِ**

**570.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم made it incumbent on all the slave or free Muslims, male or female, to pay one *Sâ'* of dates or barley as *Zakât-ul-Fitr*. (*Sahîh Al-Bukhâri, Hadîth* No. 580, Vol. 2)

٥٧٠ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ الْمُسْلِمِينَ.

**571.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم ordered (Muslims) to give one *Sâ'* of dates or one *Sâ'* of barley as *Zakât-ul-Fitr*. The people regarded two *Mudds* of wheat as equal to that. (*Sahîh Al-Bukhâri, Hadîth* No. 583, Vol. 2)

٥٧١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما؛ قَالَ: أَمَرَ النَّبِيُّ ﷺ بِزَكَاةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ. قَالَ عَبْدُ اللهِ رضي الله عنه: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

**572.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : We used to give one *Sâ'* of meal or one *Sâ'* of barley or one *Sâ'* of dates, or one *Sâ'* of *Iqt* (dried yoghurt

٥٧٢ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: كُنَّا نُخْرِجُ زَكَاةَ

[1] (H.569) From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for *Jihâd* from the *Zakât* (see *Fath Al-Bâri*, Vol. 4, page 76).

or cottage cheese) or one *Sâ'* of raisins (dried grapes) as *Zakât-ul-Fitr*. (*Sahîh Al-Bukhâri, Hadîth* No. 582, Vol. 2)

الْفِطْرِ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ.

**573.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : In the lifetime of the Prophet صلى الله عليه وسلم we used to give one *Sâ'* of food or one *Sâ'* of dates or one *Sâ'* of barley or one *Sâ'* of raisins (dried grapes) as *Sadaqât-ul-Fitr*. And when Mu'âwiya became the Caliph and the wheat was (available in abundance) he said, "I think (observe) that one *Mudd* (of wheat) equals two *Mudds* (for any of the above mentioned things)." (*Sahîh Al-Bukhâri, Hadîth* No. 584, Vol. 2)

٥٧٣ - **حديث** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: كُنَّا نُعْطِيهَا، فِي زَمَانِ النَّبِيِّ ﷺ، صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ. فَلَمَّا جَاءَ مُعَاوِيَةُ وَجَاءَتِ السَّمْرَاءُ، قَالَ: أُرَى مُدًّا مِنْ هٰذَا يَعْدِلُ مُدَّيْنِ.

## CHAPTER 6. Sin of the one who does not pay *Zakât*.

## (٦) باب: إِثْمِ مَانِعِ الزَّكَاةِ

**574.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood); and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allâh's Cause (i.e. *Jihâd*), tying it with a long tether on a medow or in a garden with the result that whatever it eats from the area of the meadow, or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and goes over one or two hillocks then all its dung and its foot-marks will be written as good deeds for him; and if it passes by a river and drinks water from it, even though he had no intention of watering it, even then he will get the reward for

٥٧٤ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذٰلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ أَرْوَاثُهَا وَآثَارُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا كَانَ ذٰلِكَ حَسَنَاتٍ لَهُ؛ وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِئَاءً وَنِوَاءً لِأَهْلِ

its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity toward Muslims; such a horse will be a source of sins for him." When Allâh's Messenger صلى الله عليه وسلم was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse: 'So whosoever does good equal to the weight of an atom (or a small ant), shall see it and whosoever does evil equal to the weight of an atom (or a small ant) shall see it.' " (V.99:7-8) (*Sahîh Al-Bukhâri, Hadîth* No. 112, Vol. 4)

الإِسْلاَمِ فَهِيَ وِزْرٌ عَلَى ذٰلِكَ».

وَسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْحُمُرِ، فَقَالَ: «مَا أُنْزِلَ عَلَيَّ فِيهَا إِلاَّ هٰذِهِ الآيَةُ الْجَامِعَةُ الْفَاذَّةُ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾».

**CHAPTER 8. The gravity of punishment for the one who does not pay the *Zakât*.**

**(٨) بَابُ: تَغْلِيظِ عُقُوبَةِ مَنْ لاَ يُؤَدِّي الزَّكَاةَ**

**575.** Narrated Abû Dhar رضي الله عنه: I reached him (the Prophet صلى الله عليه وسلم) while in the shade of the Ka'ba; he was saying, "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me?[1]" Then I sat beside him and he kept on repeating his statement. I could not remain quiet, and Allâh knows in what a sorrowful state I was at that time. So I said, "Who are they (the losers)? Let my father and mother be sacrificed for you, O Allâh's Messenger!" He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends his wealth in Allâh's Cause)." (*Sahîh Al-Bukhâri, Hadîth* No. 633, Vol. 8)

**٥٧٥ - حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه، قَالَ: انْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ، فِي ظِلِّ الْكَعْبَةِ: «هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ، هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ» قُلْتُ: مَا شَأْنِي؟ أَيُرَى فِيَّ شَيْءٌ؟ مَا شَأْنِي؟ فَجَلَسْتُ إِلَيْهِ وَهُوَ يَقُولُ، فَمَا اسْتَطَعْتُ أَنْ أَسْكُتَ، وَتَغَشَّانِي مَا شَاءَ اللهُ، فَقُلْتُ: مَنْ هُمْ؟ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! قَالَ: «الأَكْثَرُونَ أَمْوَالاً! إِلاَّ مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا».

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[1] (H.575) Abû Dhar thought that the Prophet صلى الله عليه وسلم has noticed something improper about him which made him say so.

**576.** Narrated Abû Dhar رضى الله عنه : Once I went to the Prophet صلى الله عليه وسلم and he said, "By Allâh in Whose Hands my life is", or probably said, "By Allâh except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their *Zakât*, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle) when the last does its turn, the first will start again and this punishment will go on till Allâh تعالى has finished the judgment amongst the people." (*Sahîh Al-Bukhâri, Hadîth* No. 539, Vol. 2)

٥٧٦ - **حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه، قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ» أَوْ «وَالَّذِي لاَ إِلَهَ غَيْرُهُ» أَوْ كَمَا حَلَفَ «مَا مِنْ رَجُلٍ تَكُونُ لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْ غَنَمٌ لاَ يُؤَدِّي حَقَّهَا إِلاَّ أُتِيَ بِهَا يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا تَكُونُ وَأَسْمَنَهُ، تَطَؤُهُ بِأَخْفَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، كُلَّمَا جَازَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا، حَتَّى يُقْضَى بَيْنَ النَّاسِ».

## CHAPTER 9. Exhortation to give *Sadaqa* (charity, alms etc.).

## (٩) بَابُ: التَّرْغِيبِ فِي الصَّدَقَةِ

**577.** Narrated Abû Dhar رضى الله عنه : While I was walking with the Prophet صلى الله عليه وسلم at the *Harra* of Al-Madîna in the evening, the mountain of Uhud appeared before us. The Prophet صلى الله عليه وسلم said, "O Abû Dhar! I would not like to have gold equal to Uhud (mountain) for me unless nothing of it, not even a single *Dinâr* remains of it with me for more than one day or three days, except that single *Dinâr* which I will keep for repaying debts. I will spend all of it (the whole amount) among Allâh's slaves like this and like this and like this." The Prophet صلى الله عليه وسلم pointed out with his hand to illustrate it, and then said, "O Abû Dhar!" I replied, "*Labbaik wa Sa'daik*, O Allâh's Messenger!" He said, "Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this

٥٧٧ - **حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه، قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً، اسْتَقْبَلَنَا أُحُدٌ؛ فَقَالَ: «يَا أَبَا ذَرٍّ! مَا أُحِبُّ أَنَّ أُحُدًا لِي ذَهَبًا، يَأْتِي عَلَيَّ لَيْلَةٌ أَوْ ثَلاَثٌ عِنْدِي مِنْهُ دِينَارٌ إِلاَّ أَرْصُدُهُ لِدَيْنٍ، إِلاَّ أَنْ أَقُولَ بِهِ فِي عِبَادِ اللهِ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» وَأَرَانَا بِيَدِهِ. ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ!» قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ يَا رَسُولَ اللهِ! قَالَ: «الأَكْثَرُونَ هُمُ الأَقَلُّونَ إِلاَّ مَنْ قَالَ هٰكَذَا وَهٰكَذَا»، ثُمَّ قَالَ لِي: «مَكَانَكَ، لاَ تَبْرَحْ يَا أَبَا ذَرٍّ! حَتَّى أَرْجِعَ» فَانْطَلَقَ حَتَّى غَابَ عَنِّي، فَسَمِعْتُ صَوْتًا، فَخَشِيتُ أَنْ يَكُونَ

عُرِضَ لِرَسُولِ اللهِ ﷺ، فَأَرَدْتُ أَنْ أَذْهَبَ، ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللهِ ﷺ لاَ تَبْرَحْ، فَمَكَثْتُ. قُلْتُ يَا رَسُولَ اللهِ! سَمِعْتُ صَوْتًا خَشِيتُ أَنْ يَكُونَ عُرِضَ لَكَ، ثُمَّ ذَكَرْتُ قَوْلَكَ، فَقُمْتُ؛ فَقَالَ النَّبِيُّ ﷺ: «ذَاكَ جِبْرِيلُ، أَتَانِي فَأَخْبَرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ» قُلْتُ: يَا رَسُولَ اللهِ! وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ».

and like this (i.e., spend their money in chairty)." Then he ordered me, "Remain at your place and do not leave, O Abû Dhar, till I come back." He went away till he disappeard from my sight. Then I heard a noise and feared that something might have happened to Allâh's Messenger صلى الله عليه وسلم, and I intended to go (to find out) but I remembered the statement of Allâh's Messenger صلى الله عليه وسلم that I should not leave my place, so I kept on waiting (and after a while the Prophet صلى الله عليه وسلم returned). I said to him "O Allâh's Messenger, I heard a noise and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there)." The Prophet صلى الله عليه وسلم said, "That was Jibrael (Gabriel) عليه السلام who came to me and informed me that whoever among my followers died without joining others in worship with Allâh, would enter Paradise." I said, "O Allâh's Messenger! Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft?" (*Sahîh Al-Bukhâri, Hadîth* No. 285, Vol 8)

٥٧٨ - **حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه، قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي، فَإِذَا رَسُولُ اللهِ ﷺ يَمْشِي وَحْدَهُ، وَلَيْسَ مَعَهُ إِنْسَانٌ؛ قَالَ فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ، قَالَ: فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ، فَالْتَفَتَ فَرَآنِي، فَقَالَ: «مَنْ هٰذَا؟» قُلْتُ: أَبُو ذَرٍّ، جَعَلَنِي اللهُ فِدَاءَكَ، قَالَ: «يَا أَبَا ذَرٍّ! تَعَالَه» قَالَ:

**578.** Narrated Abû Dhar رضي الله عنه: Once I went out at night and found Allâh's Messenger صلى الله عليه وسلم walking all alone, no human being was accompanying him, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight but the Prophet صلى الله عليه وسلم looked behind and saw me and said, "Who is that?" I replied, "Abû Dhar, Let Allâh get me sacrificed for you!" He said. "O Abû Dhar, come here!" So I accompanied

him for a while and then he said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection, except him whom Allâh تعالى has given wealth which he spends (in charity) to his right, left, front and back, and performs good deeds with it." I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards *Al-Harra* till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allâh's Prophet صلى الله عليه وسلم ! Let Allâh get me sacrificed for you! Whom were you speaking to by the side of *Al-Harra*? I did not hear anybody responding to your talk." He said, "It was Jibrael (Gabriel) عليه السلام who appeared to me beside *Al-Harra* and said, 'Give the good news to your followers that whoever died without having worshipped anything besides Allâh (without ascribing partners to Allah), will enter Paradise.' I said, 'O Jibrael! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes. Even if he has drunk alcoholic liquors.' " (*Sahîh Al-Bukhâri, Hadîth* No. 450, Vol, 8)

فَمَشَيْتُ مَعَهُ سَاعَةً، فَقَالَ: «إِنَّ الْمُكْثِرِينَ هُمُ الْمُقِلُّونَ يَوْمَ الْقِيَامَةِ، إِلاَّ مَنْ أَعْطَاهُ اللهُ خَيْرًا فَنَفَحَ فِيهِ يَمِينَهُ وَشِمَالَهُ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ وَعَمِلَ فِيهِ خَيْرًا». قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً؛ فَقَالَ لِي: «اجْلِسْ هٰهُنَا» قَالَ: «فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ، فَقَالَ لِي: «اجْلِسْ هٰهُنَا حَتَّى أَرْجِعَ إِلَيْكَ». قَالَ: فَانْطَلَقَ فِي الْحَرَّةِ حَتَّى لاَ أَرَاهُ، فَلَبِثَ عَنِّي فَأَطَالَ اللُّبْثَ، ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ، وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ وَإِنْ زَنَى» قَالَ: فَلَمَّا جَاءَ لَمْ أَصْبِرْ حَتَّى قُلْتُ يَا نَبِيَّ اللهِ! جَعَلَنِي اللهُ فِدَاءَكَ، مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ، مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا؟ قَالَ: «ذَاكَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ، عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، قَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لاَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا جِبْرِيلُ! وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ! قَالَ، قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ! وَإِنْ شَرِبَ الْخَمْرَ».

## CHAPTER 10. The gravity (of the state) of those who hoard wealth and do not pay its *Zakât*.

## (١٠) بَابٌ: فِي الْكَنَّازِينَ لِلأَمْوَالِ وَالتَّغْلِيظِ عَلَيْهِمْ

**579.** Narrated Al-Ahnaf bin Qais رضي الله عنه : While I was sitting with some

**٥٧٩** - **حَدِيثُ** أَبِي ذَرٍّ رضي الله عنه.

people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-Fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders, and then put on the bones of their shoulders till it comes out through the nipples of their breasts, the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was, I said to him, "I think the people disliked what you had said," He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet صلى الله عليه وسلم said (to me), 'O Abû Dhar! Do you see the mountain of Uhud?' And on that I (Abû Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allâh's Messenger صلى الله عليه وسلم wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allâh's Cause) except three *Dinâr'*. These people do not understand and collect worldy wealth. No, by Allâh, neither I ask them for worldly benefits nor am I in need of their religious legal verdicts and advices till I meet Allâh تعالى (The Honourbale, The Majestic)" (*Sahîh Al-Bukhâri, Hadîth* No. 489, Vol. 2)

عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ: جَلَسْتُ إِلَى مَلإٍ مِنْ قُرَيْشٍ، فَجَاءَ رَجُلٌ خَشِنُ الشَّعَرِ وَالثِّيَابِ وَالْهَيْئَةِ، حَتَّى قَامَ عَلَيْهِمْ فَسَلَّمَ، ثُمَّ قَالَ: بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحْمَى عَلَيْهِ فِي نَارِ جَهَنَّمَ، ثُمَّ يُوضَعُ عَلَى حَلَمَةِ ثَدْيِ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفِهِ، وَيُوضَعُ عَلَى نُغْضِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيِهِ يَتَزَلْزَلُ. ثُمَّ وَلَّى فَجَلَسَ إِلَى سَارِيَةٍ وَتَبِعْتُهُ وَجَلَسْتُ إِلَيْهِ، وَأَنَا لاَ أَدْرِي مَنْ هُوَ؛ فَقُلْتُ لَهُ: لاَ أُرَى الْقَوْمَ إِلاَّ قَدْ كَرِهُوا الَّذِي قُلْتَ، قَالَ: إِنَّهُمْ لاَ يَعْقِلُونَ شَيْئًا، قَالَ لِي خَلِيلِي. قَالَ: قُلْتُ مَنْ خَلِيلُكَ؟ قَالَ: النَّبِيُّ ﷺ «يَا أَبَا ذَرٍّ! أَتُبْصِرُ أُحُدًا؟» قَالَ: فَنَظَرْتُ إِلَى الشَّمْسِ مَا بَقِيَ مِنَ النَّهَارِ، وَأَنَا أُرَى أَنَّ رَسُولَ اللهِ ﷺ يُرْسِلُنِي فِي حَاجَةٍ لَهُ. قُلْتُ: نَعَمْ! قَالَ: «مَا أُحِبُّ أَنَّ لِي مِثْلَ أُحُدٍ ذَهَبًا أُنْفِقُهُ كُلَّهُ إِلاَّ ثَلاَثَةَ دَنَانِيرَ». وَإِنَّ هٰؤُلاَءِ لاَ يَعْقِلُونَ، إِنَّمَا يَجْمَعُونَ الدُّنْيَا، لاَ وَاللهِ! لاَ أَسْأَلُهُمْ دُنْيَا، وَلاَ أَسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّى أَلْقَى اللهَ.

## CHAPTER 11. Exhortation to spend, and glad tidings of compensation for the one who spends (in good works).

## (١١) بَابُ: الْحَثِّ عَلَى النَّفَقَةِ وَتَبْشِيرِ الْمُنْفِقِ بِالْخَلَفِ

**580.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said,

٥٨٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله

"Allâh عز وجل said, 'Spend (O man), and I shall spend on you.' " He also said, "Allâh's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spend since He created the heavens and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water and in His Hand there is the balance (of justice), whereby He raises and lowers (people)." (*Sahîh Al-Bukhâri, Hadîth* No. 206, Vol. 6)

**CHAPTER 13. To start spending first on oneself, then on one's family and then on one's relatives.**

**581.** Narrated Jâbir رضي الله عنه : The Prophet صلى الله عليه وسلم came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no property other than that slave, the Prophet صلى الله عليه وسلم sold that slave for 800 *Dirhâm* and sent the price to him. (*Sahîh Al-Bukhâri, Hadîth* No. 296, Vol. 9)

**CHAPTER 14. The superiority of spending on and giving alms to one's relatives, husband, children and parents, even if they are *Mushrikûn* (pagans etc.).**

**582.** Narrated (Ishâq bin 'Abdullâh bin Abî Talha): I heard Anas bin Mâlik رضي الله عنه saying, "Abû Talha had more property of date-palm trees (gardens) than any other amongst the *Ansâr* in Al-Madîna, and the most beloved of them to him was Bairuhâ' garden, and it was in front of the mosque of the Prophet صلى الله عليه وسلم . Allâh's Messenger used to go there and used to drink its nice water." Anas added, "When these

عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْكَ» وَقَالَ: «يَدُ اللهِ مَلأَى، لاَ تَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ» وَقَالَ: «أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ».

**(١٣) بَاب: ٱلابْتِدَاءِ فِي النَّفَقَةِ بِالنَّفْسِ ثُمَّ أَهْلِهِ ثُمَّ الْقَرَابَةِ**

٥٨١ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: بَلَغَ النَّبِيَّ ﷺ أَنَّ رَجُلاً مِنْ أَصْحَابِهِ أَعْتَقَ غُلاَمًا عنْ دُبُرٍ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَاعَهُ بِثَمَانِمِائَةِ دِرْهَمٍ، ثُمَّ أَرْسَلَ بِثَمَنِهِ إِلَيْهِ.

**(١٤) بَاب: فَضْلِ النَّفَقَةِ وَالصَّدَقَةِ عَلَى الأَقْرَبِينَ وَالزَّوْجِ وَالأَوْلاَدِ وَالْوَالِدَيْنِ وَلَوْ كَانُوا مُشْرِكِينَ**

٥٨٢ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصَارِ بِالْمَدِينَةِ مَالاً مِنْ نَخْلٍ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ؛ قَالَ أَنَسٌ: فَلَمَّا أُنْزِلَتْ هٰذِهِ الآيَةُ ﴿لَنْ

Verses were revealed: 'By no means shall you attain *Al-Birr* (righteousness, piety etc., — here it means Allâh's Reward i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love...' (V.3:92) Abû Talha said to Allâh's Messenger صلى الله عليه وسلم, 'O Allâh's Messenger! Allâh, the Blessed, the Superior says: 'By, no means shall you attain *Al-Birr*, unless you spend (in Allâh's Cause) of that you love...' (V.3:92). And no doubt, Bairuhâ' garden is the most beloved of all my property to me. So I want to give it in charity in Allâh's Cause. I expect its reward from Allâh تعالى. O Allâh's Messenger! Spend it where Allâh makes you think it feasible.' On that, Allâh's Messenger صلى الله عليه وسلم said, 'Bravo! It is useful property. I have heard what you have said (O Abû Talha), and I think it would be proper if you gave it to your kith and kin.' Abû Talha said, 'I will do so, O Allâh's Messenger.' Then Abû Talha distributed that garden amongst his relatives and his cousins." (*Sahîh Al-Bukhâri, Hadîth* No. 540, Vol. 2)

تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلهِ؛ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللهِ؛ فَضَعْهَا يَا رَسُولَ اللهِ! حَيْثُ أَرَاكَ اللهُ. قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «بَخْ! ذٰلِكَ مَالٌ رَابِحٌ، ذٰلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ». فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللهِ! فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

**583.** Narrated Maimûna رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم that she manumitted her slave-girl and the Prophet صلى الله عليه وسلم said to her, "You would have got more reward if you had given the slave-girl to one of your maternal uncles." (*Sahîh Al-Bukhâri, Hadîth* No. 767-A, Vol.3)

٥٨٣ - **حديث** مَيْمُونَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا أَعْتَقَتْ وَلِيدَةً لَهَا فَقَالَ لَهَا: «وَلَوْ وَصَلْتِ بَعْضَ أَخْوَالِكِ كَانَ أَعْظَمَ لأَجْرِكِ».

**584.** Narrated Zainab, the wife of 'Abdullâh (bin Mas'ûd) رضي الله عنهما I was in the mosque and saw the Prophet صلى الله عليه وسلم saying, "O women! Give alms even from your ornaments." Zainab used to provide for 'Abdullâh and those

٥٨٤ - **حديث** زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ رضي الله عنهما. قَالَتْ: كُنْتُ فِي الْمَسْجِدِ، فَرَأَيْتُ النَّبِيَّ ﷺ، فَقَالَ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ» وَكَانَتْ

orphans who were under her protection. So she said to 'Abdullâh, "Will you ask Allâh's Messenger صلى الله عليه وسلم whether it will be sufficient for me to spend part of the *Zakât* on you and the orphans who are under my protection?" He said, "You yourself ask Allâh's Messenger صلى الله عليه وسلم about it?" (Zainab added): "So I went to the Prophet صلى الله عليه وسلم and I saw there an *Ansâri* woman who was standing at the door (of the Prophet صلى الله عليه وسلم ) with a similar problem as mine. Bilâl passed by us and we asked him, 'Ask the Prophet صلى الله عليه وسلم whether it is permissible for me to spend (in charity) on my husband and the orphans under my protection.' And we requested Bilâl not to inform the Prophet صلى الله عليه وسلم about us. So Bilâl went inside and asked the Prophet صلى الله عليه وسلم regarding our problem. The Prophet صلى الله عليه وسلم asked, 'Who are those two?' Bilâl replied that she was Zainab. The Prophet صلى الله عليه وسلم said, 'Which Zainab?' Bilâl said, 'The wife of 'Abdullâh (bin Mas'ûd).' The Prophet صلى الله عليه وسلم said, 'Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving *Sadaqa* (charity etc.).' " (*Sahîh Al-Bukhâri, Hadîth* No. 545, Vol. 2)

زَيْنَبُ تُنْفِقُ عَلَى عَبْدِ اللهِ، وَأَيْتَامٍ فِي حِجْرِهَا، فَقَالَتْ لِعَبْدِ اللهِ، سَلْ رَسُولَ اللهِ ﷺ، أَيَجْزِي عَنِّي أَنْ أُنْفِقَ عَلَيْكَ وَعَلَى أَيْتَامِي فِي حِجْرِي مِنَ الصَّدَقَةِ؟ فَقَالَ: سَلِي أَنْتِ رَسُولَ اللهِ ﷺ؛ فَانْطَلَقْتُ إِلَى النَّبِيِّ ﷺ فَوَجَدْتُ امْرَأَةً مِّنَ الأَنْصَارِ عَلَى الْبَابِ، حَاجَتُها مِثْلُ حَاجَتِي؛ فَمَرَّ عَلَيْنَا بِلاَلٌ، فَقُلْنَا: سَلِ النَّبِيَّ ﷺ، أَيَجْزِي عَنِّي أَنْ أُنْفِقَ عَلَى زَوْجِي وَأَيْتَامٍ لِي فِي حِجْرِي؟ وَقُلْنَا: لاَ تُخْبِرْ بِنَا. فَدَخَلَ فَسَأَلَهُ، فَقَالَ: «مَنْ هُمَا؟» قَالَ: زَيْنَبُ. قَالَ: «أَيُّ الزَّيَانِبِ؟» قَالَ: امْرَأَةُ عَبْدِ اللهِ، قَالَ: «نَعَمْ! لَهَا أَجْرَانِ، أَجْرُ الْقَرَابَةِ وأَجْرُ الصَّدَقَةِ».

**585.** Narrated Umm Salama رضي الله عنها : I said, "O Allâh's Messenger! Shall I get a reward (in the Hereafter) if I spend on the children of Abû Salama and do not leave them like this and like this (i.e., poor) but treat them like my own children?" The Prophet صلى الله عليه وسلم said, "Yes, you will be rewarded for that which you will spend on them." (*Sahîh Al-Bukhâri, Hadîth* No. 282, Vol. 7)

٥٨٥ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها، قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! هَلْ لِي مِنْ أَجْرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أُنْفِقَ عَلَيْهِمْ، وَلَسْتُ بِتَارِكَتِهِمْ هٰكَذَا وَهٰكَذَا، إِنَّمَا هُمْ بَنِيَّ؟ قَالَ: «نَعَمْ! لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ».

**586.** Narrated Abû Mas'ûd Al-Ansâri رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When a Muslim spends something on his family intending to receive Allâh's Reward, it is regarded as *Sadaqa* (act of charity) for him." (*Sahîh Al-Bukhâri, Hadîth* No. 263, Vol. 7)

٥٨٦ - **حَدِيثُ** أَبِي مَسْعُودٍ الأَنْصَارِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ، وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً».

**587.** Narrated Asmâ' bint Abû Bakr رضى الله عنهما : My mother came to me during the lifetime of Allâh's Messenger صلى الله عليه وسلم and she was a *Mushrikah* (pagan). I said to Allâh's Messenger صلى الله عليه وسلم (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet صلى الله عليه وسلم said, "Yes, keep good relation with her." (*Sahîh Al-Bukhâri, Hadîth* No. 789, Vol. 3)

٥٨٧ - **حَدِيثُ** أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما، قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ، فَاسْتَفْتَيْتُ رَسُولَ اللهِ ﷺ، قُلْتُ، وَهِيَ رَاغِبَةٌ: أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ! صِلِي أُمَّكِ».

**CHAPTER 15. If one gives charity on behalf of a dead person, its reward will reach the intended dead person.**

**(١٥) بَابُ: وُصُولِ ثَوَابِ الصَّدَقَةِ عَنِ الْمَيِّتِ إِلَيْهِ**

**588.** Narrated 'Âisha رضى الله عنها : A man said to the Prophet صلى الله عليه وسلم "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet صلى الله عليه وسلم replied in the affirmative. (*Sahîh Al-Bukhâri, Hadîth* No. 470, Vol. 2)

٥٨٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ!».

**CHAPTER 16. *As-Sadaqa* means alms, charity, *Zakât*, etc., and it also includes all types of *Al-Ma'rûf* (i.e.**

**(١٦) بَابُ: بَيَانِ أَنَّ اسْمَ الصَّدَقَةِ يَقَعُ عَلَى كُلِّ نَوْعٍ مِّنَ الْمَعْرُوفِ**

**Islâmic Monotheism and all types of good deeds).**

**589.** Narrated Abû Mûsa (Al-Ash'arî) The Prophet صلى الله عليه وسلم said, "On every Muslim there is enjoined (a compulsory) *Sadaqa* (alms)." They (the people) asked, "If one has nothing?" He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good, or said, enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islam ordains)." They said, "If he does not do that?" He said, "Then he should refrain from *Ash-shar* (doing evil — e.g. practising polytheism of different kinds and all that is evil and bad), for that will be considered for him as a *Sadaqa* (charity)." (*Sahîh Al-Bukhâri, Hadîth* No. 51, Vol. 8)

٥٨٩ - **حَدِيث** أَبِي مُوسَى رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: «فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ» قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ: «فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: «فَيَأْمُرُ بِالْخَيْرِ» أَوْ قَالَ: «بِالْمَعْرُوفِ» قَالَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: «فَيُمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ».

**590.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "There is a (compulsory) *Sadaqa* to be given for every joint of the human body, (as a sign of gratitude to Allâh) everyday the sun rises. To judge justly between two persons is regarded as *Sadaqa*, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as *Sadaqa* and (saying) a good word is also *Sadaqa*, and every step taken on one's way to offer *As-Salât* (the compulsory congregation prayer in the mosque) is also *Sadaqa* and to remove a harmful thing from the

٥٩٠ - **حَدِيث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ؛ يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَو يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

way is also *Sadaqa*."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 232, Vol. 4)

## CHAPTER 17. (About) one who spends, and one who is a miser.

(١٧) بَابٌ: فِي الْمُنْفِقِ وَالْمُمْسِكِ

**591.** Narrated Abû Huraira رضی الله عنه: The Prophet صلی الله علیه وسلم said, "Every day two angels come down (from the heaven) and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says. 'O Allâh! Destroy every miser.' " (*Sahîh Al-Bukhâri, Hadîth* No. 522, Vol. 2)

٥٩١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ! أَعْطِ مُنْفِقًا خَلَفًا؛ وَيَقُولُ الآخَرُ: اللَّهُمَّ! أَعْطِ مُمْسِكًا تَلَفًا».

## CHAPTER 18. Exhortation to give charity before such time comes when nobody will accept it.

(١٨) بَابٌ: التَّرْغِيبِ فِي الصَّدَقَةِ قَبْلَ أَنْ لَا يُوجَدَ مَنْ يَقْبَلُهَا

**592.** Narrated Hâritha bin Wahb رضی الله عنه: I heard the Prophet صلی الله علیه وسلم saying, "O people! Give in charity, as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, 'If you had brought it yesterday, I would have taken it, but today I am not in need of it.' " (*Sahîh Al-Bukhâri, Hadîth* No. 492, Vol. 2)

٥٩٢ - **حَدِيثُ** حَارِثَةَ بْنِ وَهْبٍ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلاَ يَجِدُ مَنْ يَقْبَلُهَا، يَقُولُ الرَّجُلُ لَوْ جِئْتَ بِهَا بِالأَمْسِ لَقَبِلْتُهَا، فَأَمَّا الْيَوْمَ فَلاَ حَاجَةَ لِي بِهَا».

**593.** Narrated Abû Mûsa رضی الله عنه: The Prophet صلی الله علیه وسلم said, "A time will come upon the people when a person will wander about with gold as *Zakât* and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian

٥٩٣ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه عَنِ النَّبِيِّ ﷺ، قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لاَ يَجِدُ أَحَدًا يَأْخُذُهَا

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[1] (H.590) *Sadaqa* means something given in charity. Such deeds as are mentioned in this *Hadîth* are considered as charitable deeds, as rewardable as gift given in charity and are taken for sign of gratitude to Allâh for creating our complicated yet handy body.

مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ، مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ».

because of scarcity of men and great number of women." (*Sahîh Al-Bukhâri, Hadîth* No. 495, Vol. 2)

٥٩٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُم الْمَالُ، فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ: لاَ أَرَبَ لِي».

**594.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The Hour (the Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his *Zakât* and the person to whom he will give it, will reply, 'I am not in need of it.' " (*Sahîh Al-Bukhâri, Hadîth* No. 493, Vol. 2)

## (١٩) بَاب: قُبُولِ الصَّدَقَةِ مِنَ الْكَسْبِ الطَّيِّبِ وَتَرْبِيَتِهَا

## CHAPTER 19. The acceptance of the charity (by Allâh) is only from the good honestly earned money and (then Allâh) enlarges it.

٥٩٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلاَ يَصْعَدُ إِلَى اللهِ إِلاَّ الطَّيِّبُ، فَإِنَّ اللهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ».

**595.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If somebody gives in charity something equal to a date from his honestly earned money — for nothing ascends to Allâh except good — then Allâh will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain." (*Sahîh Al-Bukhâri, Hadîth* No. 525-B, Vol. 9)

## (٢٠) بَاب: الْحَثِّ عَلَى الصَّدَقَةِ وَلَوْ بِشِقِّ تَمْرَةٍ أَوْ كَلِمَةٍ طَيِّبَةٍ وَأَنَّهَا حِجَابٌ مِّنَ النَّارِ

## CHAPTER 20. Exhortation to give alms, even by giving half a date-fruit in charity or by a good word, as it (charity) is a screen (protection) for one from the (Hell) Fire.

٥٩٦ - **حَدِيثُ** عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

**596.** Narrated 'Adî bin Hâtim رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "Save yourself from (Hell)-Fire even by giving half a date-fruit in charity." (*Sahîh Al-Bukhâri, Hadîth* No. 498 Vol. 2)

**597.**(a) Narrated 'Adî bin Hâtim رضي الله عنه : The Prophet صلى الله عليه وسلم said, "There will be none among you but will be talked to by Allâh on the Day of Resurrection, without there being an interpreter between him and Allâh تعالى . He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so, even with one half of a date (given in charity)." (*Sahîh Al-Bukhâri, Hadîth* No. 547, Vol. 8)

٥٩٧ - **حَدِيثُ** عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَسَيُكَلِّمُهُ اللهُ يَوْمَ الْقِيَامَةِ، لَيْسَ بَيْنَ اللهِ وَبَيْنَهُ تُرْجُمَانٌ، ثُمَّ يَنْظُرُ فَلاَ يَرَى شَيْئًا قُدَّامَهُ، ثُمَّ يَنْظُرُ بَيْنَ يَدَيْهِ فَتَسْتَقْبِلُهُ النَّارُ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ!».

**597.**(b) Narrated 'Adî bin Hâtim رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with one half of a date; and he who hasn't got even this, should do so by (saying) a good, pleasant word." (*Sahîh Al-Bukhâri, Hadîth* No. 548, Vol. 8)

وَعَنْهُ أَيْضًا، قَالَ: قَالَ النَّبِيُّ ﷺ: «اتَّقُوا النَّارَ»، ثُمَّ أَعْرَضَ وَأَشَاحَ؛ ثُمَّ قَالَ: «اتَّقُوا النَّارَ»، ثُمَّ أَعْرَضَ وَأَشَاحَ، ثَلاَثًا. حَتَّى ظَنَنَّا أَنَّهُ يَنْظُرُ إِلَيْهَا. ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

**CHAPTER 21. A labourer can give charity out of his earnings and it is severely forbidden to detract on who contributes a little.**

**(٢١) بَابُ: الْحَمْلِ أُجْرَةٌ يُتَصَدَّقُ بِهَا وَالنَّهْيِ الشَّدِيدِ عَنْ تَنْقِيصِ الْمُتَصَدِّقِ بِقَلِيلٍ**

**598.** Narrated Abû Mas'ûd رضي الله عنه : When we were ordered to give alms, we used to start to work as porters (to earn something we could give in chairty). Abû 'Uqail came with one half of a *Sâ'* (special measure for food grains) and another person brought more than he did. So the hypocrites

٥٩٨ - **حَدِيثُ** أَبِي مَسْعُودٍ رضي الله عنه. قَالَ: لَمَّا أُمِرْنَا بِالصَّدَقَةِ كُنَّا نَتَحَامَلُ؛ فَجَاءَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، وَجَاءَ إِنْسَانٌ بِأَكْثَرَ مِنْهُ؛ فَقَالَ الْمُنَافِقُونَ: إِنَّ اللهَ لَغَنِيٌّ عَنْ صَدَقَةِ

said, "Allâh is not in need of the alms of this (i.e. 'Uqail); and this other person did not give alms but for showing off." Then Allâh تعالى revealed: 'Those who defame such of the believer who give charity (in Allâh's Cause) voluntarily, and those who could not find to give charity (in Allâh's Cause) except what is available to them...' (V.9:79). (*Sahîh Al-Bukhâri, Hadîth* No. 190, Vol. 6)

هٰذَا، وَمَا فَعَلَ هٰذَا الآخَرُ إِلاَّ رِئَاءً. فَنَزَلَتْ ﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ﴾ الآيَةَ.

**CHAPTER 22. The superiority of the *Manîha* (a milch she-camel or a sheep lent to somebody to use its milk and return to its owner afterwards).**

**(٢٢) بَابُ: فَضْلِ الْمَنِيحَةِ**

**599.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "What a good *Manîha* (the she-camel which has recently given birth and which gives profuse milk) is, and (what a good *Manîha*) the sheep which gives profuse milk, a bowl in the morning and another in the evening is!" (*Sahîh Al-Bukhâri, Hadîth* No. 797, Vol. 3)

٥٩٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «نِعْمَ الْمَنِيحَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، وَالشَّاةُ الصَّفِيُّ، تَغْدُو بِإِنَاءٍ وَتَرُوحُ بِإِنَاءٍ».

**CHAPTER 23. The example of one who spends (in good deeds) and one who is a miser.**

**(٢٣) بَابُ: مَثَلِ الْمُنْفِقِ وَالْبَخِيلِ**

**600.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it will cover his fingertips and obliterate his tracks. And whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and

٦٠٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: ضَرَبَ رَسُولُ اللهِ ﷺ مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، قَدِ اضْطُرَّتْ أَيْدِيهِمَا إِلَى ثُدِيِّهِمَا وَتَرَاقِيهِمَا؛ فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ حَتَّى تَغْشَى أَنَامِلَهُ، وَتَعْفُوَ أَثَرَهُ؛ وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ

every ring gets stuck to its place. Abû Huraira رضى الله عنه added: I saw Allâh's Messenger صلى الله عليه وسلم putting his finger in the chest (pocket) of his shirt like that. If you but saw him trying to widen (the opening of his shirt) but it did not widen. (*Sahîh Al-Bukhâri, Hadîth* No. 689, Vol. 7)

قَلَصتْ، وَأَخَذَتْ كُلُّ حَلْقَةٍ بِمَكَانِهَا. قَالَ أَبُو هُرَيْرَةَ: فَأَنَا رَأَيْتُ رَسُولَ اللهِ ﷺ، يَقُولُ بِإِصْبَعِهِ هٰكَذَا فِي جَيْبِهِ، فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلاَ تَتَوَسَّعُ!

## CHAPTER 24. Proof of the reward for the giver of charity even if it goes in the hands of an underserving person.

## (٢٤) بَاب: ثُبُوتِ أَجْرِ الْمُتَصَدِّقِ وَإِنْ وَقَعَتِ الصَّدَقَةُ فِي يَدِ غَيْرِ أَهْلِهَا

**601.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a theif. (On hearing that) he said, 'O Allâh! All the praises and thanks are for You. I will give alms again.' And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, 'O Allâh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allâh! All the praises are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, 'The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse

٦٠١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «قَالَ رَجُلٌ لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ؛ فَأَصْبَحُوا يَتَحَدَّثُونَ، تُصُدِّقَ عَلَى سَارِقٍ؛ فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدَيْ زَانِيَةٍ؛ فَأَصْبَحُوا يَتَحَدَّثُونَ، تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ؛ فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى زَانِيَةٍ؛ لأَتَصَدَّقَنَّ بِصَدَقَةٍ؛ فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدَيْ غَنِيٍّ؛ فَأَصْبَحُوا يَتَحَدَّثُونَ، تُصُدِّقَ عَلَى غَنِيٍّ. فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ؟ فَأُتِيَ، فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللهُ».

(adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allâh تعالى has given him, in Allâh's Cause.' " (*Sahîh Al-Bukhâri, Hadîth* No. 502, Vol. 2)

**CHAPTER 25. The reward for an honest trustee (store-keeper) and for the woman who gives in charity from the household of her husband, either with his permission or it is customary, without wasting the property.**

**(٢٥) بَابُ: أَجْرِ الْخَازِنِ الْأَمِينِ وَالْمَرْأَةِ إِذَا تَصَدَّقَتْ مِنْ بَيْتِ زَوْجِهَا - غَيْرَ مُفْسِدَةٍ - بِإِذْنِهِ الصَّرِيحِ أَوِ الْعُرْفِيِّ**

**602.** Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "An honest Muslim trustee (store-keeper) who carries out the orders of his master and pays fully what he has been ordered to give with a good heart, and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons." (*Sahîh Al-Bukhâri, Hadîth* No. 519, Vol. 2)

٦٠٢ - **حَدِيثُ** أَبِي مُوسَى رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْخَازِنُ الْمُسْلِمُ الأَمِينُ الَّذِي يُنْفِذُ»، وَرُبَّمَا قَالَ: «يُعْطِي مَا أُمِرَ بِهِ كَامِلاً مُوَفَّرًا، طَيِّبًا بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ - أَحَدُ الْمُتَصَدِّقَيْنِ».

**603.** Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will also receive the reward because of his earning, and the store-keeper will have a reward similar to it. The reward of one will not decrease the reward of the others." (*Sahîh Al-Bukhâri, Hadîth* No. 506, Vol. 2)

٦٠٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذٰلِكَ، لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا».

**604.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A woman should not observe *Saûm* (optional fasts) except with her husband's permission if he is at home (staying with her)." (*Sahîh Al-Bukhâri, Hadîth* No. 120, Vol. 7)

٦٠٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: «لاَ تَصُومُ الْمَرْأَةُ، وَبَعْلُهَا شَاهِدٌ، إِلاَّ بِإِذْنِهِ».

**605.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If the wife gives of her husband's earnings (something in charity) without his permission, he will get half the reward." (*Sahîh Al-Bukhâri, Hadîth* No. 273, Vol. 7)

٦٠٥ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا عَنْ غَيْرِ أَمْرِهِ فَلَهُ نِصْفُ أَجْرِهِ».

**CHAPTER 27. One who collects (gives) charity and also collect (do) other righteous deeds.**

**(٢٧) بَاب: مَنْ جَمَعَ الصَّدَقَةَ وَأَعْمَالَ الْبِرِّ**

**606.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slave of Allâh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Salât* (prayer), will be called from the gate of *Salât*; and whoever was amongst the people who used to participate in *Jihâd*, will be called from the gate of *Jihâd*; and whoever was amongst those who used to observe *Saûm* (fasts), will be called from the gate of *Ar-Raiyyân*; whoever was amongst those who used to give in *Sadaqa* (charity), will be called from the gate of *Sadaqa*." Abû Bakr رضى الله عنه said, "Let my parents be sacrificed for you, O Allâh's Messenger! No distress or need will befall him who will be called from these gates. Will there be any one who will be called from all these gates." The Prophet صلى الله عليه وسلم replied, "Yes, and I hope you will be one of them." (*Sahîh Al-Bukhâri, Hadîth* No. 121, Vol. 3)

٦٠٦ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللهِ! هٰذَا خَيْرٌ؛ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاةِ دُعِيَ مِنْ بَابِ الصَّلاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ».

فَقَالَ أَبُو بَكْرٍ رضي الله عنه: بِأَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللهِ! مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ! وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

**607.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever spends two things in Allâh's Cause, will be called by all the gate-keepers of

٦٠٧ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَنْفَقَ

Paradise; who will be saying, 'O so-and-so! Come here.'" Abû Bakr said, "O Allâh's Messenger! Such persons will never be destroyed." The Prophet صلى الله عليه وسلم said, "I hope you will be one of them." (*Sahîh Al-Bukhâri, Hadîth* No. 94, Vol. 4)

زَوْجَيْنِ فِي سَبِيلِ اللهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ، أَيْ فُلُ هَلُمَّ!» قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! ذَاكَ الَّذِي لاَ تَوَى عَلَيْهِ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

**CHAPTER 28. Exhortation to spend (in good deeds) and dislikeness of calculating.**

**(٢٨) بَابُ: الْحَثِّ عَلَى الإِنْفَاقِ وَكَرَاهَةِ الإِحْصَاءِ**

**608.** Narrated Asmâ' رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "Give (in charity) and do not withold your wealth by counting and hoarding it, being afraid that it (wealth) may be exhausted, lest Allâh تعالى should withhold His Blessings from you, and do not withhold your money lest Allâh should withhold it from you." (*Sahîh Al-Bukhâri, Hadîth* No. 764, Vol. 3)

٦٠٨ - **حَدِيثُ** أَسْمَاءَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «أَنْفِقِي وَلاَ تُحْصِي فَيُحْصِيَ اللهُ عَلَيْكِ، وَلاَ تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ».

**CHAPTER 29. Exhortation to give alms even if it is a little amount; and not to stop giving this little amount of charity because of looking down at it.**

**(٢٩) بَابُ: الْحَثِّ عَلَى الصَّدَقَةِ وَلَوْ بِالْقَلِيلِ، وَلَا تَمْتَنِعُ مِنَ الْقَلِيلِ لِاحْتِقَارِهِ**

**609.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "O Muslim women! None of you should look down upon the gift sent by her she-neighbour, even if it were the trotters of the sheep (fleshless part of legs.)". (*Sahîh Al-Bukhâri, Hadîth* No. 740, Vol. 3)

٦٠٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «يَا نِسَاءُ الْمُسْلِمَاتِ! لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ».

**CHAPTER 30. The superiority of the charity given secretly.**

**(٣٠) بَابُ: فَضْلِ إِخْفَاءِ الصَّدَقَةِ**

**610.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh تعالى will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) 1. A just ruler, 2. A youth who has been brought

٦١٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: الإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي

up in the worship of Allâh (i.e. worships Allâh عزوجل Alone sincerely from his childhood), 3. A man whose heart is attached to the mosques (i.e. who offers the five compulsory congregational *Salât* (prayers) in the mosques), 4. Two persons who love each other only for Allah's sake, and they meet and part in Allâh's Cause only, 5 A man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allâh, 6. A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and 7. And a person who remembers Allâh تعالى in seclusion and his eyes become flooded with tears." (*Sahîh Al-Bukhâri, Hadîth* No. 629, Vol. 1)

عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ».

## CHAPTER 31. The best charity is the charity that is given when one is healthy and niggardly.

## (٣١) بَابُ: بَيَانِ أَنَّ أَفْضَلَ الصَّدَقَةِ صَدَقَةُ الصَّحِيحِ الشَّحِيحِ

**611.** Narrated Abû Huraira رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and asked, "O Allâh's Messenger! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' [(As it has already belonged to such and such. (i.e. his heirs)]." (*Sahîh Al-Bukhâri, Hadîth* No. 500, Vol. 2)

٦١١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ، قُلْتَ لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ».

## CHAPTER 32. Upper hand is better than the lower hand, and the upper

## (٣٢) بَابُ: بَيَانِ أَنَّ الْيَدَ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلَى وَأَنَّ الْيَدَ الْعُلْيَا هِيَ

**hand is that which spends and the lower hand is that which receives.**

الْمُنْفِقَةُ وَأَنَّ السُّفْلَى هِيَ الآخِذَةُ

**612.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم mentioned about *As-Sadaqa* (charity, alms etc.), *At-Ta'affuf* (refraining from asking others for some financial help) and *Al-Mas'alah* (begging others) while on the pulpit and said: "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower hand is that of the beggar." (*Sahîh Al-Bukhâri, Hadîth* No. 509, Vol. 2)

٦١٢ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ، وَهُوَ عَلَى الْمِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالْمَسْأَلَةَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ، وَالسُّفْلَى هِيَ السَّائِلَةُ».

**613.** Narrated Hakîm bin Hizâm رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses.) And whoever abstains from asking others for some financial help, Allâh تعالى will give him and save him from asking others, and whosoever is satisfied with what Allâh has given him, Allâh تعالى will make him self-sufficent." (*Sahîh Al-Bukhâri, Hadîth* No. 508, Vol. 2)

٦١٣ - حَدِيثُ حَكِيمِ بْنِ حِزَامٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ».

**614.** Narrated Hakîm bin Hizâm رضي الله عنه : (Once) I asked Allâh's Messenger صلى الله عليه وسلم (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked him and he gave (it to me). And then he said, "O Hakîm! This property is like a sweet fresh fruit; whoever takes it without greed, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never

٦١٤ - حَدِيثُ حَكِيمِ بْنِ حِزَامٍ رضي الله عنه، قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي؛ ثُمَّ قَالَ: «يَا حَكِيمُ! إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ،

satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Hakîm added: I said to Allâh's Messenger صلى الله عليه وسلم, "By Him (Allâh) Who sent you with the Truth, I shall never ask or take anything from anybody after you, till I leave this world." Then Abû Bakr رضي الله عنه (during his caliphate) called Hakîm to give him his share from the war booty (like the other companions of the Prophet صلى الله عليه وسلم), but he refused to take anything. Then 'Umar رضي الله عنه (during his caliphate) called him to give him his share, but he refused. On that 'Umar said, "O Muslims! I would like you to be witness that I offered Hakîm his share from this booty and he refused to take it." So Hakîm never took anything from anybody after the Prophet صلى الله عليه وسلم till he died. (*Sahîh Al-Bukhâri, Hadîth* No. 551, Vol. 2)

كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

قَالَ حَكِيمٌ: فَقُلْتُ يَا رَسُولَ اللهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رضي الله عنه، يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ، فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ. ثُمَّ إِنَّ عُمَرَ رضي الله عنه دَعَاهُ لِيُعْطِيَهُ، فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. فَقَالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هٰذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ.

فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ، حَتَّى تُوُفِّيَ.

## CHAPTER 33. It is prohibited to beg. [Please see *Hadîth* No. 1117].

## (٣٣) بَابُ: النَّهْيِ عَنِ الْمَسْأَلَةِ

**615.** Narrated Mu'âwiya رضي الله عنه in a *Khutba* (religious talk): I heard Allâh's Messenger صلى الله عليه وسلم saying, "If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the *Sunna* (legal ways) of the Prophet صلى الله عليه وسلم]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e. following strictly Allâh's Book (the

٦١٥ - **حَدِيثُ** مُعَاوِيَةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللهُ يُعْطِي، وَلَنْ تَزَالَ هٰذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللهِ، لا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ».

Qur'ân) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (*Sahîh Al-Bukhâri, Hadîth* No. 71, Vol.1)

**CHAPTER 34. *Al-Miskîn* is the one who does not find enough to satisfy himself and the people do not consider him needy as to give him charity.**

**(٣٤) بَابُ: الْمِسْكِيْنِ الَّذِيْ لاَ يَجِدُ غِنًي وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقُ عَلَيْهِ**

**616.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "*Al-Miskîn* (the poor) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two; but *Miskîn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people." (*Sahîh Al-Bukhâri, Hadîth* No. 557, Vol. 2)

٦١٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ، تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلٰكِنِ الْمِسْكِينُ الَّذِيْ لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ بِهِ فَيُتَصَدَّقُ عَلَيْهِ، وَلاَ يَقُومُ فَيَسْأَلُ النَّاسَ».

**CHAPTER 35. It is disliked to beg from people.**

**(٣٥) بَابُ: كَرَاهَةِ الْمَسْأَلَةِ لِلنَّاسِ**

**617.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face." (*Sahîh Al-Bukhâri, Hadîth* No. 553, Vol. 2)

٦١٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

**618.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "One would rather cut and carry a bundle of wood on his back than ask somebody who may or may not give him." (*Sahîh Al-Bukhâri, Hadîth* No. 288, Vol. 3)

٦١٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ».

## CHAPTER 37. It is allowed to accept what is given without begging or without being greedy.

## (٣٧) بَابُ: إِبَاحَةِ الْأَخْذِ لِمَنْ أُعْطِيَ مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافٍ

**619.** Narrated 'Umar رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم used to give me something but I would say to him, "Would you give it to a poorer and more needy one then me?" The Prophet صلى الله عليه وسلم said to me, "Take it. If you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it." (*Sahîh Al-Bukhâri, Hadîth* No. 552, Vol. 2)

٦١٩ - **حَدِيثُ** عُمَرَ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي، فَقَالَ: «خُذْهُ، إِذَا جَاءَكَ مِنْ هٰذَا الْمَالِ شَيْءٌ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ».

## CHAPTER 38. Dislikeness of the longing for worldly possessions.

## (٣٨) بَابُ: كَرَاهَةِ الْحِرْصِ عَلَى الدُّنْيَا

**620.** Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The heart of an old man remains young in two respects, (and they are) his love for the world (its wealth, amusements and luxuries) and his incessant hope." (*Sahîh Al-Bukhâri, Hadîth* No. 429, Vol. 8)

٦٢٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًّا فِي اثْنَتَيْنِ: فِي حُبِّ الدُّنْيَا وَطُولِ الْأَمَلِ».

**621.** Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The son of Adam (i.e., man) grows old and so also two (desires) grow old with him, (and they are); love for wealth and (a wish for) a long life." (*Sahîh Al-Bukhâri, Hadîth* No. 430, Vol. 8)

٦٢١ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَكْبَرُ ابْنُ آدَمَ وَيَكْبَرُ مَعَهُ اثْنَانِ: حُبُّ الْمَالِ وَطُولُ الْعُمُرِ».

## CHAPTER 39. If there were two valleys (of gold) for the son of Adam, he would long for the third one.

## (٣٩) بَابُ: لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ لَابْتَغَى ثَالِثًا

**622.** Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If Adam's son had a valley full of gold, he would like to have two valleys, for

٦٢٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ

nothing fills his mouth except dust.[1] And Allâh تعالى forgives him who (repents to Him) begs for His pardon". (*Sahîh Al-Bukhâri, Hadîth* No. 447, Vol. 8)

يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ».

**623.** Narrated Ibn 'Abbâs رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can fill (satisfy) the eye of Adam's son except dust.[2] And Allâh تعالى forgives him who (repents to Him) begs for His pardon." (*Sahîh Al-Bukhâri, Hadîth* No. 445, Vol. 8)

٦٢٣ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «لَوْ أَنَّ لابْنِ آدَمَ مِلْءَ وَادٍ مَالاً لأَحَبَّ أَنَّ لَهُ إِلَيْهِ مِثْلَهُ، وَلاَ يَمْلأُ عَيْنَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ».

**CHAPTER 40. Riches does not mean having a great amount of property.**

**(٤٠) بَابٌ: لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ**

**624.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Riches does not mean, having a great amount of property, but riches is self-contentment." (*Sahîh Al-Bukhâri, Hadîth* No. 453, Vol. 8)

٦٢٤ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلٰكِنَّ الْغِنَى غِنَى النَّفْسِ».

**CHAPTER 41. Fear of what would come out of the pleasure of the world.**

**(٤١) بَابٌ: تَخَوُّفِ مَا يَخْرُجُ مِنْ زَهْرَةِ الدُّنْيَا**

**625.** Narrated Abû Sa'îd Al-Khudri رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The thing I am afraid of most for your sake, is the worldly blessings which Allâh تعالى will bring forth to you." It was asked, "What are the blessings of this world?" The Prophet صلى الله عليه وسلم said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet صلى الله عليه وسلم kept quiet

٦٢٥ - **حديث** أَبِي سَعِيدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَكْثَرَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللهُ لَكُمْ مِنْ بَرَكَاتِ الأَرْضِ» قِيلَ: وَمَا بَرَكَاتُ الأَرْضِ؟ قَالَ: «زَهْرَةُ الدُّنْيَا!» فَقَالَ لَهُ رَجُلٌ: هَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟

[1] (H.622) Means his death.

[2] (H.623) Means his death.

for a while till we thought that he was being inspired divinely. Then he started wiping the sweat from his forehead and said, "Where is the questioner?" That man said, "I (am present)." Abû Sa'îd added: We thanked the man when the result (of his question) was such. The Prophet صلى الله عليه وسلم said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the *Khadîra* (a kind of vegetation). Such an animal eats till its stomach is full, and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied." (*Sahîh Al-Bukhâri, Hadîth* No. 435, Vol. 8)

فَصَمَتَ النَّبِيُّ ﷺ، حَتَّى ظَنَنَّا أَنَّهُ يُنْزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمْسَحُ عَنْ جَبِينِهِ، فَقَالَ: «أَيْنَ السَّائِلُ؟» قَالَ: أَنَا! قَالَ أَبُو سَعِيدٍ: لَقَدْ حَمِدْنَاهُ حِينَ طَلَعَ ذٰلِكَ، قَالَ: «لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ، إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، وَإِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلاَّ آكِلَةَ الْخَضِرَةِ، أَكَلَتْ، حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ فَاجْتَرَّتْ وَثَلَطَتْ وَبَالَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ؛ وَإِنَّ هٰذَا الْمَالَ حُلْوَةٌ، مَنْ أَخَذَهُ بِحَقِّهِ، وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْمَعُونَةُ هُوَ؛ وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

**626.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Once the Prophet صلى الله عليه وسلم sat on the pulpit and we sat around him. Then he said, "The thing I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said, "O Allâh's Messenger! Can the good bring forth evil? The Prophet صلى الله عليه وسلم remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet صلى الله عليه وسلم while he is not talking to you." Then

٦٢٦ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ، فَقَالَ: «إِنِّي مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَوَ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ. فَقِيلَ لَهُ: مَا شَأْنُكَ؟ تُكَلِّمُ النَّبِيَّ ﷺ وَلاَ يُكَلِّمُكَ! فَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ. قَالَ

we noticed that he (the Prophet) was being inspired divinely. Then the Prophet صلى الله عليه وسلم wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet صلى الله عليه وسلم liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a stream which either kills or make the animals sick, except if an animal eats its fill the *Khadira* (a kind of vegetation) and then faces the sun, starts ruminating and then passes out dung and urine and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers (or the Prophet صلى الله عليه وسلم said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 544, Vol. 2)

فَمَسَحَ عَنْهُ الرُّحَضَاءَ، فَقَالَ: «أَيْنَ السَّائِلُ؟» وَكَأَنَّهُ حَمِدَهُ؛ فَقَالَ: «إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ، إِلاَّ آكِلَةَ الْخَضْرَاءِ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ، فَثَلَطَتْ وَبَالَتْ وَرَتَعَتْ، وَإِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ». أَوْ كَمَا قَالَ النَّبِيُّ ﷺ: «وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ».

## CHAPTER 42. The superiority of abstaining from begging, and that of patience.

## (٤٢) بَاب: فَضْلِ التَّعَفُّفِ وَالصَّبْرِ

**627.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: Some *Ansâri* persons asked for (something) from Allâh's Messenger صلى الله عليه وسلم and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allâh will make him contented, and whoever tries to make himsIf self-sufficient, Allâh will make him self-

٦٢٧ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، أَنَّ نَاسًا مِنَ الأَنْصَارِ، سَأَلُوا رَسُولَ اللهِ ﷺ، فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ، فَقَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُم، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ».

sufficient. And whoever remain patient, Allâh will make him patient. Nobody can be given a blessing better and greater than patience."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 548, Vol. 2)

## CHAPTER 43. (About) scanty or just sufficient allowance and contentment.

(٤٣) بَابٌ: فِي الْكَفَافِ وَالْقَنَاعَةِ

**628.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "O Allâh! Give food to the family of Muhammad صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 467, Vol. 8)

٦٢٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قُوتًا».

## CHAPTER 44. To give alms to the one who begged importunately.

(٤٤) بَابٌ: إِعْطَاءِ مَنْ سَأَلَ بِفُحْشٍ وَغِلْظَةٍ

**629.** Narrated Anas bin Mâlik رضى الله عنه: While I was walking with the Prophet صلى الله عليه وسلم who was wearing a Najrâni *Burd* (outer garment) with a thick hem, a bedouin came upon the Prophet صلى الله عليه وسلم and pulled his garment so violently that I could recognise the impression of the hem of the garment on his shoulder, caused by his violent pull. Then the bedouin said, "Order for me something from Allâh's Wealth which you have." The Prophet صلى الله عليه وسلم turned to him and smiled, and ordered that a gift be given to him. (*Sahîh Al-Bukhâri, Hadîth* No. 377, Vol. 4)

٦٢٩ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ، وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ، قَدْ أَثَّرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ: مُرْ لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ؛ فَالْتَفَتَ إِلَيْهِ، فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

**630.** Narrated Al-Miswar bin Makhrama رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! Accompany me to Allâh's Messenger صلى الله عليه وسلم." When I went

٦٣٠ - حَدِيثُ الْمِسْوَرِ بْنِ مَخْرَمَةَ رضي الله عنهما قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ أَقْبِيَةً، وَلَمْ يُعْطِ مَخْرَمَةَ مِنْهَا شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيِّ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللهِ ﷺ. فَانْطَلَقْتُ مَعَهُ، فَقَالَ:

[1] (H.627) The Arabic word for "patience" also conveys the meaning of perseverance, constancy and endurance.

with him, he said, "Call him to me." I called him (i.e. the Prophet صلى الله عليه وسلم) for my father. He came out wearing one of those cloaks and said, "We kept this (cloak) for you (O Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet صلى الله عليه وسلم said), "Is Makhrama pleased?" (*Sahîh Al-Bukhâri, Hadîth* No. 771, Vol. 3)

ادْخُلْ فَادْعُهُ لِي، قَالَ فَدَعَوْتُهُ لَهُ. فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: «خَبَأْنَا هٰذَا لَكَ» قَالَ: فَنَظَرَ إِلَيْهِ، فَقَالَ: رَضِيَ مَخْرَمَةُ.

**CHAPTER 45. To give to those (weak in faith), and one is afraid (that they may not renegate from Islâm).**

**(٤٥) بَاب: إِعْطَاءِ مَنْ يَخَافُ عَلَى إِيْمَانِهِ**

**631.** Narrated Sa'd bin Abî Waqqâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم distributed something among a group of people while I was sitting amongst them, but he صلى الله عليه وسلم left a man whom I considered the best of the lot. So, I went up to Allâh's Messenger صلى الله عليه وسلم and asked him secretly, "Why have you left that person? By Allâh! I consider him a (true) believer." The Prophet صلى الله عليه وسلم said, "Or merely a Muslim (Who surrender to Allâh)." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allâh's Messenger! Why have you left that person? By Allâh! I consider him a (true) believer." The Prophet صلى الله عليه وسلم said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allâh's Messenger! Why have you left that person? By Allâh! I consider him a (true) believer." The Prophet صلى الله عليه وسلم said, "Or merely a Muslim." Then Allâh's Messenger صلى الله عليه وسلم said, "I give to a person while another is dearer

٦٣١ - **حَدِيثُ** سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنهما، قَالَ: أَعْطَى رَسُولُ اللهِ ﷺ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ، قَالَ: فَتَرَكَ رَسُولُ اللهِ ﷺ مِنْهُمْ رَجُلاً لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَى رَسُولِ اللهِ ﷺ، فَسَارَرْتُهُ، فَقُلْتُ: مَا لَكَ عَنْ فُلاَنٍ! وَاللهِ إِنِّي لأَرَاهُ مُؤْمِنًا. قَالَ: «أَوْ مُسْلِمًا». قَالَ: فَسَكَتُّ قَلِيلاً؛ ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ. فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلاَنٍ! وَاللهِ إِنِّي لأُرَاهُ مُؤْمِنًا. قَالَ: «أَوْ مُسْلِمًا». قَالَ: فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ، فَقُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ عَنْ فُلاَنٍ! وَاللهِ إِنِّي لأُرَاهُ مُؤْمِنًا. قَالَ: «أَوْ مُسْلِمًا». فَقَالَ: «إِنِّي لأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ».

to me, for fear that he may be thrown in the Hell-Fire on his face (by renegating from Islâm)." (*Sahîh Al-Bukhâri, Hadîth* No. 556, Vol. 2)

## CHAPTER 46. Bestowal upon those (who have newly embraced Islâm and not yet strong in faith) in order to let them adhere to Islâm, and to remain patient those who are strong in faith.

## (٤٦) بَاب: إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ عَلَى الإِسْلَامِ وَتَصَبُّرِ مَنْ قَوِيَ إِيمَانُهُ

**632.** Narrated Anas bin Mâlik رضي الله عنه : When Allâh bestowed His Messenger صلى الله عليه وسلم with the properties of Hawâzin tribe as *Fai'* (booty), he started distributing to some Quraishi men even up to one hundred camels each, whereupon some *Ansâri* men said about Allâh's Messenger صلى الله عليه وسلم , "May Allâh forgive His Messenger! He is giving to (men of) Quraish and leaves us, inspite of the fact that our swords are still dropping blood (of the infidels)." When Allâh's Messenger صلى الله عليه وسلم was informed of what they had said, he called the *Ansâr* and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allâh's Messenger صلى الله عليه وسلم came to them and said, "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied, "O Allâh's Messenger! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allâh forgive His Messenger صلى الله عليه وسلم ; he gives the Quraish and leaves the *Ansâr*, inspite of the fact that our swords are still dropping the blood of the infidels.' Allâh's Messenger صلى الله عليه وسلم replied, "I give to such people as are still close

**٦٣٢ - حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ نَاسًا مِنَ الأَنْصَارِ قَالُوا لِرَسُولِ اللهِ ﷺ، حِينَ أَفَاءَ اللهُ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ فَطَفِقَ يُعْطِي رِجَالاً مِنْ قُرَيْشٍ الْمِائَةَ مِنَ الإِبِلِ؛ فَقَالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ! يُعْطِي قُرَيْشًا وَيَدَعُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ؟ قَالَ أَنَسٌ: فَحُدِّثَ رَسُولُ اللهِ ﷺ بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللهِ ﷺ، فَقَالَ: «مَا كَانَ حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» قَالَ لَهُ فُقَهَاؤُهُمْ: أَمَّا ذَوُو آرَائِنَا يَا رَسُولَ اللهِ! فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ، فَقَالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ! يُعْطِي قُرَيْشًا وَيَتْرُكُ الأَنْصَارَ، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لأُعْطِي رِجَالاً حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، أَمَا

to the period of ignorance ( i.e. they have recently embraced Islâm and Faith is still weak in their hearts). Won't you be pleased to see the people go with fortune, while you return with Allâh's Messenger to your houses? By Allâh, what you will return with, is better than what they are returning with." The *Ansâr* replied, "Yes, O Allâh's Messenger, we are satisfied." Then the Prophet صلى الله عليه وسلم said to them, "You will find after me, others being preferred to you. Then be patient till you meet Allâh تعالى and meet His Messenger صلى الله عليه وسلم at *Al-Houd* (*Al-Kauthar*)." (Anas added:) But we did not remain patient. (*Sahîh Al-Bukhâri, Hadîth* No. 375, Vol. 4)

تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ، وَتَرْجِعُونَ إِلَى رِحالِكُمْ بِرَسُولِ اللهِ ﷺ؟ فَوَاللهِ! مَا تَنْقَلِبُونَ بِهِ، خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قَالُوا: بَلَى يَا رَسُولَ اللهِ! قَدْ رَضِينَا. فَقَالَ لَهُمْ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقَوُا اللهَ وَرَسُولَهُ ﷺ عَلَى الْحَوْضِ». قَالَ أَنَسٌ: فَلَمْ نَصْبِرْ.

**633.** Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم sent for the *Ansâr* (and when they came), he asked, "Is there any stranger amongst you?" They said, "No, except the son of our sister." Allâh's Messenger صلى الله عليه وسلم said, "The son of the sister of some people belongs to them." (*Sahîh Al-Bukhâri, Hadîth* No. 729, Vol. 4)

**٦٣٣ - حديث** أَنَسٍ رضي الله عنه، قَالَ: دَعَا النَّبِيُّ ﷺ الأَنْصَارَ، فَقَالَ: «هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟» قَالُوا: لاَ، إِلاَّ ابْنُ أُخْتٍ لَنَا؛ فَقَالَ رَسُولُ اللهِ ﷺ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ».

**634.** Narrated Anas رضى الله عنه : On the day of the conquest of Makka when the Prophet صلى الله عليه وسلم distributed (from the booty) amongst the Quraish, the *Ansâr* said, "By Allâh, this is indeed very strange: While our swords are still dripping with the blood of Quraish, our war booty is being distributed amongst them." When this was reported to the Prophet صلى الله عليه وسلم, he called the *Ansâr* and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the

**٦٣٤ - حديث** أَنَسٍ رضي الله عنه، قَالَ: قَالَتِ الأَنْصَارُ يَوْمَ فَتْحِ مَكَّةَ، وَأَعْطَى قُرَيْشًا: وَاللهِ! إِنَّ هٰذَا لَهُوَ الْعَجَبُ، إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَاءِ قُرَيْشٍ، وَغَنَائِمُنَا تُرَدُّ عَلَيْهِمْ! فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَدَعَا الأَنْصَارَ. قَالَ، فَقَالَ: «مَا الَّذِي بَلَغَنِي عَنْكُمْ؟» وَكَانُوا لاَ يَكْذِبُونَ. فَقَالُوا: هُوَ الَّذِي بَلَغَكَ. قَالَ: «أَوَ لاَ تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ

booty to their homes and you take Allâh's Messenger to your homes? If the *Ansâr* took their way through a valley or a mountain path, I would take the *Ansâr's* valley and their mountain path." (*Sahîh Al-Bukhâri, Hadîth* No. 122, Vol. 5)

بِالْغَنَائِمِ إِلَى بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَتِ الأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَهُمْ».

**635.** Narrated Anas رضي الله عنه: When it was the day of (the battle of) Hunain, the Prophet صلى الله عليه وسلم confronted the tribe of Hawâzin while there were ten thousand (men) besides the *Tualaqâ'* (i.e. those who had embraced Islâm on the day of the conquest of Makka) with the Prophet صلى الله عليه وسلم. When they (i.e. Muslims) fled, the Prophet صلى الله عليه وسلم said, "O the group of *Ansâr*!" They replied, "*Labbaik*, O Allâh's Messenger and *Sa'daik*! We are under your command." Then the Prophet صلى الله عليه وسلم got down (from his mule) and said, "I am Allâh's slave and His Messenger صلى الله عليه وسلم." Then *Al-Mushrikûn* (the pagans) were defeated. The Prophet صلى الله عليه وسلم distributed the booty amongst the *At-Tulaqâ'* and *Al-Muhajirîn* (emigrants) and did not give anything to the *Ansâr*. So the *Ansâr* started talking about it (i.e. were dissatisfied), and he صلى الله عليه وسلم called them and made them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allâh's Messenger along with you?" The Prophet صلى الله عليه وسلم added, "If the people took their way through a valley and the *Ansâr* took their way through a mountain path, then I would choose the mountain path of the *Ansâr*." (*Sahîh Al-Bukhâri, Hadîth* No. 622, Vol. 5)

**٦٣٥ - حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ الْتَقَى هَوَازِنُ، وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ وَالطُّلَقَاءُ فَأَدْبَرُوا. قَالَ: «يَا مَعْشَرَ الأَنْصَارِ!» قَالُوا: لَبَّيْكَ يَا رَسُولَ اللهِ! وَسَعْدَيْكَ! لَبَّيْكَ، نَحْنُ بَيْنَ يَدَيْكَ! فَنَزَلَ النَّبِيُّ ﷺ، فَقَالَ: «أَنَا عَبْدُ اللهِ وَرَسُولُهُ». فَانْهَزَمَ الْمُشْرِكُونَ، فَأَعْطَى الطُّلَقَاءَ وَالْمُهَاجِرِينَ وَلَمْ يُعْطِ الأَنْصَارَ شَيْئًا. فَقَالُوا؛ فَدَعَاهُمْ فَأَدْخَلَهُمْ فِي قُبَّةٍ، فَقَالَ: «أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ؟» فَقَالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الأَنْصَارُ شِعْبًا لاَخْتَرْتُ شِعْبَ الأَنْصَارِ».

**636.** Narrated 'Abdullâh bin Zaid bin 'Âsim رضى الله عنه: When Allâh gave to His Messenger صلى الله عليه وسلم the booty on the day of Hunain, he distributed that booty amongst those whose hearts have been inclined towards Islâm, but did not give anything to the *Ansâr*. So they seemed to have felt angry and sad, as they did not get the same as other people had got. The Prophet صلى الله عليه وسلم then delivered a *Khutba* (religious talk) before them, saying, "O the assembly of *Ansâr*! Didn't I find you astray, and then Allâh guided you on the Right Path through me? You were divided into groups, and Allâh تعالى brought you together through me; you were poor and Allâh تعالى made you rich through me." Whatever the Prophet صلى الله عليه وسلم said, they (i.e. the *Ansâr*) said, "Allâh and His Messenger have more favours (on us)." The Prophet صلى الله عليه وسلم said, "What stops you from answering the Messenger of Allâh?" But whatever he said to them, they replied, "Allâh تعالى and His Messenger صلى الله عليه وسلم have more favours (on us)." The Prophet صلى الله عليه وسلم then said, "If you wish you could say: 'You came to us in such and such state (at Al-Madîna).' Wouldn't you be willing to see the people go away with sheep and camels, while you go with the Prophet to your homes? But for the *Hijra* (migration), I would have been one of the *Ansâr*, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the *Ansâr*. The *Ansâr* are *Shi'âr* (i.e. those clothes which are in direct contact with the body and worn as inner garments), and the people are *Dithâr* (i.e. those clothes which are not in direct contact

٦٣٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ زَيْدِ ابْنِ عَاصِمٍ رضي الله عنه، قَالَ: لَمَّا أَفَاءَ اللهُ عَلَى رَسُولِهِ ﷺ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمُؤَلَّفَةِ قُلُوبُهُمْ وَلَمْ يُعْطِ الأَنْصَارَ شَيْئًا؛ فَكَأَنَّهُمْ وَجَدُوا، إِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ، فَخَطَبَهُمْ فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضُلاَّلاً فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي؟» كُلَّمَا قَالَ شَيْئًا، قَالُوا: اللهُ وَرَسُولُهُ أَمَنُّ؛ قَالَ: «مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللهِ ﷺ؟» قَالَ، كُلَّمَا قَالَ شَيْئًا، قَالُوا: اللهُ وَرَسُولُهُ أَمَنُّ. قَالَ: «لَوْ شِئْتُمْ قُلْتُمْ: جِئْتَنَا كَذَا وَكَذَا، أَتَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ وَتَذْهَبُونَ بِالنَّبِيِّ ﷺ إِلَى رِحَالِكُمْ؟ لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَشِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَشِعْبَهَا، الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

with the body and are worn over other garments). No doubt, you will see other people favoured over you, so you should be patient till you meet me at *Al-Haud* (of *Kauthar*)." (*Sahîh Al-Bukhâri, Hadîth* No. 619, Vol. 5)

٦٣٧ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ ﷺ أُنَاسًا فِي الْقِسْمَةِ فَأَعْطَى الْأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذٰلِكَ، وَأَعْطَى أُنَاسًا مِنْ أَشْرَافِ الْعَرَبِ، فَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ؛ قَالَ رَجُلٌ: وَاللهِ إِنَّ هٰذِهِ الْقِسْمَةَ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ بِهَا وَجْهُ اللهِ. فَقُلْتُ: وَاللهِ! لأُخْبِرَنَّ النَّبِيَّ ﷺ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، فَقَالَ: «فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللهُ وَرَسُولُهُ؟ رَحِمَ اللهُ مُوسَى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ».

**637.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : On the day (of the battle) of Hunain, Allâh's Messenger صلى الله عليه وسلم favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Hâbis one hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allâh, in this distribution justice has not been observed, nor has Allâh's pleasure been aimed at." I said (to him), "By Allâh, I will inform the Prophet صلى الله عليه وسلم (of what you have said)." I went and informed him, and he صلى الله عليه وسلم said, "If Allâh and His Messenger did not act justly, who else would act justly. May Allâh be merciful to Mûsa (Moses), for he was harmed with more than this, yet he kept his patience." (*Sahîh Al-Bukhâri, Hadîth* No. 378, Vol. 4)

## (٤٧) بَاب: ذِكْرِ الْخَوَارِجِ وَصِفَاتِهِمْ

## CHAPTER 47. The *Khawârij* and their characteristics.

٦٣٨ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ يَقْسِمُ غَنِيمَةً بِالْجِعْرَانَةِ، إِذْ قَالَ لَهُ رَجُلٌ: اعْدِلْ. فَقَالَ لَهُ: «شَقِيتُ إِنْ لَمْ أَعْدِلْ».

**638.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : While Allâh's Messenger صلى الله عليه وسلم was distributing the booty at Al-Ji'râna, somebody said to him, "Be just (in your distribution)." The Prophet صلى الله عليه وسلم replied, "Verily I would be miserable if I did not act justly." (*Sahîh Al-Bukhâri, Hadîth* No. 366, Vol. 4)

**639.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : 'Alî sent a piece of gold to the Prophet صلى الله عليه وسلم who distributed it among four person: Al-Aqra' bin Hâbis Al-Hanzali from the tribe of Al-Mujasha'î, 'Uyaina bin Badr Al-Fazari, Zaid At-Tâ'i who belonged to (the tribe of) Banî Nabhân, and 'Alqama bin 'Ulâtha Al-'Âmiri who belonged to (the tribe of) Banî Kilâb. So the Quraish and the *Ansâr* became angry and said, "He (i.e. the Prophet صلى الله عليه وسلم ) gives to the chiefs of Najd and neglects us." The Prophet صلى الله عليه وسلم said, "(I give them) so as to attract their hearts (to Islâm)." Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet صلى الله عليه وسلم ) and said, "Be afraid of Allâh, O Muhammad صلى الله عليه وسلم ." The Prophet صلى الله عليه وسلم said, "Who would obey Allâh تعالى if I disobeyed Him? (Is it fair that) while Allâh تعالى has trusted all the people of the earth to me, while you do not trust me?" Somebody, who, I think was Khâlid bin Al-Walîd, requested the Prophet صلى الله عليه وسلم to let him chop that man's head off, but he prevented him. When the man left, the Prophet صلى الله عليه وسلم said, "Among the off-spring of this man will be some who will recite the Qur'ân but the Qur'ân will not reach beyond their throats (i.e. they will recite like parrots and will not understand it, nor act on it), and they will renegade from the religion (i.e. discard Islâm) as an arrow goes out through the game's body. They will kill the Muslims but will leave the idolaters. If I should live up to their time, I will kill them as the people of *'Ad* were killed (i.e. I will kill all of them)." (*Sahîh Al-Bukhâri, Hadîth* No. 558-B, Vol. 4)

٦٣٩ - **حديث** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: بَعَثَ عَلِيٌّ رضي الله عنه إِلَى النَّبِيِّ ﷺ بِذُهَيْبَةٍ فَقَسَمَهَا بَيْنَ الأَرْبَعَةِ، الأَقْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ ثُمَّ الْمُجَاشِعِيِّ، وَعُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ، وَزَيْدٍ الطَّائِيِّ، ثُمَّ أَحَدِ بَنِي نَبْهَانَ، وَعَلْقَمَةَ بْنِ عُلَاثَةَ الْعَامِرِيِّ، ثُمَّ أَحَدِ بَنِي كِلَابٍ؛ فَغَضِبَتْ قُرَيْشٌ وَالأَنْصَارُ. قَالُوا: يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدَعُنَا؟ قَالَ: «إِنَّمَا أَتَأَلَّفُهُمْ». فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاتِئُ الْجَبِينِ، كَثُّ اللِّحْيَةِ، مَحْلُوقٌ، فَقَالَ: اتَّقِ اللهَ يَا مُحَمَّدُ! فَقَالَ: «مَنْ يُطِعِ اللهَ إِذَا عَصَيْتُ؟ أَيَأْمَنُنِي اللهُ عَلَى أَهْلِ الأَرْضِ وَلَا تَأْمَنُونِي!» فَسَأَلَهُ رَجُلٌ قَتْلَهُ، أَحْسِبُهُ خَالِدَ بْنَ الْوَلِيدِ، فَمَنَعَهُ. فَلَمَّا وَلَّى، قَالَ: «إِنَّ مِنْ ضِئْضِئِي هٰذَا» أَوْ «فِي عَقِبِ هٰذَا قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإِسْلَامِ، وَيَدَعُونَ أَهْلَ الأَوْثَانِ، لَئِنْ أَنَا أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

**640.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: 'Alî bin Abî Tâlib sent a piece of gold not yet taken out of its ore in a tanned leather pouch to Allâh's Messenger صلى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم distributed that amongst four persons: 'Uyaina bin Badr, Aqra' bin Hâbis, Zaid Al-Khail and the fourth was either 'Alqama or 'Âmir bin At-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet صلى الله عليه وسلم, he said, "Don't you trust me, though I am the trustworthy man of the One in the Heaven, and I receive the news of heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up, and he said, "O Allâh's Messenger! Be afraid of Allâh." The Prophet صلى الله عليه وسلم said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?" Then that man went away. Khalîd bin Al-Walîd said, "O, Allâh's Messenger! Shall I chop his neck off?" The Prophet صلى الله عليه وسلم said, "No, may be, he offers *Salât* (prayer)." Khalîd said, "Numerous are those who offer *Salât* and say by their tongues (i.e. mouths) what is not in their hearts." Allâh's Messenger صلى الله عليه وسلم said, "I have not been ordered (by Allâh) to search the hearts of the people or cut open their bellies. " Then the Prophet صلى الله عليه وسلم looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ân continuously and

٦٤٠ - **حَدِيث** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه، إِلَى رَسُولِ اللهِ ﷺ، مِنَ الْيَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ؛ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ إِمَّا عَلْقَمَةُ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهٰذَا مِنْ هٰؤُلاءِ. قَالَ: فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَقَالَ: «أَلاَ تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً؟» قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإِزَارِ؛ فَقَالَ: يَا رَسُولَ اللهِ! اتَّقِ اللهَ. قَالَ: «وَيْلَكَ أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللهَ؟» قَالَ: ثُمَّ وَلَّى الرَّجُلُ.

قَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللهِ! أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: «لاَ، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي». فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ! قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ، وَلاَ

elegantly, but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. discard Islâm) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nation of *Thamûd* were killed." (*Sahîh Al-Bukhâri, Hadîth* No. 638, Vol. 5)

أَشُقَّ بُطُونَهُمْ». قَالَ: ثُمَّ نَظَرَ إِلَيْهِ، وَهُوَ مُقَفٍّ، فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا قَوْمٌ يَتْلُونَ كِتَابَ اللهِ رَطْبًا، لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». وَأَظُنُّهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

**641.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "There will appear some people among you whose *Salât* (prayer) will make you look down upon yours, and whose *Saum* (fasting) will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur'ân which will not exceed their throats (they will not act on it), and they will go out of Islâm (i.e. discard Islâm) as an arrow goes out through the game, whereupon the archer would examine the arrowhead but see nothing, and look at its (arrow's) unfeathered part but see nothing, and look at its feathers but see nothing, and finally he suspects to find something in its lower part." (*Sahîh Al-Bukhâri, Hadîth* No. 578, Vol. 6)

٦٤١ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ فِي النَّصْلِ فَلاَ يَرَى شَيْئًا، وَيَنْظُرُ فِي الْقِدْحِ فَلاَ يَرَى شَيْئًا، وَيَنْظُرُ فِي الرِّيشِ فَلاَ يَرَى شَيْئًا، وَيَتَمَارَى فِي الْفُوقِ».

**642.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : While we were with Allâh's Messenger صلى الله عليه وسلم who was distributing (some property), there came Dhul-Khuwaisira, a man from the tribe of Banî Tamîm and said, "O Allâh's

٦٤٢ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ، وَهُوَ يَقْسِمُ قَسْمًا، أَتَاهُ ذُو الْخُوَيْصِرَةِ، وَهُوَ رَجُلٌ مِنْ بَنِي

تَمِيمٍ. فَقَالَ: يَا رَسُولَ اللهِ! اعْدِلْ! فَقَالَ: «وَيْلَكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ» فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! ائْذَنْ لِي فِيهِ، فَأَضْرِبَ عُنُقَهُ. فَقَالَ: «دَعْهُ، فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَى نَصْلِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ؛ ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ؛ ثُمَّ يُنْظَرُ إِلَى نَضِيِّهِ، وَهُوَ قِدْحُهُ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قُذَذِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ؛ قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ؛ آيَتُهُمْ رَجُلٌ أَسْوَدُ، إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ».

قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هٰذَا الْحَدِيثَ مِنْ رَسُولِ اللهِ ﷺ، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ، وَأَنَا مَعَهُ، فَأَمَرَ بِذٰلِكَ الرَّجُلِ، فَالْتُمِسَ فَأُتِيَ بِهِ، حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ

Messenger! Do justice." The Prophet صلى الله عليه وسلم said, "Woe to you! Who would do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar رضى الله عنه said, "O Allâh's Messenger! Allow me to chop his head off." The Prophet صلى الله عليه وسلم said, "Leave him, for he has companions who offer *Salât* (prayer) and observe *Saum* (fasting) in such a way that you will consider your *Saum* negligible in comparison to theirs. They recite the Qur'ân, but it does not go beyond their throats (i.e. they do not act upon it); and they will desert Islâm as an arrow goes out through a game's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its *Risâf* and see nothing; he would look at its *Nadi* and see nothing, and he would look at its *Qudhadh*[1] and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognised is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." Abû Sa'id added: I testify that I heard this narration from Allâh's Messenger صلى الله عليه وسلم, and I testify that 'Alî bin Abî Tâlib رضى الله عنه fought with such people[2] and I was in his

[1] (H.642) *Risâf*, *Nadi* and *Qudhadh* are the names given to the different parts of an arrow.

[2] (H.642) The example means that those people, in spite of their efforts in the way of worshipping Allâh, will gain nothing because of their insincerity.

company. He (i.e. 'Alî) ordered that the man (described by the Prophet صلى الله عليه وسلم) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet صلى الله عليه وسلم had described him. (*Sahîh Al-Bukhâri, Hadîth* No. 807, Vol. 4)

النَّبِيِّ ﷺ الَّذِي نَعَتَهُ.

## CHAPTER 48. Exhortation to kill the *Khawârij*.

## (٤٨) بَابُ: التَّحْرِيضِ عَلَى قَتْلِ الْخَوَارِجِ

**643.** Narrated 'Alî رضي الله عنه: I relate the narrations of Allâh's Messenger صلى الله عليه وسلم to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allâh's Messenger صلى الله عليه وسلم saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'ân) and they will abandon Islâm as an arrow going out through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 808, Vol. 4)

٦٤٣ - **حَدِيثُ** عَلِيٍّ رَضِيَ اللهُ عَنْهُ، قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ، فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ خَدْعَةٌ. سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ، حُدَثَاءُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

## CHAPTER 49. The *Khawârij* are worst of all the mankind and creatures.

## (٤٩) بَابُ: الْخَوَارِجُ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ

**644.** Narrated Yusair bin 'Amr رضي الله عنه: I asked Sahl bin Hunaif رضي الله عنه "Did

٦٤٤ - **حَدِيثُ** سَهْلِ بْنِ حُنَيْفٍ رَضِيَ

الله عنه. عَنْ يُسَيْرِ بْنِ عَمْرٍو، قَالَ: قُلْتُ لِسَهْلِ بْنِ حُنَيْفٍ: هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ فِي الْخَوارِجِ شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ، وَأَهْوَى بِيَدِهِ قِبَلَ الْعِرَاقِ: «يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ».

you hear the Prophet صلى الله عليه وسلم saying anything about *Al-Khawârij*." He said, "I heard him saying while pointing his hand towards 'Irâq, 'There will appear in it some people who will recite the Qur'ân but it will not go beyond their throats and they will go out from (leave) Islâm as an arrow goes out through the game's body.' " (*Sahîh Al-Bukhâri, Hadîth* No. 68, Vol. 9)

## (٥٠) بَابُ: تَحْرِيمِ الزَّكَاةِ عَلَى رَسُولِ اللهِ ﷺ وَعَلَى آلِهِ وَهُمْ بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ دُونَ غَيْرِهِمْ

## CHAPTER 50. Prohibtion of giving *Zakât* to Allâh's Messenger صلى الله عليه وسلم and to his posterity and they are Banû Hâshim and Banû Al-Muttâlib.

٦٤٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُؤْتَى بِالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ؛ فَيَجِيءُ هٰذَا بِتَمْرِهِ، وَهٰذَا مِنْ تَمْرِهِ، حَتَّى يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ. فَجَعَلَ الْحَسَنُ وَالْحُسَيْنُ رضي الله عنهما يَلْعَبَانِ بِذٰلِكَ التَّمْرِ؛ فَأَخَذَ أَحَدُهُمَا تَمْرَةً فَجَعَلَهَا فِي فِيهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَأَخْرَجَهَا مِنْ فِيهِ، فَقَالَ: «أَمَا عَلِمْتَ أَنَّ آلَ مُحَمَّدٍ ﷺ لاَ يَأْكُلُونَ الصَّدَقَةَ؟».

**645.** Narrated Abû Huraira رضي الله عنه: Dates used to be brought to Allâh's Messenger صلى الله عليه وسلم immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet صلى الله عليه وسلم). Once Al-Hasan and Al-Husain were playing with these dates. One of them took a date and put it in his mouth. Allâh's Messenger صلى الله عليه وسلم saw it and took it out from his mouth and said, "Don't you know that Muhammad's offspring do not eat what is given in *Sadaqa* (charity)?" (*Sahîh Al-Bukhâri, Hadîth* No. 562, Vol. 2)

٦٤٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله

**646.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said,

"Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a *Sadaqa* (charity) so I throw it." (*Sahîh Al-Bukhâri, Hadîth* No. 612-B, Vol. 3)

عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي فَأَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا».

**647.** Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم passed by a fallen date and said, "Were it not for my doubt that this might have been given in *Sadaqa* (charity), I would have eaten it." (*Sahîh Al-Bukhâri, Hadîth* No. 271, Vol. 3)

٦٤٧ - حديث أَنَسٍ رضي الله عنه، قَالَ: مَرَّ النَّبِيُّ ﷺ بِتَمْرَةٍ مَسْقُوطَةٍ، فَقَالَ: «لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُهَا».

**CHAPTER 52. Gifts are allowed for the Prophet صلى الله عليه وسلم and Banû Hâshim and Banû Al-Muttâlib even if the giver of that gift got it by way of a charity, and if the one given something as a charity took it, then that charity is no more called as a charity and becomes legal for all those to whom it was illegal.**

**(٥٢) بَابُ: إِبَاحَةِ الْهَدِيَّةِ لِلنَّبِيِّ ﷺ وَلِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، وَإِنْ كَانَ الْمُهْدِي مَلَكَهَا بِطَرِيقِ الصَّدَقَةِ. وَبَيَانِ أَنَّ الصَّدَقَةَ إِذَا قَبَضَهَا الْمُتَصَدَّقُ عَلَيْهِ زَالَ عَنْهَا وَصْفُ الصَّدَقَةِ وَحَلَّتْ لِكُلِّ أَحَدٍ مِمَّنْ كَانَتِ الصَّدَقَةُ مُحرَّمَةً عَلَيْهِ**

**648.** Narrated Anas رضي الله عنه : Some meat was presented to the Prophet صلى الله عليه وسلم and it had been given to Barîra (the freed slave-girl of 'Âisha رضي الله عنها ) in charity. He صلى الله عليه وسلم said, "This meat is a thing of charity for Barîra but is a gift for us." (*Sahîh Al-Bukhâri, Hadîth* No. 572, Vol. 2)

٦٤٨ - حديث أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ».

**649.** Narrated Umm 'Atîyya Al-Ansârîya رضي الله عنها : The Prophet صلى الله عليه وسلم went to 'Âisha رضي الله عنها and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Umm 'Atîyya) had sent to us (Barîra)

٦٤٩ - حديث أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رضي الله عنها، قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ رضي الله عنها، فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقَالَتْ: لاَ! إِلاَّ شَيْءٌ

in charity." The Prophet صلى الله عليه وسلم said, "It has reached its place and now it is not a thing of charity but a gift for us." (*Sahîh Al-Bukhâri, Hadîth* No. 571, Vol. 2)

بَعَثَتْ بِهِ إِلَيْنَا نُسَيْبَةُ مِنَ الشَّاةِ الَّتِي بَعَثْتَ بِهَا مِنَ الصَّدَقَةِ. فَقَالَ: «إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا».

**CHAPTER 53. The Prophet صلى الله عليه وسلم accepted the gift and refused the alms (charity).**

**(٥٣) بَاب: قَبُولِ النَّبِيِّ ﷺ الْهَدِيَّةَ وَرَدِّهِ الصَّدَقَةَ**

**650.** Narrated Abû Huraira رضى الله عنه: Whenever a meal was brought to Allâh's Messenger صلى الله عليه وسلم he would ask whether it was a gift or *Sadaqa* (something given in charity). If he was told that it was *Sadaqa,* he would tell his companions to eat it, but if it was a gift, he would hurry to share it with them. (*Sahîh Al-Bukhâri, Hadîth* No. 750, Vol. 3)

٦٥٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ: «أَهَدِيَّةٌ أَمْ صَدَقَةٌ؟» فَإِنْ قِيلَ صَدَقَةٌ، قَالَ لِأَصْحَابِهِ: «كُلُوا»، وَلَمْ يَأْكُلْ. وَإِنْ قِيلَ هَدِيَّةٌ، ضَرَبَ بِيَدِهِ، ﷺ، فَأَكَلَ مَعَهُمْ.

**CHAPTER 54. To invoke for Allâh's blessings for the one who brought a charitable-gift.**

**(٥٤) بَاب: الدُّعَاءِ لِمَنْ أَتَى بِصَدَقَةٍ**

**651.** Narrated 'Abdullâh bin Abû Aûfa رضى الله عنهما: Whenever a person brought his alms to the Prophet صلى الله عليه وسلم, the Prophet صلى الله عليه وسلم would say, "O Allâh! Send Your Blessings upon so-and-so." My father went to the Prophet صلى الله عليه وسلم with his alms and the Prophet صلى الله عليه وسلم said, "O Allâh! Send Your Blessings upon the offspring of Abû Aûfa رضى الله عنه." (*Sahîh Al-Bukhâri, Hadîth* No. 574-A, Vol. 2)

٦٥١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رضي الله عنهما قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ»، فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

## 13. THE BOOK OF *AS-SIYÂM*[1] (THE FASTING)

## ١٣ - كِتَابُ الصِّيَامِ

### CHAPTER 1. The superiority of the month of Ramadân.

### (١) بَابٌ: فَضْلِ شَهْرِ رَمَضَانَ

**652.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the month of Ramadân starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained." (*Sahîh Al-Bukhâri, Hadîth* No. 123, Vol. 3)

٦٥٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ السَّمَاءِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

### CHAPTER 2. It is obligatory to start fasting in Ramadân with the sighting of new moon and to finish with the sighting of new moon. If the weather is cloudy at the beginning or at the end, then complete thirty days as the period of the month.

### (٢) بَابٌ: وُجُوبِ صَوْمِ رَمَضَانَ لِرُؤْيَةِ الْهِلاَلِ، وَالفِطْرِ لِرُؤْيَةِ الْهِلاَلِ، وَأَنَّهُ إِذَا غُمَّ فِي أَوَّلِهِ أَوْ آخِرِهِ أُكْمِلَتْ عِدَّةُ الشَّهْرِ ثَلاَثِيْنَ يَوْمًا

**653.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم mentioned Ramadân and said, "Do not observe *Saum* (fast) unless you see the crescent (of Ramadân), and do not give up *Saum* till you see the crescent (of Shawwâl), and if the sky is overcast (if you cannot see the crescent), then act on estimation (i.e. count Sha'bân as thirty days)." (*Sahîh Al-Bukhâri, Hadîth* No. 130, Vol. 3)

٦٥٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، ذَكَرَ رَمَضَانَ، فَقَالَ: «لاَ تَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ، وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

**654.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم, (holding out his ten fingers thrice), said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he

٦٥٤ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» يَعْنِي ثَلاَثِينَ. ثُمَّ قَالَ: «وَهٰكَذَا وَهٰكَذَا وَهٰكَذَا» يَعْنِي

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[1] [13. The Book of *As-Siyâm* (the Fasting) *As-Siyâm:* plural of *As-Saum* (the fasting)].

said, "It may be thus and thus and thus," namely twenty-nine days. He meant once thirty days and once twenty-nine days. (*Sahîh Al-Bukhâri, Hadîth* No. 222, Vol. 7)

تِسْعًا وَعِشْرِينَ، يَقُولُ، مَرَّةً ثَلاَثِينَ وَمَرَّةً تِسْعًا وَعِشْرِينَ.

**655.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of 30 days." (*Sahîh Al-Bukhâri, Hadîth* No. 137, Vol. 3)

٦٥٥ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لاَ نَكْتُبُ وَلاَ نَحْسُبُ، الشَّهْرُ هٰكَذَا وَهٰكَذَا» يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ، وَمَرَّةً ثَلاَثِينَ.

**656.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم, or said, Abûl-Qâsim said, "Start *Saum* (fast) on seeing the crescent (of Ramadân), and give up *Saum* on seeing the crescent (of Shawwâl), and if the sky is overcast (and you cannot see the crescent), complete thirty days of Sh'abân." (*Sahîh Al-Bukhâri, Hadîth* No. 133, Vol. 3)

٦٥٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ، أَوْ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ».

## CHAPTER 3. Not to observe *Saum* for a day or two ahead of Ramadân.

## (٣) بَابٌ: لَا تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَّلَا يَوْمَيْنِ

**657.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None of you should observe *Saum* (fast) for a day or two ahead of Ramadân, unless he has the habit of observing *Saum* (*Nawâfil*), (and if his *Saum* coincides with that day) then he can observe *Saum* that day." (*Sahîh Al-Bukhâri, Hadîth* No. 138, Vol. 3)

٦٥٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ إِلاَّ أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ فَلْيَصُمْ ذٰلِكَ الْيَوْمَ».

## CHAPTER 4. The month may be of twenty-nine days.

## (٤) بَابٌ: الشَّهْرِ يَكُونُ تِسْعًا وَعِشْرِينَ

**658.** Narrated Umm Salama رضي الله عنها: The Prophet صلى الله عليه وسلم took an oath that he would not enter upon some of his wives for one month. But when

٦٥٨ - **حَدِيثُ** أُمِّ سَلَمَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ حَلَفَ لاَ يَدْخُلُ عَلَى بَعْضِ أَهْلِهِ شَهْرًا؛ فَلَمَّا مَضَى

twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allâh's Prophet صلى الله عليه وسلم ! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty-nine days." (*Sahîh Al-Bukhâri, Hadîth* No. 130, Vol. 7)

تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا عَلَيْهِنَّ أَوْ رَاحَ؛ فَقِيلَ لَهُ: يَا نَبِيَّ اللهِ! حَلَفْتَ أَنْ لاَ تَدْخُلَ عَلَيْهِنَّ شَهْرًا. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا».

**CHAPTER 7. The meaning of the statement of the Prophet صلى الله عليه وسلم : The months of *'Eid* are not incomplete, or do not decrease (in superiority).**

**(٧) بَابُ: بَيَانِ مَعْنَى قَوْلِهِ ﷺ شَهْرَا عِيدٍ لَا يَنْقُصَانِ**

**659.** Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The two months of *'Eid* i.e. Ramadân and Dhul-Hijja, do not decrease (in superiority)."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 136, Vol. 3)

٦٥٩ - **حَدِيثُ** أَبِي بَكْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «شَهْرَانِ لاَ يَنْقُصَانِ، شَهْرَا عِيدٍ، رَمَضَانُ وَذُو الْحَجَّةِ».

**CHAPTER 8. The timing of *Saum* (fast) begins with the dawn, and one is allowed to eat and drink till dawn, and the explanation of the dawn that marks the legal beginning of a *Saum* and about the beginning of the time of the *Fajr* (morning) prayer etc.**

**(٨) بَابُ: بَيَانِ أَنَّ الدُّخُولَ فِي الصَّوْمِ يَحْصُلُ بِطُلُوعِ الْفَجْرِ، وَأَنَّ لَهُ الأَكْلَ وَغَيْرَهُ حَتَّى يَطْلُعَ الْفَجْرُ. وَبَيَانِ صِفَةِ الْفَجْرِ الَّذِي تَتَعَلَّقُ بِهِ الأَحْكَامُ مِنَ الدُّخُولِ فِي الصَّوْمِ، وَدُخُولِ وَقْتِ صَلاَةِ الصُّبْحِ وَغَيْرِ ذٰلِكَ**

**660.** Narrated 'Adî bin Hâtim رضى الله عنه : When the Verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair)

٦٦٠ - **حَدِيثُ** عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه، قَالَ: لَمَّا نَزَلَتْ ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ

[1] (H.659) There are many interpretations of this *Hadîth,* but the most common one is this: The good deeds done in these two months are rewarded fully, whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Saum* on a wrong day, or stay at 'Arafât during *Hajj* on a day other than the prescribed one, on condition that the crescent should be watched carefully. For example, if two persons witness that they have seen the crescent and the people observe *Saum* or stay at 'Arafât accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allâh. (*Fath Al-Bârî,* Vol. 5, P. 26,27).

الأَسْوَدِ﴾ عَمَدْتُ إِلَى عِقَالٍ أَسْوَدَ، وَإِلَى عِقَالٍ أَبْيَضَ، فَجَعَلْتُهُمَا تَحْتَ وِسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيْلِ فَلاَ يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ اللهِ ﷺ، فَذَكَرْتُ لَهُ ذٰلِكَ، فَقَالَ: «إِنَّمَا ذٰلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».

strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allâh's Messsenger صلى الله عليه وسلم and told him the whole story. He explained to me, "That Verse means the darkness of night and the whiteness of dawn." (*Sahîh Al-Bukhâri, Hadîth* No. 140, Vol. 3)

٦٦١ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ رضي الله عنه، قَالَ: أُنْزِلَتْ ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ﴾ وَلَمْ يَنْزِلْ - مِنَ الْفَجْرِ - فَكَانَ رِجَالٌ، إِذَا أَرَادُوا الصَّوْمَ، رَبَطَ أَحَدُهُمْ فِي رِجْلِهِ الْخَيْطَ الأَبْيَضَ وَالْخَيْطَ الأَسْوَدَ، وَلَمْ يَزَلْ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُمَا، فَأَنْزَلَ اللهُ بَعْدُ - مِنَ الْفَجْرِ - فَعَلِمُوا أَنَّهُ إِنَّمَا يَعْنِي اللَّيْلَ وَالنَّهَارَ.

**661.** Narrated Sahl bin Sa'd رضي الله عنه : When the following Verses were revealed: 'Eat and drink until the white thread appears to you, distinct from the black thread,' and 'of dawn' was not revealed, some people who intended to observe *Saum* (fast), tied black and white threads to their legs and went on eating till they differentiated between the two. Allâh تعالى then revealed the words, 'of dawn', and it became clear that meant night and day. (*Sahîh Al-Bukhâri, Hadîth* No. 141, Vol. 3)

٦٦٢ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ».

**662.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Bilâl pronounces *Adhân* at night, so keep on eating and drinking (*Sahûr*) till Ibn Umm Maktûm pronounces *Adhân*." (The narrator added, "Ibn Umm Maktûm was a blind man who would not pronounce the *Adhân* unless he was told that the day had dawned.") (*Sahîh Al-Bukhâri, Hadîth* No. 591, Vol. 1)

٦٦٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها،

**663.** Narrated 'Âisha رضي الله عنها : Bilâl used to pronounce the *Adhân* at night,

so Allâh's Messenger صلى الله عليه وسلم said, "Carry on taking your meals (eat and drink) till Ibn Umm Maktûm pronounces the *Adhân*, for he does not pronounce it till (it is told to him that) it is dawn." (*Sahîh Al-Bukhâri, Hadîth* No. 142, Vol. 3)

**664.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The *Adhân* pronounced by Bilâl should not stop you from taking *Sahûr*, for he pronounces the *Adhân* at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up, and the sleeping from amongst you might wake up. It does not mean that *Al-Fajr* (dawn) or *As-Subhu* (morning) has started." Then he (the Prophet صلى الله عليه وسلم) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ûd imitates the gesture of the Prophet صلى الله عليه وسلم). (*Sahîh Al-Bukhâri, Hadîth* No. 595, Vol. 1)

## CHAPTER 9. The superiority of *Sahûr* meals and stress on its taking, and preference of taking it late before dawn, and about hastening for *Iftâr* (breaking the *Saum*).

**665.** Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Take *Sahûr* as there is a blessing in it." (*Sahîh Al-Bukhâri, Hadîth* No. 146, Vol. 3)

**666.** Narrated Anas رضي الله عنه : Zaid bin Thâbit said, "We took the *Sahûr* [the meal taken before dawn while *Saum* (fasting) is observed] with the Prophet صلى الله عليه وسلم and then stood up for the (morning) *Salât* (prayer)." I asked him how long the interval between the two (*Suhûr* and *Salât*) was. He replied,

أَنَّ بِلاَلاً كَانَ يُؤَذِّنُ بِلَيْلٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ، فَإِنَّهُ لاَ يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ».

٦٦٤ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ يَمْنَعَنَّ أَحَدَكُمْ» أَوْ «أَحَدًا مِنْكُمْ أَذَانُ بِلاَلٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ» أَوْ «يُنَادِي بِلَيْلٍ لِيَرْجِعَ قَائِمَكُمْ وَلِيُنَبِّهَ نَائِمَكُمْ، وَلَيْسَ لَهُ أَنْ يَقُولَ الْفَجْرُ أَوِ الصُّبْحُ». وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقُ وَطَأْطَأَ إِلَى أَسْفَلُ «حَتَّى يَقُولَ هٰكَذَا».

## (٩) بَاب: فَضْلِ السَّحُورِ وَتَأْكِيدِ اسْتِحْبَابِهِ، وَاسْتِحْبَابِ تَأْخِيرِهِ وَتَعْجِيلِ الْفِطْرِ

٦٦٥ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً».

٦٦٦ - **حَدِيثُ** زَيْدِ بْنِ ثَابِتٍ عَنْ أَنَسٍ رضي الله عنه، أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَه أَنَّهُمْ تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى الصَّلاَةِ، قُلْتُ: كَمْ بَيْنَهُمَا؟

"The interval between the two was just sufficient to recite fifty to sixty *'Ayât.*" (*Sahîh Al-Bukhâri, Hadîth* No. 549, Vol. 1)

قَالَ: قَدْرُ خَمْسِينَ أَوْ سِتِّينَ، يَعْنِي آيَةً.

**667.** Narrated Sahl bin Sa'd رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The people will remain on the right path as long as they hasten the *Iftâr* (breaking of the *Saum*)." (*Sahîh Al-Bukhâri, Hadîth* No. 178, Vol. 3)

٦٦٧ - **حديث** سَهْلِ بْنِ سَعْدٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

**CHAPTER 10. The time for *Iftâr* (breaking of the *Saum*) and ending of day.**

**(١٠) بَابُ: بَيَانِ وَقْتِ انْقِضَاءِ الصَّوْمِ وَخُرُوجِ النَّهَارِ**

**668.** Narrated 'Umar bin Al-Khattâb رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When night falls from this side and the day vanishes from this side and the sun sets, then the person observing *Saum* (fast) should *Iftâr* (break his *Saum*)." (*Sahîh Al-Bukhâri, Hadîth* No. 175, Vol. 3)

٦٦٨ - **حديث** عُمَرَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا، وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ».

**669.** Narrated Ibn Abî Aûfa رضى الله عنهما : We were in the company of Allâh's Messenger صلى الله عليه وسلم on a journey. He said to a man, "Get down and mix *Sawîq*[1] with water for me." The man said, "The sun (has not set yet)[2] O Allâh's Messenger." The Prophet صلى الله عليه وسلم again said to him, "Get down and mix *Sawîq* with water for me." The man again said, "O Allâh's Messenger! The sun!" The Prophet صلى الله عليه وسلم said to him (for the third time), "Get down and mix *Sawîq* with water for me." The man dismounted and mixed *Sawîq* with water for him. The Prophet صلى الله عليه وسلم drank it and then beckoned with his

٦٦٩ - **حديث** ابْنِ أَبِي أَوْفَى رضي الله عنهما قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَقَالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لِي» قَالَ: يَا رَسُولَ اللهِ! الشَّمْسُ، قَالَ: «انْزِلْ فَاجْدَحْ لِي» قَالَ: يَا رَسُولَ اللهِ! الشَّمْسُ، قَالَ: «انْزِلْ فَاجْدَحْ لِي» فَنَزَلَ فَجَدَحَ لَهُ، فَشَرِبَ؛ ثُمَّ رَمَى بِيَدِهِ هٰهُنَا، ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هٰهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ».

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[1] (H.669) *Sawîq:* See glossary.

[2] (H.669) His saying: "The sun (has not set yet)" indicates that the Prophet صلى الله عليه وسلم was fasting and the man meant that the time of *Iftâr* [breaking the *Saum* (fast)] was not due.

hand (towards the east) and said, "When you see the night falling from this side, then a observing *Saum* (fast) person should *Iftâr* (break his *Saum*)." (*Sahîh Al-Bukhâri, Hadîth* No. 162, Vol. 3)

## CHAPTER 11. Prohibition of *Al-Wisâl* [observing *Saum* (fast) continuously].

## (١١) بَابُ: النَّهْيِ عَنِ الوِصَالِ فِي الصَّوْمِ

**670.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messsenger صلى الله عليه وسلم forbade *Al-Wisâl*. The people said (to him), "But you practise it?" He said, "I am not like you, for I am given food and drink by Allâh." (*Sahîh Al-Bukhâri, Hadîth* No. 183, Vol. 3)

٦٧٠ - **حَدِيث** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوِصَالِ، قَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى».

**671.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade *Al-Wisâl* in observing *As-Saum* (the fasts). So, one of the Muslims said to him, "But you practise *Al-Wisâl* O Allâh's Messenger!" The Prophet صلى الله عليه وسلم replied, "Who amongst you is similar to me? I am given food and drink during night by my Lord." So, when the people refused to stop *Al-Wisâl* (observing *Saum* continuously), the Prophet صلى الله عليه وسلم observed *Saum* day and night continuously along with them for a day and then another day and then they saw the crescent (of the month of Shawwâl). The Prophet صلى الله عليه وسلم said to them (angrily), "If it (the crescent) had not appeared, I would have made you observe *Saum* for a longer period." That was as a punishment for them when they refused to stop (practising *Al-Wisâl*). (*Sahîh Al-Bukhâri, Hadîth* No. 186, Vol. 3)

٦٧١ - **حَدِيث** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوِصَالِ فِي الصَّوْمِ، فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللهِ! قَالَ: «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ؛ وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوُا الْهِلاَلَ. فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ» كَالتَّنْكِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

**672.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said twice, "O

٦٧٢ - **حَدِيث** أَبِي هُرَيْرَةَ رضي الله

عنه، عَنِ النَّبيِّ ﷺ، قَالَ: «إِيَّاكُمْ وَالْوِصَالَ» مَرَّتَيْنِ. قِيلَ: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ، فَاكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ».

you people! Be cautious! Do not practise *Al-Wisâl*." The people said to him, "But you practise *Al-Wisâl*?" The Prophet صلى الله عليه وسلم replied, "My Lord gives me food and drink during night. Do that much of deeds which are within your ability." (*Sahîh Al-Bukhâri, Hadîth* No. 187, Vol. 3)

٦٧٣ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: وَاصَلَ النَّبِيُّ ﷺ آخِرَ الشَّهْرِ، وَوَاصَلَ أُنَاسٌ مِنَ النَّاسِ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: «لَوْ مُدَّ بِيَ الشَّهْرُ لَوَاصَلْتُ وِصَالاً يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ؛ إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِ».

**673.** Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم observed *Saum Al-Wisal*[1] on the last days of the month. Some people did the same, and when the news reached the Prophet صلى الله عليه وسلم he said, "If the month had been prolonged for me, then I would have observed *Saum Al-Wisâl* for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord keeps on giving me food and drink (at night)." (*Sahîh Al-Bukhâri, Hadîth* No. 347, Vol. 9)

٦٧٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوِصَالِ، رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِ».

**674.** Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم forbade *Al-Wisâl* out of mercy to them. They said to him, "But you practise *Al-Wisâl*?" He said, "I am not similar to you, for my Lord gives me food and drink." (*Sahîh Al-Bukhâri, Hadîth* No. 185, Vol. 3)

## (١٢) بَابُ: بَيَانِ أَنَّ الْقُبْلَةَ فِي الصَّوْمِ لَيْسَتْ مُحَرَّمَةً عَلَى مَنْ لَمْ تُحَرِّكْ شَهْوَتَهُ

## CHAPTER 12. It is not unlawful to kiss during fasting if one is not urged by sexual desire.

٦٧٥ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُقَبِّلُ

**675.** Narrated Hishâm's father: 'Âisha رضي الله عنها said, "Allâh's Messenger صلى الله عليه وسلم used to kiss some of his

[1] (H.673) *Al-Wisâl* is not to break one's fast at sunset, but continue fasting for another period which may extend for several days.

wives while he was observing *Saum* (fast)," and then she smiled. (*Sahîh Al-Bukhâri, Hadîth* No. 150, Vol. 3)

بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ؛ ثُمَّ ضَحِكَتْ.

**676.** Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم used to kiss and embrace (his wives) while he was observing *Saum* (fast), and he had more power to control his desires than any of you. (*Sahîh Al-Bukhâri, Hadîth* No. 149, Vol. 3)

٦٧٦ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ.

**CHAPTER 13. There is no harm as regards fasting if one is *Junab* even after dawn.**

**(١٣) بَاب: صِحَّةِ صَوْمِ مَنْ طَلَعَ عَلَيْهِ الْفَجْرُ وَهُوَ جُنُبٌ**

**677.** Narrated 'Âisha رضي الله عنها and Umm Salama رضي الله عنها : At times Allâh's Messenger صلى الله عليه وسلم used to get up in the morning in the state of *Janâba* after having sexual relations with his wives. He would then take a bath and observe *Saum* (fast). (A conversation regarding this above narration between the subnarrators is not translated). (*Sahîh Al-Bukhâri, Hadîth* No. 148, Vol. 3)

٦٧٧ - **حديث** عَائِشَةَ وَأُمِّ سَلَمَةَ رضي الله عنهما. عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، أَنَّ أَبَاهُ عَبْدَ الرَّحْمٰنِ أَخْبَرَ مَرْوَانَ أَنَّ عَائِشَةَ وَأُمَّ سَلَمَةَ أَخْبَرَتَاهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ.

فَقَالَ مَرْوَانُ لِعَبْدِ الرَّحْمٰنِ ابْنِ الْحٰرِثِ: أُقْسِمُ بِاللهِ لَتُقَرِّعَنَّ بِهَا أَبَا هُرَيْرَةَ، وَمَرْوَانُ يَوْمَئِذٍ عَلَى الْمَدِينَةِ؛ فَقَالَ أَبُو بَكْرٍ: فَكَرِهَ ذٰلِكَ عَبْدُ الرَّحْمٰنِ. ثُمَّ قُدِّرَ لَنَا أَنْ نَجْتَمِعَ بِذِي الْحُلَيْفَةِ، وَكَانَتْ لأَبِي هُرَيْرَةَ هُنَالِكَ أَرْضٌ، فَقَالَ عَبْدُ الرَّحْمٰنِ لأَبِي هريرة إِنِّي ذَاكِرٌ لَكَ أَمْرًا، وَلَوْلاَ مَرْوَانُ أَقْسَمَ عَلَيَّ فِيهِ لَمْ أَذْكُرْهُ لَكَ فَذَكَرَ قَوْلَ

عَائِشَةَ وَأُمِّ سَلَمَةَ؛ فَقَالَ: كَذٰلِكَ حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ، وَهُوَ أَعْلَمُ.

**CHAPTER 14. It is absolutely forbidden to have sexual relation during the day in Ramadân, for a person observing *Saum* (fast), and it is obligatory on him to pay the great penalty of its expiation, and it is an obligation on both rich and poor, and it will be a binding on the neck of the poor till he pays it.**

**(١٤) بَابُ: تَغْلِيظِ تَحْرِيمِ الْجِمَاعِ فِي نَهَارِ رَمَضَانَ عَلَى الصَّائِمِ، وَوُجُوبِ الْكَفَّارَةِ الْكُبْرَى فِيهِ، وَأَنَّهَا تَجِبُ عَلَى الْمُوسِرِ وَالْمُعْسِرِ، وَتَثْبُتُ فِي ذِمَّةِ الْمُعْسِرِ حَتَّى يَسْتَطِيعَ**

**678.** Narrated Abû Huraira رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and said, "I had sexual intercourse with my wife in Ramadân [while observing *Saum* (fasting)]." The Prophet صلى الله عليه وسلم asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet صلى الله عليه وسلم asked him, "Can you observe *Saum* for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abû Huraira رضى الله عنه added): Then a basket-full of dates was brought to the Prophet صلى الله عليه وسلم and he said (to that man), "Feed (poor people) with this on your behalf (by way of atonement)." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Al-Madîna's) mountains." The Prophet صلى الله عليه وسلم said, "Then feed your family with it." (*Sahîh Al-Bukhâri, Hadîth* No. 158, Vol. 3)

٦٧٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنَّ الأَخِرَ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ، فَقَالَ: «أَتَجِدُ مَا تُحَرِّرُ رَقَبَةً؟» قَالَ: لاَ، قَالَ: «فَتَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لاَ. قَالَ: «أَفَتَجِدُ مَا تُطْعِمُ بِهِ سِتِّينَ مِسْكِينًا؟» قَالَ: لاَ. قَالَ: فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، وَهُوَ الزَّبِيلُ، قَالَ: «أَطْعِمْ هٰذَا عَنْكَ» قَالَ: عَلَى أَحْوَجَ مِنَّا؟ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا. قَالَ: «فَأَطْعِمْهُ أَهْلَكَ».

**679.** Narrated 'Âisha رضى الله عنها : A man came to the Prophet صلى الله عليه وسلم in the mosque and said, "I am burnt (ruined)!" The Prophet صلى الله عليه وسلم asked him,"With what (what have you done)?" He said, "I have had sexual

٦٧٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فِي الْمَسْجِدِ، فَقَالَ: احْتَرَقْتُ. قَالَ: «مِمَّ ذَاكَ؟» قَالَ: وَقَعْتُ بِامْرَأَتِي فِي

relation with my wife in the month of Ramadân [while observing *Saum* (fast)]." The Prophet صلى الله عليه وسلم said to him, "Give in charity." He said, "I have nothing." The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet صلى الله عليه وسلم. (The subnarrator, 'Abdur Rahmân added: I do not know what kind of food it was). On that the Prophet صلى الله عليه وسلم asked, "Where is the burnt person?" The man said, "Here I am." The Prophet صلى الله عليه وسلم said to him, "Take this (food) and give it in charity (to someone)." The man said, "To a poorer person than I? My family has nothing to eat." Then the Prophet صلى الله عليه وسلم said to him, "Then eat it yourselves." (*Sahîh Al-Bukhâri, Hadîth* No. 811-B, Vol. 8)

رَمَضَانَ. قَالَ لَهُ: «تَصَدَّقْ» قَالَ: مَا عِنْدِي شَيْءٌ.

فَجَلَسَ. وَأَتَاهُ إِنْسَانٌ يَسُوقُ حِمَارًا، وَمَعَهُ طَعَامٌ (قَالَ عَبْدُ الرَّحْمٰنِ، أَحَدُ رُوَاةِ الْحَدِيثِ: مَا أَدْرِي مَا هُوَ) إِلَى النَّبِيِّ ﷺ؛ فَقَالَ: «أَيْنَ الْمُحْتَرِقُ؟» فَقَالَ: هَا أَنَا ذَا، قَالَ: «خُذْ هٰذَا فَتَصَدَّقْ بِهِ» قَالَ: عَلَى أَحْوَجَ مِنِّي؟ مَا لِأَهْلِي طَعَامٌ. قَالَ: «فَكُلُوهُ».

**CHAPTER 15. A traveller may or may not observe *Saum* (fast) in the month of Ramadân without being liable for a sin, if the journey is of two stages or more.**

**(١٥) بَابُ: جَوَازِ الصَّوْمِ وَالْفِطْرِ فِي شَهْرِ رَمَضَانَ لِلْمُسَافِرِ فِي غَيْرِ مَعْصِيَةٍ إِذَا كَانَ سَفَرُهُ مَرْحَلَتَيْنِ فَأَكْثَرَ**

**680.** Narrated Ibn 'Abbâs رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم set out for Makka in Ramadân and he was observing *Saum* (fast), and when he reached Al-Kadîd, he broke his *Saum*; the people (with him) broke their *Saum* too. (*Sahîh Al-Bukhâri, Hadîth* No. 165, Vol. 3)

٦٨٠ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ، فَأَفْطَرَ النَّاسُ.

**681.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is observing *Saum* (fast)." The Prophet صلى الله عليه وسلم said, "It is not from *Al-Birr* (righteousness) that you observe *Saum*

٦٨١ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي سَفَرٍ، فَرَأَى زِحَامًا وَرَجُلاً قَدْ ظُلِّلَ عَلَيْهِ؛ فَقَالَ: «مَا هٰذَا؟» فَقَالُوا: صَائِمٌ. فَقَالَ: «لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ».

on a journey."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 167, Vol. 3)

**682.** Narrated Anas bin Mâlik رضى الله عنه : We used to travel with the Prophet صلى الله عليه وسلم and neither did the persons observing *Saum* (fast) criticize those who were not observing *Saum*, nor did those who were not observing *Saum* criticize the ones who were observing *Saum*. (*Sahîh Al-Bukhâri, Hadîth* No. 168, Vol. 3)

٦٨٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كُنَّا نُسَافِرُ مَعَ النَّبِيِّ ﷺ، فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ.

**CHAPTER 16. The reward of a person who is not observing *Saum* (fast) on a journey, if he take over himself the duty of (all) the work.**

**(١٦) بَابُ: أَجْرِ الْمُفْطِرِ فِي السَّفَرِ إِذَا تَوَلَّى الْعَمَلَ**

**683.** Narrated Anas رضى الله عنه : We were with the Prophet صلى الله عليه وسلم (on a journey) and the only shade one could have was the shade made by one's own garment. Those who observed *Saum* (fast) did not do any work and those who did not observed *Saum* served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet صلى الله عليه وسلم said, "Today, those who were not observing *Saum* took (all) the reward." (*Sahîh Al-Bukhâri, Hadîth* No. 140, Vol. 4)

٦٨٣ - **حَدِيثُ** أَنَسٍ رضي الله عنه، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، أَكْثَرُنَا ظِلاًّ الَّذِي يَسْتَظِلُّ بِكِسَائِهِ؛ وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوا وَعَالَجُوا؛ فَقَالَ النَّبِيُّ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ».

**CHAPTER 17. One has the choice to observe *Saum* (fast) or not during a journey.**

**(١٧) بَابُ: التَّخْيِيرِ فِي الصَّوْمِ وَالْفِطْرِ فِي السَّفَرِ**

**684.** Narrated 'Âisha رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : Hamza

٦٨٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، أَنَّ حَمْزَةَ بْنَ عَمْرٍو

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[1] (H.681) The *Ahâdîth* of this chapter show that it is permissible for one to observe *Saum* (fast) or break his *Saum* while travelling. But it is recommended for a healthy strong person to fast, whereas a weak or sick person is recommended not to observe *Saum*. The saying of the Prophet صلى الله عليه وسلم , "It is not righteousness that you observe *Saum* on a journey," is applicable to a particular case, i.e. when one is so weak or sick that observing *Saum* would harm him. In such case one has to break his *Saum*, for Allâh does not like His devotees to harm themselves needlessly.

bin 'Amr Al-Aslamî [as he used to observe *Saum* (fast) often], asked the Prophet صلى الله عليه وسلم, "Should I observe *Saum* while travelling?" The Prophet صلى الله عليه وسلم replied, "You may observe *Saum* if you wish, and you may not observe *Saum* if you wish." (*Sahîh Al-Bukhâri, Hadîth* No. 164, Vol. 3)

الأَسْلَمِيَّ قَالَ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرَ الصِّيَامِ، فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

**685.** Narrated Abû Ad-Dardâ رضي الله عنه: We set out with Allâh's Messenger صلى الله عليه وسلم on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us were observing *Saum* (fast) except the Prophet صلى الله عليه وسلم and Ibn Rawâha. (*Sahîh Al-Bukhâri, Hadîth* No. 166, Vol. 3)

٦٨٥ - **حَدِيثُ** أَبِي الدَّرْدَاءِ رضي الله عنه، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ، فِي يَوْمٍ حَارٍّ، حَتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِينَا صَائِمٌ، إِلاَّ مَا كَانَ مِنَ النَّبِيِّ ﷺ وَابْنِ رَوَاحَةَ.

## CHAPTER 18. It is preferable for a pilgrim not to observe *Saum* (fast) on the day of *'Arafah* in 'Arafât.

## (١٨) بَابُ: اسْتِحْبَابِ الْفِطْرِ لِلْحَاجِّ بِعَرَفَاتٍ يَوْمَ عَرَفَةَ

**686.** Narrated Umm Al-Fadl bint Al-Harith رضي الله عنهما: On the day of *'Arafah,* some people who were with me, differed about the *Saum* (fast) of the Prophet صلى الله عليه وسلم; some said that he was observing *Saum* while others said that he was not observing *Saum*. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk. (*Sahîh Al-Bukhâri, Hadîth* No. 723, Vol. 2)

٦٨٦ - **حَدِيثُ** أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، أَنَّ نَاسًا اخْتَلَفُوا عِنْدَهَا، يَوْمَ عَرَفَةَ، فِي صَوْمِ النَّبِيِّ ﷺ؛ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلَتْ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ، فَشَرِبَهُ.

**687.** Narrated Maimûna رضي الله عنها: The people doubted whether the Prophet صلى الله عليه وسلم was observing *Saum* (fast) on the day of *'Arafah* or not, so I sent milk while he was standing at 'Arafât, he drank it and the people were looking at him. (*Sahîh Al-Bukhâri, Hadîth* No. 210, Vol. 3)

٦٨٧ - **حَدِيثُ** مَيْمُونَةَ رضي الله عنها، أَنَّ النَّاسَ شَكُّوا فِي صِيَامِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيْهِ بِحِلاَبٍ، وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ، وَالنَّاسُ يَنْظُرُونَ.

## CHAPTER 19. Observing *Saum* (fast) on the day of *'Âshûra*.

## (١٩) بَاب: صَوْمِ يَوْمِ عَاشُورَاءَ

**688.** Narrated 'Âisha رضي الله عنها : (The tribe of) Quraish used to observe *Saum* (fast) on the day of *'Âshûra* in the Pre-Islâmic period, and then Allâh's Messenger صلى الله عليه وسلم ordered (Muslims) to observe *Saum* on it till *As-Saum* (the fast) in the month of Ramadân was prescribed; whereupon the Prophet صلى الله عليه وسلم said, "He who wants to observe *Saum* (on *'Âshûra*) may do so, and who does not want to observe *Saum* (fast) may do so." (*Sahîh Al-Bukhâri, Hadîth* No. 117, Vol. 3)

٦٨٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ قُرَيْشًا كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ، وَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَاءَ فَلْيَصُمْهُ وَمَنْ شَاءَ أَفْطَرَ».

**689.** Narrated Ibn 'Umar رضي الله عنهما : *Saum* (fast) was observed on the day of *'Âshûra* (i.e. 10th of *Muharram*) by the people of the Pre-Islâmic period. But when (the order of compulsory *Saum* in) the month of Ramadân was revealed, the Prophet صلى الله عليه وسلم said, "It is up to one to observe *Saum* on it (i.e. day of *'Âshûra*) or not." (*Sahîh Al-Bukhâri, Hadîth* No. 28, Vol. 6)

٦٨٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ عَاشُورَاءُ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ، قَالَ: «مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ لَمْ يَصُمْهُ».

**690.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه that Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is *'Âshûra*." I said (to him), "*Saum* (fast) had been observed (on this day) before (the order of compulsory *Saum* in) Ramadân was revealed. But when (the order of *Saum* in) Ramadân was revealed, observing *Saum* (on *'Âshûra*) was given up, so come and eat." (*Sahîh Al-Bukhâri, Hadîth* No. 30, (Vol. 6)

٦٩٠ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه. دَخَلَ عَلَيْهِ الأَشْعَثُ وَهُوَ يَطْعَمُ، فَقَالَ: الْيَوْمُ عَاشُورَاءُ، فَقَالَ: كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ تُرِكَ، فَادْنُ فَكُلْ.

**691.** Narrated Humaid bin 'Abdur-Rahmân رضي الله عنه that he heard Mu'âwiya bin Abî Sufyân رضي الله عنهما on the day of *'Ashûra* during the year he performed the *Hajj*, saying on the

٦٩١ - **حَدِيثُ** مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رضي الله عنهما. عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي

pulpit, "O the people of Al-Madîna! Where are your religious scholars? I hear Allâh's Messenger صلى الله عليه وسلم saying, 'This is the day of *'Âshûra*. Allâh has not enjoined observing *Saum* (fast) on this day on you but I am observing *Saum*. You have the choice either to observe *Saum* or not (on this day).' " (*Sahîh Al-Bukhâri, Hadîth* No. 221, Vol. 3)

سُفْيَانَ رضي الله عنهما، يَوْمَ عَاشُورَاءَ، عَامَ حَجَّ، عَلَى الْمِنْبَرِ، يَقُولُ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «هٰذَا يَوْمُ عَاشُورَاءَ، وَلَمْ يُكْتَبْ عَلَيْكُمْ صِيَامُهُ، وَأَنَا صَائِمٌ، فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ».

**692.** Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم came to Al-Madîna and saw the Jews observing *Saum* (fast) on the day of *'Âshûra*. He asked them about that. They replied, "This is a good day, the day on which Allâh rescued Banî Israel from their enemy. So, Mûsa (Moses) observed *Saum* on this day." The Prophet صلى الله عليه وسلم said, "We have more claim over Mûsa than you." So, the Prophet صلى الله عليه وسلم observed *Saum* on that day and ordered (the Muslims) to observe *Saum* (on that day). (*Sahîh Al-Bukhâri, Hadîth* No. 222, Vol. 3)

٦٩٢ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ: «مَا هٰذَا؟» قَالُوا: هٰذَا يَوْمٌ صَالِحٌ، هٰذَا يَوْمُ نَجَّى اللهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ فَصَامَهُ مُوسَى، قَالَ: «فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ» فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

**693.** Narrated Abû Mûsa رضي الله عنه: The day of *'Âshûra* was considered as *'Eid* day by the Jews. So the Prophet صلى الله عليه وسلم ordered, "I recommend you (Muslims) to observe *Saum* (fast) on this day." (*Sahîh Al-Bukhâri, Hadîth* No. 223, Vol. 3)

٦٩٣ - **حديث** أَبِي مُوسَى رضي الله عنه، قَالَ: كَانَ يَوْمُ عَاشُورَاءَ تَعُدُّهُ الْيَهُودُ عِيدًا. قَالَ النَّبِيُّ ﷺ: «فَصُومُوهُ أَنْتُمْ».

**694.** Narrated Ibn 'Abbâs رضي الله عنهما: I never saw the Prophet صلى الله عليه وسلم seeking to observe *Saum* (fast) on a day (more preferable to him) than this day, the day of *'Âshûra*, or this month, i.e. the month of Ramadân.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 224, Vol. 3)

٦٩٤ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلاَّ هٰذَا الْيَوْمَ، يَوْمَ عَاشُورَاءَ؛ وَهٰذَا

[1] (H.694) This is only the opinion of Ibn 'Abbâs رضي الله عنهما, which might differ from what other people think, for, in a narration reported by Qatâda from the Prophet صلى الله عليه وسلم, it is

الشَّهْرَ، يَعْنِي شَهْرَ رَمَضَانَ.

## CHAPTER 21. He who ate on the day of *'Âshûra* should not eat during the remaining part of that day.

(٢١) بَابٌ: مَنْ أَكَلَ فِي عَاشُوْرَاءَ فَلْيَكُفَّ بَقِيَّةَ يَوْمِهِ

**695.** Narrated Salama bin Al-Akwa' رضى الله عنه : Once the Prophet صلى الله عليه وسلم ordered a person on the Day of *'Âshûra* (the tenth of Muharram) to announce, "Whoever has eaten, should not eat any more, but observe *Saum* (fast), and who has not eaten should not eat, but complete his *Saum* (till the end of the day). (*Sahîh Al-Bukhâri, Hadîth* No. 147, Vol. 3)

٦٩٥ - حَدِيثُ سَلَمَةَ بْنِ الأَكْوَعِ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ: «أَنَّ مَنْ أَكَلَ فَلْيُتِمَّ أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلاَ يَأْكُلْ».

**696.** Narrated Ar-Rubaî' bint Mu'awwidh رضى الله عنها : The Prophet صلى الله عليه وسلم sent a messenger to the village of the *Ansâr* in the morning of the day of *'Âshûra* (10th of Muharram) to announce: 'Whoever has eaten something should not eat but complete *Saum* (fast), and whoever is observing the *Saum* should complete it.' She further said, "Since then we used to observe *Saum* on that day regularly and also make our boys (children) do so. We used to make toys of wool for the boys and if anyone of them cried for food, he was given those toys till it was the time of *Iftâr* (the breaking of *Saum*)". (*Sahîh Al-Bukhâri, Hadîth* No. 181, Vol. 3)

٦٩٦ - حَدِيثُ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ رضي الله عنها، قَالَتْ: أَرْسَلَ النَّبِيُّ ﷺ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الأَنْصَارِ «مَنْ أَصْبَحَ مُفْطِرًا فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِمًا فَلْيَصُمْ». قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدُ، وَنُصَوِّمُ صِبْيَانَنَا. وَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَاكَ حَتَّى يَكُونَ عِنْدَ الإِفْطَارِ.

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mentioned that observing *Saum* (fast) on the day of *'Arafah* expiates the sins of two years, while observing *Saum* on the day of *'Âshûra* expiates the sins of only one year. This indicates that observing *Saum* on the day of *'Arafah* is superior to that of *'Âshûra*

## CHAPTER 22. It is forbidden to observe *Saum* (fast) on the day of *'Eid-al-Fitr* and *'Eid-al-Adha*.

## (٢٢) باب: النَّهي عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَى

**697.** Narrated Abû 'Ubaid, the slave of Ibn Azhar: I witnessed the *'Eid* with 'Umar bin Al-Khattâb رضي الله عنه who said, "Allâh's Messenger صلى الله عليه وسلم has forbidden people to observe *Saum* (fast) on the day on which you break *Saum* (of Ramadân) i.e. the first day of *'Eid-al-Fitr* and the day on which you eat the meat of your sacrifices (i.e. *'Eid-al-Adha*). (*Sahîh Al-Bukhâri, Hadîth* No. 211, Vol. 3)

٦٩٧ - **حديث** عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه، قَالَ: هٰذَانِ يَوْمَانِ نَهَى رَسُولُ اللهِ ﷺ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْيَوْمُ الآخَرُ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

**698.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: The Prophet صلى الله عليه وسلم said: "No *Saum* (fast) is permissible on two days: *'Eid-al-Fitr* and *'Eid-al-Adha*. (*Sahîh Al-Bukhâri, Hadîth* No. 288, Vol. 2)

٦٩٨ - **حديث** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «... وَلاَ صَوْمَ فِي يَوْمَيْنِ: الْفِطْرِ وَالأَضْحَى...».

**699.** Narrated Ziyâd bin Jubair رضي الله عنه: A man went to Ibn 'Umar رضي الله عنهما and said, "A man vowed to observe *Saum* (fast) one day (the subnarrator thinks that he said that the day was Monday), and that day happened to be the *'Eid* day." Ibn 'Umar said, "Allâh orders vows to be fulfilled and the Prophet صلى الله عليه وسلم forbade *Saum* on this day (i.e. *'Eid*)." (*Sahîh Al-Bukhâri, Hadîth* No. 214, Vol. 3)

٦٩٩ - **حديث** ابْنِ عُمَرَ رضي الله عنهما. عَنْ زِيَادِ بْنِ جُبَيْرٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ رضي الله عنهما فَقَالَ: رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمًا، قَالَ: أَظُنُّهُ، قَالَ: الاِثْنَيْنِ، فَوَافَقَ يَوْمَ عِيدٍ؛ فَقَالَ ابْنُ عُمَرَ: أَمَرَ اللهُ بِوَفَاءِ النَّذْرِ، وَنَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ هٰذَا الْيَوْمِ.

## CHAPTER 24. It is disliked to observe *Saum* (fast) on Friday alone.

## (٢٤) باب: كَرَاهَةِ صِيَامِ الْجُمُعَةِ مُنْفَرِدًا

**700.** Narrated Muhammad bin 'Abbâd رضي الله عنه: I asked Jâbir, "Did the Prophet صلى الله عليه وسلم forbid observing *Saum* (fast) on Fridays?" He replied, "Yes." (In another quotation it is added, "If he intends to observe *Saum* only that

٧٠٠ - **حديث** جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَبَّادٍ، قَالَ: سَأَلْتُ جَابِرًا رضي الله عنه: نَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟ قَالَ: نَعَمْ.

day)." (*Sahîh Al-Bukhâri, Hadîth* No. 205, Vol. 3)

**701.** Narrated Abû Huraira رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "None of you should observe *Saum* (fast) on Friday, unless he observes *Saum* a day before or after it." (*Sahîh Al-Bukhâri, Hadîth* No. 206, Vol. 3)

٧٠١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلاَّ يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ».

**CHAPTER 25. The abrogation of the order of the Holy Verse (V.2:184): For those who can fast with difficulty, (i.e. an old man etc.), they have (a choice, either to fast or) to feed a poor (for every day), by the next Holy Verse (V.2:185): So whoever of you sights (the crescent on the first night of) the month of Ramadân (i.e. is present at his home), he must fast that month."**

**(٢٥) بَابُ: بَيَانِ نَسْخِ قَوْلِهِ تَعَالَى ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ﴾ بِقَوْلِهِ ﴿فمن شهد منكم الشهر فليصمه﴾**

**702.** Narrated Salama رضي الله عنه: When the Divine Revelation: 'For those who can fast with difficulty (e.g. an old man etc.) they have (a choice, either to fast or) to feed a poor (for every day).' (V.2:184), was revealed, it was permissible for one to give a ransom and give up observing *Saum* (fast), till the Verse succeeding it was revealed and abrogated it. (*Sahîh Al-Bukhâri, Hadîth* No. 34, Vol. 6)

٧٠٢ - **حَدِيثُ** سَلَمَةَ رضي الله عنه، قَالَ: لَمَّا نَزَلَتْ ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ، حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا.

**CHAPTER 26. To observe *Saum* (fast) in lieu of the missed days of fasting in Ramadân (*Qadâ'*) during the month of Sha'bân.**

**(٢٦) بَابُ: قَضَاءِ رَمَضَانَ فِي شَعْبَانَ**

**703.** Narrated 'Âisha رضي الله عنها: Sometimes I missed some days of Ramadân, but could not observe *Saum* (fast) in lieu of them except in the month of Sha'bân. (*Sahîh Al-Bukhâri, Hadîth* No. 171, Vol. 3)

٧٠٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلاَّ فِي شَعْبَانَ.

## CHAPTER 27. Observing *Saum* (fast) in lieu of the missed on behalf of a dead person.

**704.** Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "Whoever died and he ought to have observed *Saum* (fast) (the missed days of Ramadân) then his guardians must observe *Saum* on his behalf." (*Sahîh Al-Bukhâri, Hadîth* No. 173, Vol. 3)

**705.** Narrated Ibn 'Abbâs رضي الله عنهما : A man came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! My mother died and she ought to have observed *Saum* (fast) one month (for her missed Ramadân). Shall I observe *Saum* on her behalf?" The Prophet صلى الله عليه وسلم replied in the affirmative and said, "Allâh's debts have more right to be paid." (*Sahîh Al-Bukhâri, Hadîth* No. 174, Vol. 3)

## CHAPTER 29. To protect one's tongue (from evil talk) while observing *Saum* (fast).

**706.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "*As-Siyâm* (fasting) is *Junnah* (protection or shield or a screen or a shelter from the Hell-fire). So, the person observing *Saum* should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing *Saum*.' " The Prophet صلى الله عليه وسلم added, "By Him in Whose Hands my soul is, the smell coming from the mouth of a person observing *Saum* is better with Allâh تعالى than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The *Saum* if for

## (٢٧) بَابُ: قَضَاءِ الصِّيَامِ عَنِ الْمَيِّتِ

**٧٠٤ - حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ».

**٧٠٥ - حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ قَالَ: «نَعَمْ!» قَالَ: «فَدَيْنُ اللهِ أَحَقُّ أَنْ يُقْضَى».

## (٢٩) بَابُ: حِفْظِ اللِّسَانِ لِلصَّائِمِ

**٧٠٦ - حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الصِّيَامُ جُنَّةٌ، فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ، وَإِنِ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ، مَرَّتَيْنِ. وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا».

Me.[1] So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.' " (*Sahîh Al-Bukhâri, Hadîth* No. 118, Vol. 3)

## CHAPTER 30. The superiority of observing *Saum* (fasts).

## (٣٠) بَاب: فَضْلِ الصِّيَامِ

**707.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'All the deeds of Adam's sons (people) are for them, except *Saum* (fasts) which is for Me, and I will give the reward for it.' Observing *Saum* is *Junnah* (protection or shield from the Hell-fire and from committing sins); if one of you is observing *Saum*, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is! The smell coming out from the mouth of a person observing *Saum* is better to Allâh than the smell of musk. There are two pleasures for the person observing *Saum*, one at the time of breaking his *Saum*, and the other at the time when he will meet his Lord; then he will be pleased because of his observing *Saum*." (*Sahîh Al-Bukhâri, Hadîth* No. 128, Vol. 3)

٧٠٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

**708.** Narrated Sahl رضي الله عنه : The Prophet صلى الله عليه وسلم said, "There is a gate in Paradise called *Ar-Raiyyân*, and those who observe *Saum* (fast) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where

٧٠٨ - **حَدِيثُ** سَهْلٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ،

[1] (H.706) Although all practices of worshipping are for Allâh Alone, here Allâh تعالى singles out *Saum* (fast), because *Saum* cannot be practised for the sake of showing off as nobody can know whether one is observing *Saum* or not, except Allâh. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (*Fath-ul-Bârî*, Vol. 5, P. 10).

are those who used to observe *Saum*?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." (*Sahîh Al-Bukhâri, Hadîth* No. 120, Vol. 3)

فَيَقُومُونَ، لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ».

**CHAPTER 31. The superiority of observing *Saum* (fast) in Allâh's Cause by the one who has the power to do it without getting hurt (by doing so) or overlooking his duties.**

**(٣١) بَابُ: فَضْلِ الصِّيَامِ فِي سَبِيلِ ٱللهِ لِمَنْ يُطِيقُهُ بِلاَ ضَرَرٍ وَّلاَ تَفْوِيتِ حَقٍّ**

**709.** Narrated Abû Sa'îd رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Whosoever observes *Saum* (fast) for one day for Allâh's Cause, Allâh will keep his face away from the (Hell) Fire for (a distance covered by a journey of) seventy years." (*Sahîh Al-Bukhâri, Hadîth* No. 93, Vol. 4)

٧٠٩ - **حَدِيثُ** أَبِي سَعِيدٍ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ بَعَّدَ اللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

**CHAPTER 33. Eating, drinking and sexual intercourse in forgetfulness does not break *As-Saum* (the fast).**

**(٣٣) بَابُ: أَكْلِ النَّاسِي وَشُرْبُهُ وَجِمَاعه لَا يُفْطِرُ**

**710.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If somebody eats or drinks forgetfully then he should complete his *Saum* (fast), for what he has eaten or drunk, has been given to him by Allâh." (*Sahîh Al-Bukhâri, Hadîth* No. 154, Vol. 3)

٧١٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيُتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ».

**CHAPTER 34. *As-Saum* (the fast) observed by the Prophet صلى الله عليه وسلم besides Ramadân and it is preferable to observe *Saum* (fast) every month; even for a day.**

**(٣٤) بَابُ: صِيَامِ النَّبِيِّ ﷺ فِي غَيْرِ رَمَضَانَ وَاسْتِحْبَابِ أَنْ لَا يُخَلِّيَ شَهْرًا عَنْ صَوْمٍ**

**711.** Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم used to observe *Saum* (fast) till one would say that he would never stop observing *Saum*, and he would abandon (leave) observing *Saum* till one would say that he would never observe *Saum*. I never saw

٧١١ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ، فَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ

Allâh's Messenger صلى الله عليه وسلم observing *Saum* for a whole month except the month of Ramadân, and did not see him observing *Saum* in any month more than in the month of Sha'bân. (*Sahîh Al-Bukhâri, Hadîth* No. 190, Vol. 3)

اسْتَكْمَلَ صِيَامَ شَهْرٍ إِلاَّ رَمَضَانَ، وَمَا رَأَيْتُه أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ.

**712.** Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم never observed *Saum* (fast) in any month more than in the month of Sha'bân, he used to observe *Saum* the whole (i.e. not all but most of the)[1] month of Sha'bân. He used to say, "Do those deeds which you can do easily, as Allâh will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved *Salât* (prayer) to the Prophet صلى الله عليه وسلم was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet صلى الله عليه وسلم offered a *Salât* he used to offer it regularly. (*Sahîh Al-Bukhâri, Hadîth* No. 191, Vol. 3)

٧١٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، وَكَانَ يَقُولُ: «خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَإِنَّ اللهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا» وَأَحَبُّ الصَّلاَةِ إِلَى النَّبِيِّ ﷺ مَا دُووِمَ عَلَيْهِ وَ إِنْ قَلَّتْ، وَكَانَ إِذَا صَلَّى صَلاَةً دَاوَمَ عَلَيْهَا.

**713.** Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم never observed *Saum* (fast) a full month except the month of Ramadân, and he used to observe *Saum* till one would say, 'By Allâh, he will never stop observing *Saum*,' and he would abandon observing *Saum* till one would say, 'By Allâh, he will never observe *Saum*.' (*Sahîh Al-Bukhâri, Hadîth* No. 192, Vol. 3)

٧١٣ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: مَا صَامَ النَّبِيُّ ﷺ شَهْرًا كَامِلاً قَطُّ غَيْرَ رَمَضَانَ، وَيَصُومُ حَتَّى يَقُولَ الْقَائِلُ، لاَ وَاللهِ! لاَ يُفْطِرُ؛ وَيُفْطِرُ حَتَّى يَقُولَ الْقَائِلُ، لاَ وَاللهِ! لاَ يَصُومُ.

## CHAPTER 35. Forbiddance to observe perpetual *Saum* (fast) for the one who is hurt by it, or his duties are neglected, or he does not abandon observing *Saum* on the days

## (٣٥) بَابُ: النَّهْيِ عَنْ صَوْمِ الدَّهْرِ لِمَنْ تُضُرِّرَ بِهِ، أَوْ فَوَّتَ بِهِ حَقًّا أَوْ لَمْ يُفْطِرِ الْعِيدَيْنِ وَالتَّشْرِيقِ، وَبَيَانِ تَفْضِيلِ

[1] (H.712) Please see *Fath Al-Bâri,* Vol. 5, Page 117 to have the correct answer in details.

**of two *'Eid* and also on the three days of *Tashrîq* at Mina (during *Hajj*). And the superiority of observing *Saum* on alternate days.**

صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ

**714.** Narrated 'Abdullâh bin 'Amr رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم was informed that I had taken an oath to observe *Saum* (fast) daily and to offer (voluntary) *Salât* (prayer) (every night) all the night throughout my life (so Allâh's Messenger صلى الله عليه وسلم came to me and asked whether it was correct); I replied, "Let my parents be sacrificed for you! I said so." The Prophet صلى الله عليه وسلم said, "You cannot do that. So, observe *Saum* for few days and give it up for few days, offer *Salât* and sleep. Observe *Saum* three days a month, as the reward of good deeds is multiplied ten times and that will be equal to one year of observing *Saum*." I replied, "I can do better than that." The Prophet صلى الله عليه وسلم said to me, "Observe *Saum* one day and give up for two days." I replied, "I can do better than that." The Prophet صلى الله عليه وسلم said, "Then observe *Saum* a day and give up for a day and that is the *Saum* of Prophet Dawûd (David) عليه السلام, and that is the best *Saum*." I said, "I have the power to do better (more) than that." The Prophet صلى الله عليه وسلم said, "There is no better (*Saum*) than that." (*Sahîh Al-Bukhâri, Hadîth* No. 197, Vol. 3)

٧١٤ - حَدِيثُ عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، قَالَ: أُخْبِرَ رَسُولُ اللهِ ﷺ أَنِّي أَقُولُ، وَاللهِ! لَأَصُومَنَّ النَّهَارَ وَلأَقُومَنَّ اللَّيْلَ مَا عِشْتُ؛ فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، بِأَبِي أَنْتَ وَأُمِّي. قَالَ: «فَإِنَّكَ لاَ تَسْتَطِيعُ ذٰلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذٰلِكَ مِثْلُ صِيَامِ الدَّهْرِ» قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ» قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذٰلِكَ صِيَامُ دَاوُدَ عَلَيْهِ السَّلاَمُ، وَهُوَ أَفْضَلُ الصِّيَامِ». فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. فَقَالَ النَّبِيُّ ﷺ: «لاَ أَفْضَلَ مِنْ ذٰلِكَ».

**715.** Narrated 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said to me, "O 'Abdullâh! Have I not been informed that you observe *Saum* (fast) during the day and offer *Salât* (prayer) all the night." 'Abdullâh replied, "Yes, O Allâh's Messenger!" The Prophet صلى الله عليه وسلم said, "Don't do that; observe *Saum* for

٧١٥ - حَدِيثُ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ رضي الله عنهما، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبْدَ اللهِ! أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟» فَقُلْتُ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «فَلاَ

few days and then give it up for few days, offer *Salât* and also sleep at night as your body has a right on you, and your wife has a right on you, and your guest has a right on you. It is sufficient for you to observe *Saum* three days in a month; as the reward of good deeds is multiplied ten times, so it will be like observing *Saum* throughout the year." I insisted (on observing *Saum*) and so I was given a hard instruction. I said, "O Allâh's Messenger! I have strength." The Prophet صلى الله عليه وسلم said, "Observe *Saum* like the *Saum* of the Prophet Dawûd (David) عليه السلام and do not observe *Saum* more than that." I asked, "How was the *Saum* of the Prophet of Allâh, Dawûd عليه السلام?" He said, "Half of the year (i.e. he used to observe *Saum* on every alternate day)." Afterwards when 'Abdullâh became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to observe *Saum* only three days a month)." (*Sahîh Al-Bukhâri, Hadîth* No. 196, Vol. 3)

تَفْعَلْ، صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا، وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ كُلَّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَإِنَّ ذٰلِكَ صِيَامُ الدَّهْرِ كُلِّهِ» فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَجِدُ قُوَّةً. قَالَ: «فَصُمْ صِيَامَ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلاَمُ، وَلاَ تَزِدْ عَلَيْهِ». قُلْتُ: وَمَا كَانَ صِيَامُ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلاَمُ! قَالَ: «نِصْفُ الدَّهْرِ».

فَكَانَ عَبْدُ اللهِ يَقُولُ بَعْدَمَا كَبِرَ: يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِّ ﷺ.

**716.** Narrated 'Abdullâh bin 'Amr رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said to me, "Recite the whole Qur'ân in one month's time." I said, "But I have strength (to do more than that)." Allâh's Messenger صلى الله عليه وسلم said, "Then finish the recitation of the Qur'ân in seven days, and do not finish it in less than this period." (*Sahîh Al-Bukhâri, Hadîth* No. 574, Vol. 6)

٧١٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اقْرَإِ الْقُرْآنَ فِي شَهْرٍ» قُلْتُ: إِنِّي أَجِدُ قُوَّةً. حَتَّى قَالَ: «فَاقْرَأْهُ فِي سَبْعٍ وَلاَ تَزِدْ عَلَى ذٰلِكَ».

**717.** Narrated 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said to me, "O 'Abdullâh! do not be like so-and-so who used to offer *Salât* (prayer) at night and then stopped

٧١٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ رضي الله عنهما، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَبْدَ اللهِ! لاَ

the night prayer." (*Sahîh Al-Bukhâri, Hadîth* No. 252, Vol. 2)

تَكُنْ مِثْلَ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

**718.** Narrated 'Abdullâh bin 'Amr رضي الله عنهما : The news of my observing *Saum* (fast) everyday and offering (voluntary) *Salât* (prayer) throughout the night reached the Prophet صلى الله عليه وسلم. So he sent for me or I met him, and he said, "I have been informed that you observe *Saum* everyday and offer *Salât* every night (all the night). Observe *Saum* (for some days) and give up *Saum* (for some days); offer *Salât* and sleep, for your eyes have a right on you, and your body and your family (i.e. wife) have a right on you." I replied, "I have more power than that (i.e. *Saum*)." The Prophet صلى الله عليه وسلم said, "Then observe *Saum* like the *Saum* of (the Prophet) Dawûd (David) عليه السلام." I said, "How?" He replied, "He used to observe *Saum* on alternate days, and he used not to flee on meeting the enemy." I said, "From where can I get that chance?" ('Atâ' said, "I do not know how the expression of *Saum* daily throughout the life occured.") So, the Prophet صلى الله عليه وسلم said twice, "Whoever observes *Saum* daily throughout his life is just as the one who does not observe *Saum* at all." (*Sahîh Al-Bukhâri, Hadîth* No. 198, Vol. 3)

٧١٨ - **حديث** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، قَالَ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَسْرُدُ الصَّوْمَ وَأُصَلِّي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَيَّ. وَإِمَّا لَقِيتُهُ، فَقَالَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلاَ تُفْطِرُ وَتُصَلِّي وَلاَتَنَامُ؛ فَصُمْ وَأَفْطِرْ وَقُمْ وَنَمْ، فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ حَظًّا». قَالَ: إِنِّي لأَقْوَى لِذٰلِكَ. قَالَ: «فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلاَمُ» قَالَ: وَكَيْفَ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى». قَالَ: مَنْ لِي بِهٰذِهِ، يَا نَبِيَّ اللهِ! قَالَ عَطَاءٌ (أَحَدُ الرُّوَاةِ): لاَ أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الأَبَدِ. قَالَ النَّبِيُّ ﷺ: «لاَ صَامَ مَنْ صَامَ الأَبَدَ» مَرَّتَيْنِ.

**719.** Narrated 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما : The Prophet صلى الله عليه وسلم said to me, "You observe *Saum* (fast) daily all the year and offer *Salât* (prayer) (every night) all the night?" I replied in the affirmative. The Prophet صلى الله عليه وسلم said, "If you keep on doing this, your eyes will become weak and

٧١٩ - **حديث** عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ رضي الله عنهما، قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ؟» فَقُلْتُ: نَعَمْ! قَالَ: «إِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ، هَجَمَتْ لَهُ

your body will get tired. He who observes *Saum* all the year is as if he did not observed *Saum* at all. The *Saum* of three days (a month) will be equal to the *Saum* of the whole year." I replied, "I have the strength for more than this." The Prophet صلى الله عليه وسلم said, "Then observe *Saum* like the *Saum* of Dawûd (David) عليه السلام who used to observe *Saum* on alternate days and would never flee from the battlefield on meeting the enemy." (*Sahîh Al-Bukhâri, Hadîth* No.200, Vol.3)

الْعَيْنُ، وَنَفِهَتْ لَهُ النَّفْسُ، لاَ صَامَ مَنْ صَامَ الدَّهْرَ، صَوْمُ ثَلاَثَةِ أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ». قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ. قَالَ: «فَصُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلاَمُ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى»

**720.** Narrated 'Abdullâh bin 'Amr bin Al-'As رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم told me, "The most beloved *As-Salât* (prayer) to Allâh is that of Dawûd (David) عليه السلام, and the most beloved *Saum* (fasts) to Allâh تعالى are those of Dawûd عليه السلام . He used to sleep for half of the night and then offer *Salât* for one-third of the night and again sleep for its sixth part and used to observe *Saum* on alternate days." (*Sahîh Al-Bukhâri, Hadîth* No. 231, Vol.2)

٧٢٠ - **حَدِيثُ** عَبْدِ اللهِ ابْنِ عَمْرِو ابْنِ الْعَاصِ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ لَهُ: «أَحَبُّ الصَّلاَةِ إِلَى اللهِ صَلاَةُ دَاوُدَ عَلَيْهِ السَّلاَمُ، وَأَحَبُّ الصِّيَامِ إِلَى اللهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا».

**721.** Narrated 'Abdullâh bin 'Amr رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم was informed about my *Saum* (fasts), and he came to me and I spread for him a leather cushion stuffed with palm fibre, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to observe *Saum* three days a month?" I replied, "O Allâh's Messenger! (I can observe more)." He said, "Five?" I replied, "O Allâh's Messenger! (I can observe more)." He said, "Seven?" I replied, "O Allâh's Messenger! (I can observe more)." He said, "Nine (days month)?" I replied, "O Allâh's Messenger (I can observe more)." He said, "Eleven (days per

٧٢١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما، حَدَّثَ: أَنَّ رَسُولَ اللهِ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ، حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ، وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ؛ فَقَالَ: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةُ أَيَّامٍ؟» قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «خَمْسًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «سَبْعًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «تِسْعًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «إِحْدَى

month)?" And then the Prophet صلى الله عليه وسلم said, "There is no *Saum* superior to that of the Prophet Dawûd (David) عليه السلام; it was for half of the year. So, observe *Saum* on alternate days." (*Sahîh Al-Bukhâri, Hadîth* No. 201, Vol.3)

عَشْرَةً». ثُمَّ قَالَ النَّبِيُّ ﷺ: «لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ عَلَيْهِ السَّلاَمُ، شَطْرِ الدَّهْرِ، صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا».

**CHAPTER 37. Observing *Saum* (fast) on the last days of Sha'bân.**

**(٣٧) بَابٌ: صَوْمِ سَرَرِ شَعْبَانَ**

**722.** Narrated 'Imrân bin Husain رضي الله عنهما that the Prophet صلى الله عليه وسلم asked him ('Imrân) or asked a man and 'Imrân was listening, "O Abû so-and-so! Have you observed *Saum* (fasts) the last days of this month?" (the narrator thought that he said, "the month of Ramadân"). The man replied, "No, O Allâh's Messenger!" The Prophet صلى الله عليه وسلم said to him, "When you finish your *Saum* (of Ramadân) observe *Saum* for two days (in Shawwâl)." [Through another series of narrators 'Imrân said, 'The Prophet صلى الله عليه وسلم said, '(Have you observed *Saum*) the last days of Sha'bân?' "[1]] (*Sahîh Al-Bukhâri, Hadîth* No. 204, Vol. 3)

٧٢٢ - **حَدِيثُ** عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، أَنَّهُ سَأَلَهُ، أَوْ سَأَلَ رَجُلاً وَعِمْرَانُ يَسْمَعُ، فَقَالَ: «يَا أَبَا فُلاَنٍ! أَمَا صُمْتَ سَرَرَ هٰذَا الشَّهْرِ؟» قَالَ: أَظُنُّهُ قَالَ: يَعْنِي رَمَضَانَ. قَالَ الرَّجُلُ: لاَ يَا رَسُولَ اللهِ! قَالَ: «فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ».

**CHAPTER 40. The superiority of the *Lailat-ul-Qadr* (The Night of Decree) and exhortation to find it, and about its date and place and the most suitable time to find it.**

**(٤٠) بَابٌ: فَضْلُ لَيْلَةِ الْقَدْرِ وَالْحَثُّ عَلَى طَلَبِهَا وَبَيَانُ مَحَلِّهَا وَأَرْجَى أَوْقَاتِ طَلَبِهَا**

**723.** Narrated Ibn 'Umar رضي الله عنهما: Some men amongst the companions of the Prophet صلى الله عليه وسلم were shown in

٧٢٣ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رِجَالاً مِنْ أَصْحَابِ النَّبِيِّ

[1] (H.722) The man whom the Prophet صلى الله عليه وسلم asked seemed to have had the habit of observing *Saum* (fast) the last days of every month, but he did not carry on this habit in the month of Sha'bân, for Allâh's Messenger صلى الله عليه وسلم had forbidden the *Saum* of the day preceeding Ramadân immediately. In this narration the Prophet صلى الله عليه وسلم orders the man to make up for the days of Sha'bân which he missed by observing *Saum* some days in Shawwâl, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes *Saum* the last days of Sha'bân if it is his habit to observe *Saum* the last days of every month. (*Fath Al-Bârî,* Vol. 5, P. 134-135)

their dreams that the 'Night of *Qadr*' was in the last seven nights of Ramadân. Allâh's Messenger صلى الله عليه وسلم said, "It seems that all your dreams agree that (the 'Night of *Qadr'*) is in the last seven nights, and whoever wants to search it (i.e. the 'Night of *Qadr'*) should search in the last seven (nights of Ramadân)." (*Sahîh Al-Bukhâri, Hadîth* No. 232, Vol. 3)

ﷺ، أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ، فِي السَّبْعِ الأَوَاخِرِ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ».

**724.** Narrated Abû Salama رضي الله عنه: I asked Abû Sa'îd رضي الله عنه and he was a friend of mine (about the 'Night of *Qadr'*) and he said, "We practised *I'tikâf* (seclusion in the mosque) in the middle third of the month of Ramadân with the Prophet صلى الله عليه وسلم. In the morning of the 20th of Ramadân, the Prophet came and addressed us and said, 'I was informed of (the date of the 'Night of *Qadr'*) but I was caused to forget it; (or I forget), so search for it in the odd nights of the last ten nights of the month of Ramadân. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I'tikâf* with me should return to it with me (for another 10-days' period)', and we returned. At that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf-stalks. Then *As-Salât* (the prayer) was established and I saw Allâh's Messenger صلى الله عليه وسلم prostrating in mud and water and I saw the traces of mud on his forehead." (*Sahîh Al-Bukhâri, Hadîth* No. 233, Vol. 3)

٧٢٤ - **حديث** أَبِي سَعِيدٍ رضي الله عنه، قَالَ: اعْتَكَفْنَا مَعَ النَّبِيِّ ﷺ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ، فَخَطَبَا، وَقَالَ: «إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيتُهَا». أَوْ «نُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي الْوَتْرِ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللهِ ﷺ، فَلْيَرْجِعْ» فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً؛ فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ الصَّلاَةُ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

**725.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم used to practice *I'tikâf* (in the mosque)

٧٢٥ - **حديث** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، كَانَ رَسُولُ اللهِ ﷺ يُجَاوِرُ

in the middle third of Ramadân, and after passing the twenty nights he used to go back to his house (i.e. on the 21st), and the people who were in *I'tikâf* with him also used to go back to their houses. Once, in Ramadân, in which he practiced *I'tikâf*, he established the night *Salât* (prayer) at the night in which he used to return home, and then he addressed the people and ordered them whatever Allâh تعالى wished him to order and said, "I used to practice *I'tikâf* for these ten days (i.e. the middle 1/3rd) but now I intend to stay in *I'tikâf* for the last ten days (of this month); so whoever was in *I'tikâf* with me should stay at his place of *I'tikâf*. Verily, I have been shown (the date of) this 'Night of *Qadr*' but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was overcast with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the *Musalla* (praying place) of the Prophet صلى الله عليه وسلم . I saw with my own eyes, the Prophet صلى الله عليه وسلم at the completion of the morning prayer, leaving with his face covered with mud and water. (*Sahîh Al-Bukhâri, Hadîth* No. 235, Vol. 3)

فِي رَمَضَانَ الْعَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ، فَإِذَا كَانَ حِينَ يُمْسِي مِنْ عِشْرِينَ لَيْلَةً تَمْضِي، وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ، رَجَعَ إِلَى مَسْكَنِهِ، وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ؛ وَأَنَّهُ أَقَامَ فِي شَهْرٍ جَاوَرَ فِيهِ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ مَا شَاءَ اللهُ، ثُمَّ قَالَ: «كُنْتُ أُجَاوِرُ هٰذِهِ الْعَشْرَ، ثُمَّ قَدْ بَدَا لِي أَنْ أُجَاوِرَ هٰذِهِ الْعَشْرَ الأَوَاخِرَ، فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَثْبُتْ فِي مُعْتَكَفِهِ، وَقَدْ أُرِيتُ هٰذِهِ اللَّيْلَةَ، ثُمَّ أُنْسِيتُهَا، فَابْتَغُوهَا فِي الْعَشْرِ الأَوَاخِرِ، وَابْتَغُوهَا فِي كُلِّ وِتْرٍ، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ». فَاسْتَهَلَّتِ السَّمَاءُ فِي تِلْكَ اللَّيْلَةِ فَأَمْطَرَتْ، فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّى النَّبِيِّ ﷺ لَيْلَةَ إِحْدَى وَعِشْرِينَ، فَبَصُرَتْ عَيْنِي، نَظَرْتُ إِلَيْهِ انْصَرَفَ مِنَ الصُّبْحِ وَوَجْهُهُ مُمْتَلِئٌ طِينًا وَمَاءً.

**726.** Narrated 'Âisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to practice *I'tikâf* in the last ten nights of Ramadân and used to say, "Look for the 'Night of *Qadr*' in the last ten nights of the month of Ramadân." (*Sahîh Al-Bukhâri, Hadîth* No. 237, Vol. 3)

٧٢٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ».

# 14. THE BOOK OF *I'TIKÂF*[1]

# ١٤ - كِتَابُ ٱلْاعْتِكَافِ

**CHAPTER 1. *I'tikâf* (i.e. to confine oneself in a mosque for prayers and invocations, leaving the worldly jobs for a limited number of days) in the last ten days of Ramadân.**

**(١) بَابٌ: اعْتِكَافِ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ**

**727.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم used to practice *I'tikâf* in the last ten days of the month of Ramadân. (*Sahîh Al-Bukhâri, Hadîth* No. 242, Vol. 3)

٧٢٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ.

**728.** Narrated 'Âisha رضي الله عنها the wife of the Prophet صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم used to practice *I'tikâf* in the last ten days of Ramadân till he died; and then his wives used to practice *I'tikâf* after him. (*Sahîh Al-Bukhâri, Hadîth* No. 243, Vol. 3)

٧٢٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ، كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

**CHAPTER 2. When a person intending to observe *I'tikâf* should enter the place of his *I'tikâf*?**

**(٢) بَابٌ: مَتَى يَدْخُلُ مَنْ أَرَادَ ٱلْاعْتِكَافَ فِي مُعْتَكَفِهِ**

**729.** Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم used to practice *I'tikâf* in the last ten days of Ramadân and I used to pitch a tent for him, and after offering the morning *Salât* (prayer), he used to enter the tent.

٧٢٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِبَاءً، فَيُصَلِّي الصُّبْحَ، ثُمَّ يَدْخُلُهُ؛ فَاسْتَأْذَنَتْ حَفْصَةُ عَائِشَةَ أَنْ

[1] (14. The Book of *I'tikâf*) See glossary.

Hafsa asked the permission of 'Âisha to pitch a tent for her and she allowed her, and she pitched her tent. When Zainab bint Jahsh saw it, she pitched another tent. In the morning the Prophet صلى الله عليه وسلم noticed the tents. He said, "What is this?" He was told of the whole situation. Then the Prophet صلى الله عليه وسلم said, "Do you think that they intended to do *Al-Birr* (righteousness) by doing this?" He therefore abandoned the *I'tikâf* in that month and observed *I'tikâf* for ten days in the month of Shawwâl. (*Sahîh Al-Bukhâri, Hadîth* No. 249, Vol. 3)

تَضْرِبَ خِبَاءً، فَأَذِنَتْ لَهَا فَضَرَبَتْ خِبَاءً؛ فَلَمَّا رَأَتْهُ زَيْنَبُ ابْنَةُ جَحْشٍ ضَرَبَتْ خِبَاءً آخَرَ؛ فَلَمَّا أَصْبَحَ النَّبِيُّ ﷺ رَأَى الأَخْبِيَةَ، فَقَالَ: «مَا هٰذَا؟» فَأُخْبِرَ. فَقَالَ النَّبِيُّ ﷺ: «آلْبِرَّ تُرَوْنَ بِهِنَّ». فَتَرَكَ ٱلْاعْتِكَافَ ذٰلِكَ الشَّهْرَ، ثُمَّ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

**CHAPTER 3. One should exert more as regards prayers and good deeds in the last ten days of Ramadân.**

**(٣) بَابُ: ٱلْاجْتِهَادِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ**

**730.** Narrated 'Âisha رضي الله عنها: With the start of the last ten days of Ramadân, the Prophet صلى الله عليه وسلم used to tighten his belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers. (*Sahîh Al-Bukhâri, Hadîth* No. 241, Vol. 3)

٧٣٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ وَأَحْيَا لَيْلَهُ، وَأَيْقَظَ أَهْلَهُ.

# 15.THE BOOK OF *HAJJ* (PILGRIMAGE TO MAKKA)

# ١٥ - كِتَابُ الْحَجِّ

## CHAPTER 1. What is permitted for the *Muhrim* in *Hajj* and *'Umra* and what is not permitted, and the forbiddance of the use of perfume.

## (١) بَابُ: مَا يُبَاحُ لِلْمُحْرِمِ بِحَجٍّ أَوْ عُمْرَةٍ، وَمَا لاَ يُبَاحُ وَبَيَانِ تَحْرِيمِ الطِّيبِ عَلَيْهِ

**731.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : A man asked, "O Allâh's Messenger! What kind of clothes should a *Muhrim* wear?" Allâh's Messenger صلى الله عليه وسلم replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or *Wars* (various kinds of perfumes)." (*Sahîh Al-Bukhâri, Hadîth* No. 615, Vol. 2)

٧٣١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَجُلاً قَالَ يَا رَسُولَ اللهِ! مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَلْبَسُ الْقُمُصَ وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ، إِلاَّ أَحَدٌ لاَ يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّعْفَرَانُ أَوْ وَرْسٌ».

**732.** Narrated Ibn 'Abbâs رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم delivering a *Khutba* (religious talk) at 'Arafât saying, "If a *Muhrim* does not find slippers, he could wear *Khuffs* (but he has to cut short the *Khuffs* below the ankles), and if he does not find an *Izar* (a waist sheet for wrapping the lower half of the body) he could wear trousers." (*Sahîh Al-Bukhâri, Hadîth* No. 67, Vol. 3)

٧٣٢ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ «مَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ لِلْمُحْرِمِ».

**733.** Narrated (Safwân bin) Ya'la: Ya'la said to 'Umar رضى الله عنه , "Show me the Prophet صلى الله عليه وسلم when he is being Inspired Divinely." While the Prophet صلى الله عليه وسلم was at Ji'râna (in the company of some of his companions) a person came and asked, "O Allâh's

٧٣٣ - **حَدِيثُ** يَعْلَى. قَالَ لِعُمَرَ رضي الله عنه: أَرِنِي النَّبِيَّ ﷺ حِينَ يُوحَى إِلَيْهِ؛ قَالَ: فَبَيْنَمَا النَّبِيُّ ﷺ بِالْجِعْرَانَةِ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، جَاءَهُ

Messenger! What is your verdict regarding the person who assumes *Ihrâm* for *'Umra* and is scented with perfume?" The Prophet صلى الله عليه وسلم kept quiet for a while and he was divinely inspired (then) 'Umar beckoned Ya'la, so he came and Allâh's Messenger صلى الله عليه وسلم was shaded with a sheet. Ya'la put his head in and saw that the face of Allâh's Messenger صلى الله عليه وسلم was red and he was snoring. When that state of the Prophet صلى الله عليه وسلم was over, he asked, "Where is the person who asked about *'Umra*?" Then that person was brought and the Prophet صلى الله عليه وسلم said, "Wash the perfume off your body thrice and take off the cloak and do the same in *'Umra* as you do in *Hajj*." (*Sahîh Al-Bukhâri, Hadîth* No. 610-B, Vol. 2)

رَجُلٌ. فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ وَهُوَ مُتَضَمِّخٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ سَاعَةً، فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ رضي الله عنه إِلَى يَعْلَى، فَجَاءَ يَعْلَى، وَعَلَى رَسُولِ اللهِ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ، فَأَدْخَلَ رَأْسَهُ، فَإِذَا رَسُولُ اللهِ ﷺ مُحْمَرُّ الْوَجْهِ، وَهُوَ يَغِطُّ؛ ثُمَّ سُرِّيَ عَنْهُ، فَقَالَ: «أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟» فَأُتِيَ بِرَجُلٍ، فَقَالَ: «اغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلَاثَ مَرَّاتٍ، وَانْزِعْ عَنْكَ الْجُبَّةَ، وَاصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجَّتِكَ».

## CHAPTER 2. The demarcation of *Mawâqît* for *Hajj* and *'Umra*. (*Mawâqît* are places at which one should assume the state of *Ihrâm* for the purpose of *Hajj* or *'Umra*).

## (٢) بَابُ: مَوَاقِيتِ الْحَجِّ وَالْعُمْرَةِ

**734.** Narrated Ibn 'Abbâs رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم had fixed Dhul-Hulaifa as the *Miqât* for the people of Al-Madîna; Al-Juhfa for the people of Shâm and Qarn-ul-Manâzil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above-mentioned) are the *Mawâqît* for all those living at those places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umra*; and whoever lives within these places should assume *Ihrâm* from his dwelling place, and similarly the people of

٧٣٤ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: وَقَّتَ رَسُولُ اللهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّأْمِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمُهَلُّهُ مِنْ أَهْلِهِ، وَكَذَاكَ، حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا.

Makka can assume *Ihrâm* (for *Hajj* only) from Makka. (*Sahîh Al-Bukhâri, Hadîth* No. 601, Vol. 2)

**735.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "The people of Al-Madîna should assume *Ihrâm* from Dhul-Hulaifa; the people of Shâm from Al-Juhfa; and the people of Najd from Qarn(-ul-Manâzil)." And 'Abdullâh added, "I was informed that Allâh's Messenger صلى الله عليه وسلم had said, 'The people of Yemen should assume *Ihrâm* from Yalamlam." (*Sahîh Al-Bukhâri, Hadîth* No. 600, Vol. 2)

٧٣٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّأْمِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ». قَالَ عَبْدُ اللهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

## CHAPTER 3. *Talbîya*, its characteristics and its time.

## (٣) بَابُ: التَّلْبِيَةِ وَصِفَتِهَا وَوَقْتِهَا

**736.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما: The *Talbîya* of Allâh's Messenger صلى الله عليه وسلم was: *Labbaik Allâhumma labbaik, labbaik lâ sharîka Laka labbaik, innal-hamda wan-ni'mata Laka, wal-mulka lâ sharîka Laka* (I respond to Your Call, O Allâh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call, all the praises, thanks and blessings are for You, All the sovereignty is for You, and you have no partners with You. (*Sahîh Al-Bukhâri, Hadîth* No. 621, Vol. 2)

٧٣٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ تَلْبِيَةَ رَسُولِ اللهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ».

## CHAPTER 4. Order for the people of Al-Madîna to assume the state of *Ihrâm* at Dhul-Hulaifa mosque.

## (٤) بَابُ: أَمْرِ أَهْلِ الْمَدِينَةِ بِالإِحْرَامِ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ

**737.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Never did Allâh's Messenger صلى الله عليه وسلم recite *Talbîya* and assume *Ihrâm* except at the mosque, that is, the

٧٣٧ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: مَا أَهَلَّ رَسُولُ اللهِ ﷺ إِلاَّ مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي مَسْجِدَ ذِي

mosque of Dhul-Hulaifa. (*Sahîh Al-Bukhâri, Hadîth* No. 614, Vol. 2)

الْحُلَيْفَةِ.

**CHAPTER 5. To assume *Ihlâl* (*Ihrâm*) as the ride proceeds for *Hajj* or '*Umra*.**

**(٥) بَابُ: الإِهْلاَلِ مِنْ حَيْثُ تَنْبَعِثُ الرَّاحِلَةُ**

**738.** Narrated 'Ubaid Ibn Juraij رضي الله عنه : I asked 'Abdullâh bin 'Umar رضي الله عنهما , "O Abû 'Abdur Rahmân! I saw you doing four things which I never saw being done by anyone of your companions?" 'Abdullâh bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner of the Ka'ba except these (two) facing south (Yemen), and I saw you wearing shoes made of tanned leather and dyeing your hair with *Hinna* (a kind of dye). I also noticed that whenever you were in Makka, the people assume *Ihlâl* (*Ihrâm* is also called the *Ihlâl* which means 'Loud calling' because a *Muhrim* has to recite *Talbîya* aloud when assuming the state of *Ihrâm*) on seeing the new moon crescent (Ist of Dhul-Hijja) while you did not assume the *Ihlâl* till the 8th of Dhul-Hijja (Day of *Tarwiya*)." 'Abdullâh replied, "Regarding the corners of Ka'ba, I never saw Allâh's Messenger صلى الله عليه وسلم touching except those facing south (Yemen), and regarding the tanned leather shoes, no doubt I saw Allâh's Messenger صلى الله عليه وسلم, wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with *Hinna*; no doubt I saw Allâh's Messenger صلى الله عليه وسلم dyeing his hair with it and that is why I like to dye (my hair with it). Regarding *Ihlâl*, I did not see Allâh's Messenger صلى الله عليه وسلم

٧٣٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما . عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِعَبْدِ اللهِ بْنِ عُمَرَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! رَأَيْتُكَ تَصْنَعُ أَرْبَعًا، لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا! قَالَ: وَمَا هِيَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ - إِذَا كُنْتَ بِمَكَّةَ - أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ، وَلَمْ تُهِلَّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ.

قَالَ عَبْدُ اللهِ: أَمَّا الأَرْكَانُ، فَإِنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يَمَسُّ إِلاَّ الْيَمَانِيَيْنِ، وَأَمَّا النِّعَالُ السِّبْتِيَّةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُ النَّعْلَ الَّتِي لَيْسَ فِيهَا شَعَرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا. وَأَمَّا الصُّفْرَةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْبُغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا. وَأَمَّا الإِهْلاَلُ، فَإِنِّي لَمْ أَرَ رَسُولَ اللهِ ﷺ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

assuming *Ihlâl* till he set out for *Hajj*." (*Sahîh Al-Bukhâri, Hadîth* No. 167, Vol. 1)

## CHAPTER 7. To apply perfume just before assuming the state of *Ihrâm*.

## (٧) بَابُ: الطِّيبِ لِلْمُحْرِمِ عِنْدَ الإِحْرَامِ

**739.** Narrated 'Âisha رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : I used to apply scent to Allâh's Messenger صلى الله عليه وسلم when he wanted to assume *Ihrâm* and also on finishing *Ihrâm* before the *Tawâf* round the Ka'ba (*Tawâf-al-Ifâda*). (*Sahîh Al-Bukhâri, Hadîth* No. 612, Vol. 2)

٧٣٩ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ لإِحْرَامِهِ حِينَ يُحْرِمُ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

**740.** Narrated 'Âisha رضى الله عنها : It is as if I am just now looking at the glitter of scent in the parting of the Prophet's صلى الله عليه وسلم head-hair while he was a *Muhrim*. (*Sahîh Al-Bukhâri, Hadîth* No. 271, Vol. 1)

٧٤٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفْرِقِ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ.

**741.** Narrated Muhammad bin Al-Muntathir on the authority of his father that he had asked 'Âisha رضى الله عنها about the saying of Ibn 'Umar (i.e. he did not like to be *Muhrim* while the smell of scent was still coming from his body), 'Âisha رضى الله عنها said, "I applied scent on Allâh's Messenger صلى الله عليه وسلم and he went round (had sexual intercourse with) all his wives and in the morning he was a *Muhrim* (after taking a bath)." (*Sahîh Al-Bukhâri, Hadîth* No. 270, Vol. 1)

٧٤١ - **حَدِيثُ** عَائِشَةَ رضي الله عنها. عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، قَالَ: سَأَلْتُ عَائِشَةَ فَذَكَرْتُ لَهَا قَوْلَ ابْنِ عُمَرَ: مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا. فَقَالَتْ عَائِشَةُ: أَنَا طَيَّبْتُ رَسُولَ اللهِ ﷺ، ثُمَّ طَافَ فِي نِسَائِهِ، ثُمَّ أَصْبَحَ مُحْرِمًا.

## CHAPTER 8. Hunting is prohibited for a *Muhrim*.

## (٨) بَابُ: تَحْرِيمِ الصَّيْدِ لِلْمُحْرِمِ

**742.** Narrated 'Abdullâh bin 'Abbâs رضى الله عنهما from As-Sa'b bin Jaththama Al-Laithî that he presented an onager to Allâh's Messenger صلى الله عليه وسلم while he was at Al-Abwâ' or at Waddân, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (As-Sa'b's) face,

٧٤٢ - **حَدِيثُ** الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ رضي الله عنه، أَنَّهُ أَهْدَى لِرَسُولِ اللهِ ﷺ، حِمَارًا وَحْشِيًّا، وَهُوَ بِالأَبْوَاءِ، أَوْ بِوَدَّانَ، فَرَدَّهُ عَلَيْهِ. فَلَمَّا رَأَى مَا فِي وَجْهِهِ، قَالَ: «إِنَّا لَمْ نَرُدَّهُ

the Prophet صلى الله عليه وسلم said to him, "I have only returned it because I am *Muhrim*." (*Sahîh Al-Bukhâri, Hadîth* No. 51, Vol. 3)

إلاَّ أَنَّا حُرُمٌ».

**743.** Narrated Abû Qatâda رضي الله عنه: We were in the company of the Prophet صلى الله عليه وسلم at a place called Al-Qâha, which is at a distance of three stages of journey from Al-Madîna, and some of us had assumed *Ihrâm* while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of *Ihrâm*." So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, "Eat it," while some others said, "Do not eat it." So, I went to the Prophet صلى الله عليه وسلم who was ahead of us and asked him about it. He replied, "Eat it as it is *Halâl* (i.e. it is legal to eat)." (*Sahîh Bukhâri, Hadîth* No. 49, Vol. 3)

**٧٤٣ - حديث** أَبِي قَتَادَةَ رضي الله عنه، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْقَاحَةِ، وَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ، فَرَأَيْتُ أَصْحَابِي يَتَرَاءَوْنَ شَيْئًا، فَنَظَرْتُ فَإِذَا حِمَارُ وَحْشٍ، - يَعْنِي فَوَقَعَ سَوْطُهُ -، فَقَالُوا لاَ نُعِينُكَ عَلَيْهِ بِشَيْءٍ إِنَّا مُحْرِمُونَ، فَتَنَاوَلْتُهُ فَأَخَذْتُهُ، ثُمَّ أَتَيْتُ الْحِمَارَ مِنْ وَرَاءِ أَكَمَةٍ فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي، فَقَالَ بَعْضُهُمْ: كُلُوا. وَقَالَ بَعْضُهُمْ: لاَ تَأْكُلُوا. فَأَتَيْتُ النَّبِيَّ ﷺ، وَهُوَ أَمَامَنَا. فَسَأَلْتُهُ، فَقَالَ: «كُلُوهُ، حَلاَلٌ».

**744.** Narrated 'Abdullâh bin Abû Qatâda رضي الله عنه: My father set out (for Makka) in the year of Al-Hudaibiya, and his companions assumed *Ihrâm*, but he did not. At that time the Prophet صلى الله عليه وسلم was informed that an enemy wanted to attack them, so the Prophet صلى الله عليه وسلم proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said,) "I looked up and saw an onager[1]. I attacked,

**٧٤٤ - حديث** أَبِي قَتَادَةَ رضي الله عنه. عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، قَالَ: انْطَلَقَ أَبِي، عَامَ الْحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرِمْ. وَحُدِّثَ النَّبِيُّ ﷺ، أَنَّ عَدُوًّا يَغْزُوهُ، فَانْطَلَقَ النَّبِيُّ ﷺ؛ فَبَيْنَمَا أَنَا مَعَ أَصْحَابِهِ، تَضَحَّكَ بَعْضُهُمْ إِلَى بَعْضٍ، فَنَظَرْتُ فَإِذَا أَنَا

[1] (H.744) They were laughing because they saw an onager and could not hunt it because they were in a state of *Ihrâm;* neither were they allowed to draw the attention of Abû Qatâda who was not a *Muhrim* then.

stabbed and caught it. I then sought my companions help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet صلى الله عليه وسلم, so I went in search of the Prophet صلى الله عليه وسلم and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Banî Ghifâr at midnight. I asked him, 'Where did you leave the Prophet صلى الله عليه وسلم?' He replied, 'I left him at Ta'hun and he had the intention of having the mid day rest at As-Suqya.' I followed the track and joined the Prophet صلى الله عليه وسلم and said, 'O Allâh's Messenger! Your people (companions) send you their greetings, and (ask for) Allâh's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allâh's Messenger! I hunted an onager and some of its meat is with me.'[1] The Prophet صلى الله عليه وسلم told the people to eat it, though all of them were in the state of *Ihrâm*." (*Sahîh Al-Bukhâri, Hadîth* No. 47, Vol. 3)

بِحِمَارِ وَحْشٍ فَحَمَلْتُ عَلَيْهِ. فَطَعَنْتُهُ فَأَثْبَتُّهُ، وَاسْتَعَنْتُ بِهِمْ، فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ، وَخَشِينَا أَنْ نُقْتَطَعَ، فَطَلَبْتُ النَّبِيَّ ﷺ أَرْفَعُ فَرَسِي شَأْوًا وَأَسِيرُ شَأْوًا، فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ؛ قُلْتُ: أَيْنَ تَرَكْتَ النَّبِيَّ ﷺ؟ قَالَ: تَرَكْتُهُ بِتَعْهُنَ، وَهُوَ قَايِلٌ السُّقْيَا. فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَهْلَكَ يَقْرَءُونَ عَلَيْكَ السَّلاَمَ وَرَحْمَةَ اللهِ، إِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ فَانْتَظِرْهُمْ. قُلْتُ: يَا رَسُولَ اللهِ! أَصَبْتُ حِمَارَ وَحْشٍ وَعِنْدِي مِنْهُ فَاضِلَةٌ، فَقَالَ لِلْقَوْمِ: «كُلُوا» وَهُمْ مُحْرِمُونَ.

**745.** Narrated 'Abdullâh bin Abû Qatâda رضى الله عنه that his father had told him that Allâh's Messenger صلى الله عليه وسلم set out for *Hajj* and so did his companions. He صلى الله عليه وسلم sent a batch of his companions by another route and Abû Qatâda was one of them. The Prophet صلى الله عليه وسلم said to them, "Proceed along the sea-shore till we meet all together." So, they took the route of the sea-shore, and when they started, all of them assumed *Ihrâm*

**٧٤٥ - حَدِيثُ** أَبِي قَتَادَةَ رضي الله عنه. أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ حَاجًّا، فَخَرَجُوا مَعَهُ، فَصَرَفَ طَائِفَةً مِنْهُمْ، فِيهِمْ أَبُو قَتَادَةَ؛ فَقَالَ: «خُذُوا سَاحِلَ الْبَحْرِ حَتَّى نَلْتَقِيَ» فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلُّهُمْ، إِلاَّ أَبُو قَتَادَةَ لَمْ يُحْرِمْ؛ فَبَيْنَمَا هُمْ

[1] (H.744) Perhaps Abû Qatâda رضى الله عنه hurried to reach the Prophet صلى الله عليه وسلم so that he might ask him whether it was legal for the *Muhrim* to eat from that game, since some of his companions had refused to eat.

except Abû Qatâda. While they were proceeding on, his companions saw a group of onagers. Abû Qatâda chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other, "How do we eat the meat of the game while we are in a state of *Ihrâm*?" So, we (they) carried the rest of the she-onager's meat, and when they met Allâh's Messenger صلى الله عليه وسلم they asked,"O Allâh's Messenger! We had assumed *Ihrâm* with the exception of Abû Qatâda and we saw (a group) of onagers. Abû Qatâda attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of *Ihrâm*?' So, we carried the rest of its meat." The Prophet صلى الله عليه وسلم asked, "Did anyone of you order (Abû Qatâda) to attack it or point at it?" They (we) replied in the negative. He said, "Then eat what is left of its meat." (*Sahîh Al-Bukhâri, Hadîth* No. 50, Vol. 3)

يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ، فَحَمَلَ أَبُو قَتَادَةَ عَلَى الْحُمُرِ فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا، وَقَالُوا: أَنَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللهِ ﷺ، قَالُوا: يَا رَسُولَ اللهِ! إِنَّا كُنَّا أَحْرَمْنَا، وَقَدْ كَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمُرَ وَحْشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَتَانًا، فَنَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا، ثُمَّ قُلْنَا: أَنَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِي مِنْ لَحْمِهَا، قَالَ: «مِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟» قَالُوا: لاَ. قَالَ: «فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا».

## CHAPTER 9. Which animals a *Muhrim* and a non-*Muhrim* are permitted to kill while in a place of sanctuary or otherwise.

## (٩) بَابُ: مَا يُنْدَبُ لِلْمُحْرِمِ وَغَيْرِهِ قَتْلُهُ مِنَ الدَّوَابِّ فِي الحِلِّ وَالْحَرَمِ

**746.** Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "Five kinds of animals are harmful and could be killed in the *Harâm* (sancturay). These are: a crow, a kite, a scorpion, a mouse and a rabid dog." (*Sahîh Al-Bukhâri, Hadîth* No. 55, Vol. 3)

٧٤٦ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ، كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ».

**747.** Narrated Hafsa رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "It is not

٧٤٧ - **حَدِيثُ** حَفْصَةَ رضي الله عنها،

sinful (of a *Muhrim* or a non-*Muhrim*) to kill five kinds of animals, namely; a crow, a kite, a mouse, a scorpion and a rabid dog." (*Sahîh Al-Bukhâri, Hadîth* No. 54, Vol. 3)

قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِّنَ الدَّوَابِّ لاَ حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الْغُرَابُ وَالْحِدَأَةُ وَالْفَأْرَةُ وَالْعَقْرَبُ وَالْكَلْبُ الْعَقُورُ».

**748.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "It is not sinful of a *Muhrim* to kill five kinds of animals (a crow, a kite, a scorpion, a mouse and a rabid dog)." (*Sahîh Al-Bukhâri, Hadîth* No. 52, Vol. 3)

٧٤٨ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «خَمْسٌ مِّنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ».

**CHAPTER 10. *Muhrim* can shave his head if there is an ailment, and expiation becomes obligatory for shaving and its amount.**

**(١٠) بَابُ: جَوَازِ حَلْقِ الرَّأْسِ لِلْمُحْرِمِ إِذَا كَانَ بِهِ أَذًى وَوُجُوبِ الْفِدْيَةِ لِحَلْقِهِ وَبَيَانِ قَدْرِهَا**

**749.** Narrated Ka'b bin 'Ujra رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said to him (Ka'b), "Perhaps your lice have troubled you?" Ka'b replied, "Yes! O Allâh's Messenger". Allâh's Messenger صلى الله عليه وسلم said, "Have your head shaved and then either obsereve *Saum* (fast) for three days or feed six poor persons or slaughter one sheep as a sacrifice." (*Sahîh Al-Bukhâri, Hadîth* No. 41, Vol. 3)

٧٤٩ - **حديث** كَعْبِ بْنِ عُجْرَةَ رضي الله عنه، عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «لَعَلَّكَ آذَاكَ هَوَامُّكَ؟» قَالَ: نَعَمْ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «احْلِقْ رَأْسَكَ، وَصُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ بِشَاةٍ».

**750.** Narrated 'Abdullâh bin Ma'qal رضي الله عنه : I sat with Ka'b bin 'Ujra in this mosque (i.e. Kûfa mosque), and asked him about the meaning of: "Pay a *Fidyah* (i.e. ransom) of either fasting or...."(V.2:196) He said, "I was taken to the Prophet صلى الله عليه وسلم while lice were falling on my face. The Prophet صلى الله عليه وسلم said, 'I did not think that your trouble reached to such an extent. Can

٧٥٠ - **حديث** كَعْبِ بْنِ عُجْرَةَ رضي الله عنه. عَنْ عَبْدِ اللهِ بْنِ مَعْقِلٍ، قَالَ: قَعَدْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ فِي هٰذَا الْمَسْجِدِ، يَعْنِي مَسْجِدَ الْكُوفَةِ، فَسَأَلْتُهُ عَنْ ﴿فَفِدْيَةٌ مِّن صِيَامٍ﴾(*) فَقَالَ: حُمِلْتُ إِلَى النَّبِيِّ ﷺ، وَالْقَمْلُ يَتَنَاثَرُ

عَلَى وَجْهِي، فَقَالَ: «مَا كُنْتُ أُرَى أَنَّ الْجَهْدَ قَدْ بَلَغَ بِكَ هٰذَا، أَمَا تَجِدُ شَاةً؟» قُلْتُ: لاَ، قَالَ: «صُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ» فَنَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةً.

(*) في الأصل: فدية من صيام - الناشر.

you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No' He said, 'Then observe *Saum* (fast) for three days, or feed six poor persons by giving half a *Sâ* 'of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you." (*Sahîh Al-Bukhâri, Hadîth* No. 42, Vol. 6)

## (١١) بَابُ: جَوَازِ الْحِجَامَةِ لِلْمُحْرِمِ

## CHAPTER 11. Cupping is allowed for a *Muhrim*.

٧٥١ - **حَدِيثُ** ابْنِ بُحَيْنَةَ رضي الله عنه، قَالَ: احْتَجَمَ النَّبِيُّ ﷺ، وَهُوَ مُحْرِمٌ، بِلَحْيِ جَمَلٍ، فِي وَسَطِ رَأْسِهِ.

**751.** Narrated Ibn Buhaina رضى الله عنه: The Prophet صلى الله عليه وسلم, while in the state of *Ihrâm*, was cupped at the middle of his head at Lahya-Jamal. (*Sahîh Al-Bukhâri, Hadîth* No. 62, Vol. 3)

## (١٣) بَابُ: جَوَازِ غَسْلِ الْمُحْرِمِ بَدَنَهُ وَرَأْسَهُ

## CHAPTER 13. A *Muhrim* is allowed to wash his body and head.

٧٥٢ - **حَدِيثُ** أَبِي أَيُّوبَ الأَنْصَارِيِّ رضي الله عنه. عَنْ عَبْدِ اللهِ بْنِ حُنَيْنٍ، قَالَ: إِنَّ عَبْدَ اللهِ بْنَ الْعَبَّاسِ وَالْمِسْوَرَ ابْنَ مَخْرَمَةَ اخْتَلَفَا بِالأَبْوَاءِ؛ فَقَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ؛ وَقَالَ الْمِسْوَرُ: لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ؛ فَأَرْسَلَنِي عَبْدُ اللهِ بْنُ الْعَبَّاسِ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ. فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يُسْتَرُ بِثَوْبٍ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هٰذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي

**752.** Narrated 'Abdullâh bin Hunain رضى الله عنه: 'Abdullâh bin Al-'Abbâs and Al-Miswar bin Makhrama رضى الله عنهم differed at *Al-Abwa*; Ibn 'Abbâs رضى الله عنهما said that a *Muhrim* could wash his head; while Al-Miswar maintained that he should not do so. 'Abdullâh bin 'Abbâs sent me to Abû Ayyûb Al-Ansârî and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was? I replied, "I am 'Abdullâh bin Hunain and have been sent to you by Ibn 'Abbâs to ask you how Allâh's Messenger صلى الله عليه وسلم used to wash his head while in the state of *Ihrâm*." Abû Ayyûb Al-Ansârî رضى الله عنه caught hold of the sheet of cloth (with which he was

screening himself during his bath) and lowered it till his head appeared before me, and then told somebody to pour water on his head, (that man) poured water and he (Abû Ayyûb) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet صلى الله عليه وسلم doing like this." (*Sahîh Al Bukhâri, Hadîth* No. 66, Vol. 3)

إِلَيْكَ عَبْدُ اللهِ بْنُ الْعَبَّاسِ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ، فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ عَلَيْهِ: اصْبُبْ؛ فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ؛ وَقَالَ: هٰكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

## CHAPTER 14. What to do with a *Muhrim* if he dies?

## (١٤) بَابُ: مَا يُفْعَلُ الْمُحْرِمُ إِذَا مَاتَ

**753.** Narrated Ibn 'Abbâs رضي الله عنهما: While a man was riding (his mount) in 'Arafât, he fell down from his mount and broke his neck (and died). The Prophet صلى الله عليه وسلم said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying *Labbaik* (i.e. like a pilgrim)." (*Sahîh Al-Bukhâri, Hadîth* No. 355, Vol. 2)

٧٥٣ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قَالَ، فَأَوْقَصَتْهُ؛ قَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

## CHAPTER 15. It is allowed for a *Muhrim* to assume conditional state of *Ihrâm,* because of disease etc.

## (١٥) بَابُ: جَوَازِ اشْتِرَاطِ الْمُحْرِمِ التَّحَلُّلَ بِعُذْرِ الْمَرَضِ وَنَحْوِهِ

**754.** Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم entered upon Duba'a bint Az-Zubair and said to her, "Do you have a desire to perform the *Hajj*?" She replied, "By Allâh, I feel sick," He said to her, "Make your intention to perfrom *Hajj* and stipulate something by saying, 'O Allâh, I will finish my *Ihrâm* at any place where You stop me (i.e. I am unable to go

٧٥٤ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ، عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَقَالَ لَهَا: «لَعَلَّكِ أَرَدْتِ الْحَجَّ؟» قَالَتْ: وَاللهِ! لاَ أَجِدُنِي إِلاَّ وَجِعَةً. فَقَالَ لَهَا: «حُجِّي وَاشْتَرِطِي، قُولِي: اللَّهُمَّ! مَحِلِّي

further)'."[1] She was the wife of Al-Miqdâd bin Al-Aswad. (*Sahîh Al-Bukhâri, Hadîth* No. 26, Vol. 7)

حَيْثُ حَبَسْتَنِي». وَكَانَتْ تَحْتَ الْمِقْدَادِ ابْنِ الأَسْوَدِ.

**CHAPTER 17. Types of *Ihrâm*, and it is allowed to perform *Hajj-al-Ifrâd*, or *Hajj-at-Tamatta'* or *Hajj-al-Qirân*, and one can add *Hajj* along with *'Umra*, and when a person performing *Hajj-al-Qirân* should finish his state of *Ihrâm*.**

**(١٧) بَابُ: بَيَانِ وُجُوهِ الإِحْرَامِ وَأَنَّهُ يَجُوزُ إِفْرَادُ الْحَجِّ وَالتَّمَتُّعُ وَالْقِرَانُ وَجَوَازِ إِدْخَالِ الْحَجِّ عَلَى الْعُمْرَةِ، وَمَتَى يَحِلُّ الْقَارِنُ مِنْ نُسُكِهِ**

**755.** Narrated 'Âisha رضي الله عنها : We set out with the Prophet صلى الله عليه وسلم in his last *Hajj* and we assumed *Ihrâm* for *'Umra*. The Prophet صلى الله عليه وسلم then said, "Whoever has got the *Hady* with him should assume *Ihrâm* for *Hajj* along with *'Umra* and should not finish the *Ihrâm* till he finishes both." I was menstruating when I reached Makka, I neither did the *Tawâf* round the Ka'ba nor the *Sa'y* (going) between As-Safâ and Al-Marwa. I complained about that to the Prophet صلى الله عليه وسلم on which he replied, "Undo and comb your head hair, and assume *Ihrâm* for *Hajj* (only) and leave the *'Umra*." So, I did so. When we had performed the *Hajj*, the Prophet صلى الله عليه وسلم sent me with my brother 'Abdur-Rahmân bin Abû Bakr to Tan'îm. So I performed the *'Umra*. The Prophet صلى الله عليه وسلم said to me, "This *'Umra* is in lieu of your missed one." Those who had assumed *Ihrâm* for *'Umra* (*Hajj-at-Tamattu'*) performed the *Tawâf* round the Ka'ba and *Sa'y* (going) between As-Safâ and Al-Marwa and then finished their *Ihrâm* (i.e. performed their *'Umra*, and then assumed the new *Ihrâm* for their *Hajj* from Makka and performed all the

**٧٥٥ - حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لاَ يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا». فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكَوْتُ ذٰلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «انْقُضِي رَأْسَكِ، وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ» فَفَعَلْتُ. فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي النَّبِيُّ ﷺ مَعَ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ. فَقَالَ: «هٰذِهِ مَكَانَ عُمْرَتِكِ». قَالَتْ: فَطَافَ الَّذِينَ كَانُوا أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا وَاحِدًا بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى وَأَمَّا

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[1] (H.754) If the ailment gets aggravated, she would abandon her *Ihrâm*.

ceremonies of *Hajj*). After returning from Mina, they performed another *Sa'y* (going) between As-Safâ and Al-Marwa. Those who had assumed *Ihrâm* for *Hajj* and *'Umra* together (*Hajj-al-Qirân*) performed only one *Sa'y* (going) between As-Safâ and Al-Marwa. (*Sahîh Al-Bukhâri, Hadîth* No. 627, Vol. 2)

الَّذِينَ جَمَعُوا الْحَجَّ وَالعُمْرَةَ فَإِنَّمَا طَافُوا طَوافًا وَاحِدًا.

**756.** Narrated 'Âisha رضي الله عنها : We set out with the Prophet صلى الله عليه وسلم in his last *Hajj*. Some of us intended to perform *'Umra* while others *Hajj*. When we reached Makka, Allâh's Messenger صلى الله عليه وسلم said, "Anyone who had assumed the *Ihrâm* for *'Umra* and had not brought the *Hady* should finish his *Ihrâm*, and whoever had assumed the *Ihrâm* for *'Umra* and brought the *Hady* should not finish the *Ihrâm* till he has slaughtered his *Hady*, and whoever had assumed the *Ihrâm* for *Hajj* should complete his *Hajj*." 'Âisha رضي الله عنها further said, "I got menses (periods) and kept on menstruating till the day of 'Arafât, and I had assumed the *Ihrâm* for *'Umra* only (*Tamattu'*). the Prophet صلى الله عليه وسلم ordered me to finish the *Ihrâm*, undo and comb my head hair and assume the *Ihrâm* for *Hajj* only and leave the *'Umra*. I did the same till I completed the *Hajj*. Then the Prophet صلى الله عليه وسلم sent 'Abdur-Rahmân bin Abû Bakr رضي الله عنه with me and ordered me to perform *'Umra* from At-Tan'îm in lieu of the missed *'Umra*. (*Sahîh Al-Bukhâri, Hadîth* No. 316, Vol. 1)

**٧٥٦ - حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ، فِي حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ، فَقَدِمْنَا مَكَّةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيُحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلاَ يَحِلُّ حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهُ». قَالَتْ: فَحِضْتُ فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمُ عَرَفَةَ وَلَمْ أُهْلِلْ إِلاَّ بِعُمْرَةٍ، فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَنْقُضَ رَأْسِي وَأَمْتَشِطَ وَأُهِلَّ بِحَجٍّ، وَأَتْرُكَ الْعُمْرَةَ، فَفَعَلْتُ ذٰلِكَ حَتَّى قَضَيْتُ حَجِّي؛ فَبَعَثَ مَعِي عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ، مَكَانَ عُمْرَتِي، مِنَ التَّنْعِيمِ.

**757.** Narrated 'Âisha رضي الله عنها : We set out with the sole intention of performing *Hajj* and when we reached Sarif (a place 11 k.m. from Makka). I got my menses. Allâh's Messenger صلى الله عليه وسلم came to me while I was weeping.

**٧٥٧ - حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: خَرَجْنَا لاَ نَرَى إِلاَّ الْحَجَّ، فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي، قَالَ: «مَا

He said, "What is the matter with you? Have you got your menses?" I replied, "Yes." He said, "This is a thing which Allâh has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the *Tawâf* (circumambulation) round the Ka'ba." 'Âisha رضي الله عنها added, "Allâh's Messenger صلى الله عليه وسلم sacrificed cows on behalf of his wives." (*Sahîh Al-Bukhâri, Hadîth* No. 293, Vol. 1)

**758.** Narrated 'Âisha رضي الله عنها: We set out assuming the *Ihrâm* for *Hajj* in the months of *Hajj* towards the sacred precincts of *Hajj*. We dismounted at Sarif and the Prophet صلى الله عليه وسلم said to his companions, "Whoever has not got the *Hady* with him and likes to make it as *'Umra*, he could do it, but he who has got the *Hady* with him should not do it." The Prophet صلى الله عليه وسلم and some of his wealthy companions had the *Hady* with them, so they did not finish their *Ihrâm* after performing the *'Umra*. The Prophet صلى الله عليه وسلم came to me and found me weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your companions and I cannot perform the *'Umra*." He asked me, "What is the matter with you?" I replied, "I am not offering *Salât* (prayer)."[1] He said, "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform *Hajj* and I hope that Allâh will enable you to perform the *'Umra* as well." So, I carried on till we departed from Mina and halted at Al-Mahassab. The Prophet صلى الله عليه وسلم

لَكِ، أَنُفِسْتِ؟» قُلْتُ: نَعَمْ! قَالَ: «إِنَّ هٰذَا أَمْرٌ كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ». قَالَتْ: وَضَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

**٧٥٨ - حَدِيثُ** عَائِشَةَ رضي الله عنها،

قَالَتْ: خَرَجْنَا مُهِلِّينَ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ وَحُرُمِ الْحَجِّ، فَنَزَلْنَا سَرِفَ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلاَ». وَكَانَ مَعَ النَّبِيِّ ﷺ وَرِجَالٍ مِنْ أَصْحَابِهِ ذَوِي قُوَّةٍ الْهَدْيُ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةً، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قُلْتُ: سَمِعْتُكَ تَقُولُ لِأَصْحَابِكَ مَا قُلْتَ فَمُنِعْتُ الْعُمْرَةَ، قَالَ: «وَمَا شَأْنُكِ؟» قُلْتُ: لاَ أُصَلِّي. قَالَ: «فَلاَ يَضُرُّكِ، أَنْتِ مِنْ بَنَاتِ آدَمَ، كُتِبَ عَلَيْكِ مَا كُتِبَ عَلَيْهِنَّ، فَكُونِي فِي حَجَّتِكِ، عَسَى اللهُ أَنْ يَرْزُقَكِيهَا».

قَالَتْ: فَكُنْتُ، حَتَّى نَفَرْنَا مِنْ مِنًى، فَنَزَلْنَا الْمُحَصَّبَ، فَدَعَا عَبْدَ

[1] (H.758) This expression is an indirect way to say: "I have got menses and thus I cannot perform my *Salât* (prayer). Consequently I cannot perform the duties of *'Umra*."

called 'Abdur-Rahmân (bin Abû Bakr) and said, "Go out of the sanctuary with your sister and let her assume *Ihrâm* for *'Umra*, and after both of you have finished the *Tawâf* I will be waiting for you at this place." We came back at mid-night and the Prophet صلى الله عليه وسلم asked us, "Have you finished?" I replied in the affirmative. He announced the departure, and the people set out for the journey and some of them had performed the *Tawâf* of the Ka'ba before the morning *Salât*, and after that the Prophet صلى الله عليه وسلم set out for Al-Madîna. (*Sahîh Al-Bukhâri, Hadîth* No. 16, Vol. 3)

الرَّحْمٰنِ، فَقَالَ: «اخْرُجْ بِأُخْتِكَ الْحَرَمَ، فَلْتَهِلَّ بِعُمْرَةٍ، ثُمَّ افْرُغَا مِنْ طَوَافِكُمَا أَنْتَظِرْكُمَا هٰهُنَا». فَأَتَيْنَا فِي جَوْفِ اللَّيْلِ، فَقَالَ: «فَرَغْتُمَا؟» قُلْتُ: نَعَمْ! فَنَادَى بِالرَّحِيلِ فِي أَصْحَابِهِ، فَارْتَحَلَ النَّاسُ وَمَنْ طَافَ بِاللَّيْلِ قَبْلَ صَلَاةِ الصُّبْحِ، ثُمَّ خَرَجَ مُوَجِّهًا إِلَى الْمَدِينَةِ.

**759.** Narrated 'Âisha رضي الله عنها: "We went out with the Prophet صلى الله عليه وسلم (from Al-Madîna) with the intention of performing *Hajj* only, and when we reached Makka we performed *Tawâf* round the Ka'ba[1] and then the Prophet ordered those who had not driven the *Hady* along with them to finish their *Ihrâm*. So the people who had not driven the *Hady* along with them finished their *Ihrâm*. The Prophet's wives, too, had not driven the *Hady* with them, so they too finished their *Ihrâm*." 'Âisha رضي الله عنها added, "I got my menses and could not perform *Tawâf* round the Ka'ba." So when it was the night of Hasba (i.e. when we stopped at Al-Muhassab), I said, "O Allâh's Messenger! Everyone is returning after performing *Hajj* and *'Umra* but I am returning after performing *Hajj* only." He said, "Didn't you perform the *Tawâf* round the Ka'ba the night we reached Makka?' I replied in the negative. He

٧٥٩ - **حَدِيث** عَائِشَةَ رضي الله عنها، خَرَجْنَا مَعَ النَّبِيِّ ﷺ، وَلَا نُرَى إِلَّا أَنَّهُ الْحَجُّ، فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَحِلَّ، فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ وَنِسَاؤُهُ لَمْ يَسُقْنَ فَأَحْلَلْنَ. قَالَتْ عَائِشَةُ رضي الله عنها، فَحِضْتُ فَلَمْ أَطُفْ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ، قَالَتْ: يَا رَسُولَ اللهِ! يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ وَأَرْجِعُ أَنَا بِحَجَّةٍ؟ قَالَ: «وَمَا طُفْتِ لَيَالِيَ قَدِمْنَا مَكَّةَ؟» قُلْتُ: لَا. قَالَ: «فَاذْهَبِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ فَأَهِلِّي بِعُمْرَةٍ، ثُمَّ مَوْعِدُكِ كَذَا وَكَذَا». قَالَتْ صَفِيَّةُ: مَا أُرَانِي إِلَّا حَابِسَتَهُمْ قَالَ: «عَقْرَى

[1] (H.759) 'Âisha did not perform that *Tawâf*. Here, by "we" she means her companions.

said, 'Go with your brother to Tan'îm and assume the *Ihrâm* for *'Umra*, (and after performing it) come back to such and such a place." On that Safiya رضي الله عنها said, "I feel that I will detain you all." The Prophet صلى الله عليه وسلم said, "O *'Aqra Halqa*![1] Didn't you perform the *Tawâf* of the Ka'ba on the day of sacrifce (i.e. *Tawâf-al-Ifâda*)?" Safiya رضي الله عنها replied in the affirmative. He said (to Safiya رضي الله عنها), "There is no harm for you to proceed on with us." 'Âisha رضي الله عنها added, "(After returning from *'Umra*), the Prophet صلى الله عليه وسلم met me while he was ascending (from Makka) and I was descending to it, or I was ascending and he was descending." (*Sahîh Al-Bukhâri, Hadîth* No. 632, Vol. 2)

حَلْقَى! أَوَ مَا طُفْتِ يَوْمَ النَّحْرِ؟» قَالَتْ، قُلْتُ: بَلَى! قَالَ: «لاَ بَأْسَ، انْفِرِي». قَالَتْ عَائِشَةُ رضي الله عنها: فَلَقِيَنِي النَّبِيُّ ﷺ وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا، أَوْ أَنَا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْهَا.

**760.** Narrated 'Amr bin Aûs رضي الله عنه: 'Abdur Rahmân bin Abû Bakr رضي الله عنهما told me that the Prophet صلى الله عليه وسلم had ordered him to let 'Âisha ride behind him and to make her perform *'Umra* from At-Tan'îm. (*Sahîh Al-Bukhâri, Hadîth* No. 12, Vol. 3)

٧٦٠ - **حديث** عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ وَيُعْمِرَهَا مِنَ التَّنْعِيمِ.

**761.** Narrated 'Atâ' رضي الله عنه: I heard Jâbir bin 'Abdullâh رضي الله عنهما in a gathering saying, "We, the companions of Allâh's Messenger صلى الله عليه وسلم assumed the state of *Ihrâm* to perform only *Hajj* without *'Umra*." Jâbir رضي الله عنه added, "The Prophet صلى الله عليه وسلم arrived (at Makka) on the fourth of Dhul-Hijja. And when we arrived (in Makka), the Prophet صلى الله عليه وسلم ordered us to finish the state of *Ihrâm*, saying, 'Finish your *Ihrâm* and go to your wives [(i.e. now sexual relationship is legal (allowed)

٧٦١ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما. عَنْ عَطَاءٍ؛ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، فِي أُنَاسٍ مَعَهُ، قَالَ: أَهْلَلْنَا، أَصْحَابَ رَسُولِ اللهِ ﷺ فِي الْحَجِّ خَالِصًا لَيْسَ مَعَهُ عُمْرَةٌ. قَالَ عَطَاءٌ، قَالَ جَابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ، فَلَمَّا قَدِمْنَا أَمَرَنَا النَّبِيُّ ﷺ أَنْ نَحِلَّ،

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[1] (H.759) *Aqra Halqâ* is just an exclamative expression, the literal meaning of which is not meant here. It expresses disapproval.

which was forbidden due to the state of *Ihrâm*)]." Jâbir added, "The Prophet صلى الله عليه وسلم did not oblige us (to go to our wives) but he only made that legal for us." Then he heard that we were saying, "When there remains only five days between us and the day of *'Arafâh* he orders us to finish our *Ihrâm* by sleeping with our wives in which case we will proceed to 'Arafât with our male organs dribbling with semen?" (Jâbir رضى الله عنه pointed out with his hand illustrating what he was saying). Allâh's Messenger صلى الله عليه وسلم stood up and said, "You (people) know that I fear Allâh much and I am the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the *Hady* with me, I would have finished my *Ihrâm* as you will do, so finish your *Ihrâm*. If I had formerly known what, I came to know lately, I would not have brought the *Hady* with me." So we finished our *Ihrâm* and listened to the Prophet صلى الله عليه وسلم and obeyed him. (*Sahîh Al-Bukhâri, Hadîth* No. 464, Vol. 9)

وَقَالَ: «أَحِلُّوا وَأَصِيبُوا مِنَ النِّسَاءِ» قَالَ عَطَاءٌ، قَالَ جَابِرٌ. وَلَمْ يَعْزِمْ عَلَيْهِمْ، وَلٰكِنْ أَحَلَّهُنَّ لَهُمْ؛ فَبَلَغَهُ أَنَّا نَقُولُ: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ خَمْسٌ أَمَرَنَا أَنْ نَحِلَّ إِلَى نِسَائِنَا، فَنَأْتِيَ عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَذْيَ! قَالَ، وَيَقُولَ جَابِرٌ، بِيَدِهِ هٰكَذَا، وَحَرَّكَهَا؛ فَقَامَ رَسُولُ اللهِ ﷺ، فَقَالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتْقَاكُمْ للهِ وَأَصْدَقُكُمْ وَأَبَرُّكُمْ، وَلَوْلاَ هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ، فَحِلُّوا فَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ». فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا.

**762.** Narrated Jâbir رضى الله عنه: The Prophet صلى الله عليه وسلم ordered 'Alî to keep the state of *Ihrâm*." Jâbir added, " 'Alî bin Abî Tâlib رضى الله عنه returned (from Yemen) when he was a governor (of Yemen). The Prophet صلى الله عليه وسلم said to him, 'With what intention have you assumed the state of *Ihrâm*?' 'Alî said, 'I have assumed *Ihrâm* with the same intention as that of the Prophet صلى الله عليه وسلم.' Then the Prophet صلى الله عليه وسلم said (to him), 'Offer a *Hady* and keep the state of *Ihrâm* in which you are now.' 'Alî slaughtered a *Hady* on his behalf." (*Sahîh Al-Bukhâri, Hadîth* No. 639, Vol. 5)

**٧٦٢ - حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: أَمَرَ النَّبِيُّ ﷺ عَلِيًّا أَنْ يُقِيمَ عَلَى إِحْرَامِهِ. قَالَ جَابِرٌ: فَقَدِمَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه بِسِعَايَتِهِ، قَالَ لَهُ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ يَا عَلِيُّ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ، قَالَ: «فَأَهْدِ وَامْكُثْ حَرَامًا كَمَا أَنْتَ». قَالَ، وَأَهْدَى لَهُ عَلِيٌّ هَدْيًا.

**763.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما : The Prophet صلى الله عليه وسلم and his companions assumed *Ihrâm* for *Hajj* and none except the Prophet صلى الله عليه وسلم and Talha رضى الله عنه had the *Hady* with them. 'Alî رضى الله عنه had come from Yemen and he had the *Hady* with him. He ('Alî) رضى الله عنه said, "I have assumed *Ihrâm* with an intention like that of Allâh's Messenger صلى الله عليه وسلم." The Prophet صلى الله عليه وسلم ordered his companions to intend the *Ihrâm* with which they had come for *'Umra* (i.e. to perform the *Tawâf* of the Ka'ba and *Sa'y* between As-Safâ and Al-Marwa), to get their hair cut short and then to finish their *Ihrâm* with the exception of those who had the *Hady* with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish *Ihrâm* and have sexual relations with our wives)?" The Prophet صلى الله عليه وسلم heard that and said, "Had I known formerly what I know now lately, I would not have brought the *Hady*. If I did not have the *Hady* with me I would have finished my *Ihrâm*." 'Âisha got her menses and performed all the ceremonies (of *Hajj*) except the *Tawâf*. So when she became clean from her menses, and she had performed *Tawâf* of the Ka'ba, she said, "O Allâh's Messenger! You (people) are returning with both *Hajj* and *'Umra* and I am returning only with *Hajj*!" So, he ordered 'Abdur Rahmân bin Abû Bakr رضى الله عنهما to go with her to At-Tan'îm. Thus she performed *'Umra* after the *Hajj* in the month of Dhul-Hijja. Surâqa bin Mâlik bin Ju'shum رضى الله عنه met the Prophet صلى الله عليه وسلم at *Al-'Aqaba* (*Jamrat-al-'Aqaba*) while the latter was stoning it and said, "O Allâh's Messenger! Is this

٧٦٣ - **حديث** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ أَهَلَّ وَأَصْحَابُهُ بِالْحَجِّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ، غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ وَكَانَ عَلِيٌّ قَدِمَ مِنَ الْيَمَنِ وَمَعَهُ الْهَدْيُ، فَقَالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللهِ ﷺ؛ وَأَنَّ النَّبِيَّ ﷺ أَذِنَ لِأَصْحَابِهِ أَنْ يَجْعَلُوهَا عُمْرَةً، يَطُوفُوا بِالْبَيْتِ، ثُمَّ يُقَصِّرُوا وَيَحِلُّوا، إِلاَّ مَنْ مَعَهُ الْهَدْيُ، فَقَالُوا نَنْطَلِقُ إِلَى مِنًى وَذَكَرُ أَحَدِنَا يَقْطُرُ! فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِي الْهَدْيَ لأَحْلَلْتُ». وَأَنَّ عَائِشَةَ حَاضَتْ، فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لَمْ تَطُفْ بِالْبَيْتِ؛ قَالَ: فَلَمَّا طَهُرَتْ وَطَافَتْ، قَالَتْ: يَا رَسُولَ اللهِ! أَتَنْطَلِقُونَ بِعُمْرَةٍ وَحَجَّةٍ وَأَنْطَلِقُ بِالْحَجِّ؟ فَأَمَرَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ أَنْ يَخْرُجَ مَعَهَا إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ بَعْدَ الْحَجِّ فِي ذِي الْحَجَّةِ.

وَأَنَّ سُرَاقَةَ بْنَ مَالِكِ بْنِ جُعْشُمٍ لَقِيَ النَّبِيَّ ﷺ وَهُوَ بِالْعَقَبَةِ وَهُوَ يَرْمِيهَا، فَقَالَ: أَلَكُمْ هٰذِهِ خَاصَّةً يَا رَسُولَ اللهِ! قَالَ: «لاَ، بَلْ لِلأَبَدِ».

permissible only for you?" The Prophet صلى الله عليه وسلم replied, "No, it is forever (i.e. it is permissible for all Muslims to perform *'Umra* before *Hajj* i.e. *Hajj-at-Tamattu*)"[1] (*Sahîh Al-Bukhâri, Hadîth* No. 13, Vol. 3)

**CHAPTER 21. To stay (at 'Arafât), and the Statement of Allâh: Then depart from the place whence all the people depart.(V.2:199)**

**(٢١) بَابٌ: فِي الْوُقُوفِ وَقَوْلِهِ تَعَالَى ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾**

**764.** Narrated 'Urwa: During the Period of Ignorance the people used to perform the *Tawâf* of the Ka'ba naked except the *Hums*; and the *Hums* were Quraish and their offspring. The *Hums* used to give clothes to the men who would perform the *Tawâf* wearing them; and women (of the *Hums*)[2] used to give clothes to the women who would perform the *Tawâf* wearing them. Those to whom the *Hums* did not give clothes would perform the *Tawâf* round the Ka'ba naked. Most of the people used to go away (disperse) directly from 'Arafât but they (*Hums*) used to depart after staying at Al-Muzdalifa. 'Urwa added, "My father narrated that 'Âisha رضي الله عنها had said, 'The following Verse was revealed about the *Hums*: Then depart from the place whence all the people depart... (V.2:199).' " 'Urwa added, "They (the *Hums*) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to 'Arafât (by Allâh's order)." (*Sahîh Al-Bukhâri, Hadîth* No. 726, Vol. 2)

**٧٦٤ - حَدِيثُ** عَائِشَةَ رضي الله عنها. قَالَ عُرْوَةُ: كَانَ النَّاسُ يَطُوفُونَ فِي الْجَاهِلِيَّةِ عُرَاةً إِلاَّ الْحُمْسَ، وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ، وَكَانَتِ الْحُمْسُ يَحْتَسِبُونَ عَلَى النَّاسِ: يُعْطِي الرَّجُلُ الرَّجُلَ الثِّيَابَ يَطُوفُ فِيهَا، وَتُعْطِي الْمَرْأَةُ الْمَرْأَةَ الثِّيَابَ تَطُوفُ فِيهَا، فَمَنْ لَمْ يُعْطِهِ الْحُمْسُ طَافَ بِالْبَيْتِ عُرْيَانًا؛ وَكَانَ يُفِيضُ جَمَاعَةُ النَّاسِ مِنْ عَرَفَاتٍ، وَيُفِيضُ الْحُمْسُ مِنْ جَمْعٍ، وَعَنْ عَائِشَةَ رضي الله عنها أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ فِي الْحُمْسِ ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ قَالَتْ: كَانُوا يُفِيضُونَ مِنْ جَمْعٍ فَدُفِعُوا إِلَى عَرَفَاتٍ.

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[1] (H.763) This may also mean that the performance of *'Umra* during the months of *Hajj* was permissible contrary to what the pagans of the pre-Islâmic period believed. (*Fath Al-Bârî*, Vol. 4, P. 358)

[2] (H.764) *Hums*: See the next *Hadîth* No. 765.

**765.** Narrated Jubair bin Mut'im رضى الله عنه : My camel was lost and I went out in search of it on the day of *'Arafâh*, and I saw the Prophet صلى الله عليه وسلم standing in 'Arafât, I said to myself: By Allâh he is from the *Hums* (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allâh, we shall not go out of the santuary'). What has brought him here? (*Sahîh Al-Bukhâri, Hadîth* No. 725, Vol. 2)

٧٦٥ - حَدِيثُ جُبَيْرِ بْنِ مُطْعِمٍ رضي الله عنه. قَالَ: أَضْلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفًا بِعَرَفَةَ، فَقُلْتُ: هٰذَا وَاللهِ مِنَ الْحُمْسِ، فَمَا شَأْنُهُ هٰهُنَا؟

**CHAPTER 22. Abrogation of the finishing of the state of *Ihrâm* and order for to complete *Hajj* and *'Umra*.**

**(٢٢) بَابٌ: فِي نَسْخِ التَّحَلُّلِ مِنَ الإِحْرَامِ وَالأَمْرِ بِالتَّمَامِ**

**766.** Narrated Abû Mûsa رضى الله عنه : I came upon Allâh's Messenger صلى الله عليه وسلم when he was at Al-Bathâ. He asked me, "Have you intended to perform the *Hajj*?" I replied in the affirmative. He asked, "For what have you assumed *Ihrâm*?" I replied, "I have assumed *Ihrâm* with the same intention as that of the Prophet صلى الله عليه وسلم." The Prophet صلى الله عليه وسلم said, "You have done well! Go and perform the *Tawâf* round the Ka'ba and between As-Safâ and Al-Marwa." Then I went to one of the women of Banî Qais and she took out the lice from my head. Later, I assumed the *Ihrâm* for *Hajj*. So, I used to give this verdict to the people till the caliphate of 'Umar رضى الله عنه . When I told him about it, he said, "If we take (follow) the Holy Book, then it orders us to complete *Hajj* and *'Umra* (*Hajj-at-Tamattu'*) and if we follow the *Sunna* (legal ways) of Allâh's Messenger صلى الله عليه وسلم , then Allâh's Messenger صلى الله عليه وسلم did not finish his *Ihrâm* till the *Hady* had reached its destination (had been slaughtered), (i.e.

٧٦٦ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ بِالْبَطْحَاءِ؛ فَقَالَ: «أَحَجَجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «بِمَا أَهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ، بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ ﷺ، قَالَ: «أَحْسَنْتَ، انْطَلِقْ فَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ». ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ فَفَلَتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ؛ فَكُنْتُ أُفْتِي بِهِ النَّاسَ حَتَّى خِلاَفَةِ عُمَرَ رضي الله عنه، فَذَكَرْتُهُ لَهُ، فَقَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللهِ ﷺ فَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَحِلَّ حَتَّى بَلَغَ الْهَدْيُ مَحِلَّهُ.

*Hajj-al-Qirân*). (*Sahîh Al-Bukhâri, Hadîth* No. 782, Vol. 2)

## CHAPTER 23. Permissibility of *Hajj-at-Tamattu'*.

(٢٣) بَابُ: جَوَازِ التَّمَتُّعِ

**767.** Narrated 'Imrân bin Husain رضى الله عنهما : The Verse of *Hajj-at-Tamatta'* was revealed in Allâh's Book, so we performed it with Allâh's Messenger صلى الله عليه وسلم and nothing was revealed in the Qur'ân to make it illegal, nor did the Prophet صلى الله عليه وسلم prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested. (*Sahîh Al-Bukhâri, Hadîth* No. 43, Vol. 6)

٧٦٧ - **حَدِيث** عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، قَالَ: أُنْزِلَتْ آيَةُ الْمُتْعَةِ فِي كِتَابِ اللهِ، فَفَعَلْنَاهَا مَعَ رَسُولِ اللهِ ﷺ، وَلَمْ يُنْزَلْ قُرْآنٌ يُحَرِّمُهُ، وَلَمْ يَنْهَ عَنْهَا حَتَّى مَاتَ. قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

## CHAPTER 24. A person performing *Hajj-at-Tamattu'* is obliged to sacrifice an animal (*Hady*) and if he cannot do it, then he should observe *Saum* (fast) for three days during the *Hajj* and seven days when he return to his family.

(٢٤) بَابُ: وُجُوبِ الدَّمِ عَلَى الْمُتَمَتِّعِ وَأَنَّهُ إِذَا عَدِمَهُ لَزِمَهُ صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ إِلَى أَهْلِهِ

**768.** Narrated Ibn 'Umar رضى الله عنهما : During the last *Hajj (Hajjat-ul-Wadâ')* of Allâh's Messenger صلى الله عليه وسلم he performed *'Umra* and *Hajj* together and offered *Hady*, which he drove with him from Dhul-Hulaifa. Allâh's Messenger صلى الله عليه وسلم started by assuming *Ihrâm* for *'Umra* and *Hajj* together and offered *Hady*. And the people too, performed the *'Umra* and *Hajj* together along with the Prophet صلى الله عليه وسلم . Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet صلى الله عليه وسلم arrived at Makka he said to the people, "Whoever among you has driven the *Hady*, should not finish his *Ihrâm* till he completes his *Hajj*. And whoever among you has not brought (driven) the *Hady* with him,

٧٦٨ - **حَدِيث** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: تَمَتَّعَ رَسُولُ اللهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللهِ ﷺ فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ بِالْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى، فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ لِشَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ

should perform the *Tawâf* of the Ka'ba and the *Sa'y* (*Tawâf*) between As-Safâ and Al-Marwa, then cut short his head-hair and finish his *Ihrâm*, and should later assume *Ihrâm* for *Hajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should observe *Saum* (fast) for three days during the *Hajj* and seven days when he returns home (*Hajj-at-Tamattu'*). The Prophet صلى الله عليه وسلم performed the *Tawâf* of the Ka'ba on his arrival (at Makka); he touched the (Black Stone) corner first of all and then did *Ramal* (fast walking and moving of the shoulders) during the first three rounds, and during the last four rounds he walked (normally) round the Ka'ba. After finishing the *Tawâf* of the Ka'ba, he offered a two *Rak'a* prayer at *Maqâm Ibrâhîm,* and after finishing the prayer he went to As-Safâ and Al-Marwa and performed seven round of *Sa'y* (*Tawâf*) between them and did not do any deed forbidden because of *Ihrâm*, till he finished all the duties of his *Hajj* and sacrificed his *Hady* on the day of *Nahr* (10th day of Dhul-Hijja). He then hastened onwards (to Makka) and performed the *Tawâf (al-Ifâda)* of the Ka'ba, and then everything that was forbidden because of *Ihrâm* became permissible. Those who took and drove the *Hady* with them did the same as Allâh's Messenger صلى الله عليه وسلم did (i.e. *Hajj-al-Qirân*). (*Sahîh Al-Bukhâri, Hadîth* No. 750-A, Vol. 2)

أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَلْيُقَصِّرْ وَلْيَحْلِلْ ثُمَّ لِيُهِلَّ بِالْحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ».

فَطَافَ، حِينَ قَدِمَ مَكَّةَ، وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلاَثَةَ أَطْوَافٍ وَمَشَى أَرْبَعًا، فَرَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، فَانْصَرَفَ فَأَتَى الصَّفَا، فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ. وَفَعَلَ، مِثْلَ مَا فَعَلَ رَسُولُ اللهِ ﷺ، مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

**769.** Narrated 'Urwa رضى الله عنه: 'Âisha رضى الله عنها informed me about the *Hajj* and *'Umra* together of the Prophet صلى الله عليه وسلم and so did the people who were with him (during that *Hajj* and *'Umra* together). A narration similar to the

**٧٦٩ - حَدِيثُ** عَائِشَةَ رضي الله عنها.

عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ رضي الله عنها، أَخْبَرَتْهُ عَنِ النَّبِيِّ ﷺ فِي تَمَتُّعِهِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَتَمَتَّعَ النَّاسُ مَعَهُ، بِمِثْلِ

narration of Ibn 'Umar رضي الله عنهما (i.e. *Hadîth* No. 768). (*Sahîh Al-Bukhâri, Hadîth* No. 750-B, Vol. 2)

حَدِيثِ ابْنِ عُمَرَ السَّابِقِ (رقم ٧٦٨).

**CHAPTER 25. A *Qârin* should not finish his state of *Ihrâm* except the time when a *Mufrid* finishes his *Ihrâm*.**

**(٢٥) بَابُ: بَيَانِ أَنَّ الْقَارِنَ لَا يَتَحَلَّلُ إِلاَّ فِي وَقْتِ تَحَلُّلِ الْحَاجِّ الْمُفْرِدِ**

**770.** Narrated Hafsa رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم, that she asked, "O Allâh's Messenger! Why have the people finished their *Ihrâm* after performing *'Umra,* but you have not finished your *Ihrâm* after performing *'Umra*?" He replied, "I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Ihrâm* till I have slaughtered (my *Hady*)." (*Sahîh Al-Bukhâri, Hadîth* No.637, Vol. 2)

٧٧٠ - **حَدِيثُ** حَفْصَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلاَ أَحِلُّ حَتَّى أَنْحَرَ».

**CHAPTER 26. A *Muhsar* can finish his state of *Ihrâm*, and the permissiblity of *Hajj-al-Qirân*.**

**(٢٦) بَابُ: جَوَازِ التَّحَلُّلِ بِالْإِحْصَارِ وَجَوَازِ الْقِرَانِ**

**771.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما when he set out for Makka with the intention of performing *'Umra* in the period of *Al-Fitnah* (trial and affliction etc), he said, "If I should be prevented from reaching the Ka'ba, then I would do the same as we did while in the company of Allâh's Messenger صلى الله عليه وسلم." So, he assumed the *Ihrâm* for *'Umra* since the Prophet صلى الله عليه وسلم had assumed the *Ihrâm* for *'Umra* in the year of Al-Hudaibîya. Then 'Abdullâh bin 'Umar رضي الله عنهما thought about it and said, "The conditions for both *Hajj* and *'Umra* are one and the same." He then turned towards his companions and said, "The conditions of both *Hajj* and *'Umra* are one and the same and I make you witnesses that I have made the

٧٧١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما؛ قَالَ: حِينَ خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللهِ ﷺ، فَأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ النَّبِيَّ ﷺ كَانَ أَهَلَّ بِعُمْرَةٍ عَامَ الْحُدَيْبِيَةِ. ثُمَّ إِنَّ عَبْدَ اللهِ بْنَ عُمَرَ نَظَرَ فِي أَمْرِهِ فَقَالَ: مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ. فَالْتَفَتَ إِلَى أَصْحَابِهِ، فَقَالَ: مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ. ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا، وَرَأَى أَنَّ ذٰلِكَ مُجْزِيًا عَنْهُ

performance of *Hajj* obligatory for myself along with *'Umra*." He then performed one *Sa'y* (*Tawâf* between As-Safâ and Al-Marwa) for both of them (i.e. *Hajj* and *'Umra*) and considered that to be sufficient for him and offered a *Hady*. (*Sahîh Al-Bukhâri, Hadîth* No. 40, Vol. 3)

وَأَهْدَى.

**772.** Narrated Ibn 'Umar رضى الله عنهما : When he intened to perform *Hajj* in the year when Al-Hajjâj attacked Ibn Az-Zubair رضى الله عنهما , somebody said to Ibn 'Umar رضى الله عنهما ,"There is a danger of an impending fighting between them." Ibn 'Umar رضى الله عنهما said, "Verily, in Allâh's Messenger صلى الله عليه وسلم you have a good example to follow, (and if it happened as you say) then I would do the same as Allâh's Messenger had done. I make you witness that I have decided to perform *'Umra*." Then he set out and when he reached Al-Baida, he said, "The ceremonies of both *Hajj* and *'Umra* are one and the same. I make you witness that I have made *Hajj* compulsory for me along with *'Umra*." He drove (to Makka) a *Hady* which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the *Hady* or finish his *Ihrâm*, or shave or cut short his head-hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his *Hady* and shaved his head and considered the first *Sa'y* (*Tawâf* of As-Safâ and Al-Marwa) as sufficient for *Hajj* and *'Umra*. Ibn 'Umar رضى الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم did the same." (*Sahîh Al-Bukhâri, Hadîth* No. 704, Vol. 2)

**٧٧٢ - حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما. أَنَّهُ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ، فَقِيلَ لَهُ: إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ، فَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ﴾ إِذًا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللهِ ﷺ، إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً. ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ، قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلاَّ وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي. وَأَهْدَى هَدْيًا اشْتَرَاهُ بِقُدَيْدٍ، وَلَمْ يَزِدْ عَلَى ذٰلِكَ، فَلَمْ يَنْحَرْ وَلَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ، وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ حَتَّى كَانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الأَوَّلِ. وَقَالَ ابْنُ عُمَرَ رضي الله عنهما: كَذٰلِكَ فَعَلَ رَسُولُ اللهِ ﷺ.

## CHAPTER 27. *Hajj-al-Ifrâd* and *Hajj-al-Qirân* (combining *Hajj* and *'Umra* in one *Ihrâm*).

(٢٧) بَابٌ: فِي الْإِفْرَادِ وَالْقِرَانِ بِالْحَجِّ وَالْعُمْرَةِ

**773.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم assumed the state of *Ihrâm* for *Hajj* and we too assumed it for *Hajj* with him. When we arrived at Makka, the Prophet صلى الله عليه وسلم said, "Whoever does not possess a *Hady* should regard his *Ihrâm* for *'Umra* only." The Prophet صلى الله عليه وسلم had a *Hady* with him. 'Alî bin Abî Tâlib came to us from Yemen with the intention of performing *Hajj*. The Prophet صلى الله عليه وسلم said (to him), "With what intention have you assumed the *Ihrâm*, for your wife is with us?" 'Alî said, "I assumed the *Ihrâm* with the same intention as that of the Prophet صلى الله عليه وسلم." The Prophet صلى الله عليه وسلم said, "Keep on the state of *Ihrâm*, as we have got the *Hady*." (*Sahîh Al-Bukhâri, Hadîth* No. 640, Vol. 5)

٧٧٣ - حَدِيثُ ابْنِ عُمَرَ وَأَنَسٍ رضي الله عنهم. عَنْ بَكْرٍ، أَنَّهُ ذَكَرَ لابْنِ عُمَرَ أَنَّ أَنَسًا حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ، فَقَالَ (ابْنُ عُمَرَ): أَهَلَّ النَّبِيُّ ﷺ بِالْحَجِّ وَأَهْلَلْنَا بِهِ مَعَهُ، فَلَمَّا قَدِمْنَا مَكَّةَ، قَالَ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَجْعَلْهَا عُمْرَةً». وَكَانَ مَعَ النَّبِيِّ ﷺ هَدْيٌ، فَقَدِمَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ مِنَ الْيَمَنِ حَاجًّا، فَقَالَ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ؟ فَإِنَّ مَعَنَا أَهْلَكَ؟» قَالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ. قَالَ: «فَأَمْسِكْ فَإِنَّ مَعَنَا هَدْيًا».

## CHAPTER 28. What is essential for the one who assumes the state of *Ihrâm* for *Hajj* and then comes to Makka for *At-Tawâf* and *As-Sa'y*.

(٢٨) بَابٌ: مَا يَلْزَمُ مَنْ أَحْرَمَ بِالْحَجِّ ثُمَّ قَدِمَ مَكَّةَ مِنَ الطَّوَافِ وَالسَّعْيِ

**774.** Narrated 'Amr bin Dînâr رضي الله عنه: I asked Ibn 'Umar رضي الله عنهما, "Can a person who has performed the *Tawâf* around the Ka'ba for *'Umra* but has not performed the (*Sa'y*) *Tawâf* of As-Safâ and Al-Marwa, have a sexual relation with his wife?" Ibn 'Umar replied, "When the Prophet صلى الله عليه وسلم reached Makka, he performed the *Tawâf* around the Ka'ba (circumambulated it seven times) and offered a two-*Rak'a Salât* (prayer) (at the place) behind the *Maqâm* [place of Ibrâhîm (Abraham)] and then performed the *Tawâf (Sa'y)* of As-Safâ and Al-Marwa. And verily in

٧٧٤ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما. عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ الْعُمْرَةَ، وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَ قَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ

the Messenger of Allâh you have a good example to follow." (*Sahîh Al-Bukhâri, Hadîth* No. 389, Vol. 1)

## CHAPTER 29. What is essential as regards *Tawâf* and *Sa'y* for the one who assumes the state of *Ihrâm* for *Hajj* and then comes to Makka.

**775.** Narrated Muhammad bin 'Abdur-Rahmân bin Noufal Al-Qurashi رضي الله عنه ; I asked 'Urwa bin Az-Zubair رضي الله عنه (regarding the *Hajj* of the Prophet صلى الله عليه وسلم ). 'Urwa replied, " 'Âisha narrated, 'When the Prophet صلى الله عليه وسلم reached Makka, the first thing he started with was the ablution, then he performed *Tawâf* of the Ka'ba and his intention was not *'Umra* alone (but *Hajj* and *'Umra* together).' Later Abû Bakr رضي الله عنه performed the *Hajj* and the first thing he started with was *Tawâf* of the Ka'ba and it was not *'Umra* alone (but *Hajj* and *'Umra* together). And then 'Umar رضي الله عنه did the same. Then 'Uthmân رضي الله عنه performed the *Hajj* and the first thing he started with was *Tawâf* of the Ka'ba and it was not *'Umra* alone. And then Mu'âwiyya رضي الله عنه and 'Abdullâh bin 'Umar رضي الله عنه did the same. I performed *Hajj* with Ibn Az-Zubair رضي الله عنه and the first thing he started with was *Tawâf* of the Ka'ba and it was not *'Umra* alone, (but *Hajj* and *'Umra* together). Then I saw the *Muhâjirîn* (emigrants) and *Ansâr* doing the same and it was not *'Umra* alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another *'Umra* after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makka,

## (٢٩) بَاب: مَا يَلْزَمُ مَنْ طَافَ بِالْبَيْتِ وَسَعَى مِنَ الْبَقَاءِ عَلَى الْإِحْرَامِ وَتَرْكِ التَّحَلُّلِ

**٧٧٥ - حديث** عَائِشَةَ وَأَسْمَاءَ رضي الله عنهما، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ، فَقَالَ: قَدْ حَجَّ النَّبِيُّ ﷺ، فَأَخْبَرَتْنِي عَائِشَةُ رضي الله عنها أَنَّهُ أَوَّلُ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ حَجَّ أَبُو بَكْرٍ رضي الله عنه، فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ عُمَرُ رضي الله عنه، مِثْلُ ذٰلِكَ. ثُمَّ حَجَّ عُثْمَانُ رضي الله عنه، فَرَأَيْتُهُ أَوَّلُ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللهِ بْنُ عُمَرَ. ثُمَّ حَجَجْتُ مَعَ أَبِي، الزُّبَيْرِ بْنِ الْعَوَّامِ، فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَفْعَلُونَ ذٰلِكَ، ثُمَّ لَمْ تَكُنْ عُمْرَةٌ. ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذٰلِكَ ابْنُ عُمَرَ، ثُمَّ لَمْ يَنْقُضْهَا عُمْرَةً. وَهٰذَا ابْنُ عُمَرَ عِنْدَهُمْ فَلَا يَسْأَلُونَهُ وَلَا أَحَدٌ مِمَّنْ

would not start with anything unless they had performed *Tawâf* of the Ka'ba, and would not finish their *Ihrâm*. And no doubt, I saw my mother and my aunt, on entering Makka doing nothing before performing *Tawâf* of the Ka'ba, and they would not finish their *Ihrâm*. And my mother informed me that she, her sister, As-Zubair and such and such persons had assumed *Ihrâm* for *'Umra* and after passing their hands over the corner (the Black Stone) (i.e. finished their *'Umra*) they finished their *Ihrâm*." (*Sahîh Al-Bukhâri, Hadîth* No. 705, Vol. 2)

مَضَى! مَا كَانُوا يَبْدَءُونَ بِشَيْءٍ حَتَّى يَضَعُوا أَقْدَامَهُمْ مِنَ الطَّوَافِ بِالْبَيْتِ ثُمَّ لاَ يَحِلُّونَ. وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لاَ تَبْتَدِئَانِ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ تَطُوفَانِ بِهِ ثُمَّ لاَ تَحِلاَّنِ. وَقَدْ أَخْبَرَتْنِي أُمِّي أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ بِعُمْرَةٍ فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا.

**776.** Narrated 'Abdullâh, the slave of Asmâ' bint Abû Bakr رضي الله عنهما: Whenever Asmâ' passed by Al-Hajûn, he used to hear her saying, "May Allâh bless His Messenger Muhammad صلى الله عليه وسلم. Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister 'Âisha, Az-Zubair and such and such persons performed *'Umra*, and when we had passed our hands over the Ka'ba (i.e. performed *Tawâf* round the Ka'ba and between As-Safâ and Al-Marwa) we finished our *Ihrâm*. Later on we assumed *Ihrâm* for *Hajj* the same evening." (*Sahîh Al-Bukhâri, Hadîth* No. 22, Vol. 3)

٧٧٦ - **حديث** أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما. عَنْ عَبْدِ اللهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ تَقُولُ، كُلَّمَا مَرَّتْ بِالْحَجُونِ: صَلَّى اللهُ عَلَى مُحَمَّدٍ، لَقَدْ نَزَلْنَا مَعَهُ هٰهُنَا وَنَحْنُ يَوْمَئِذٍ خِفَافٌ، قَلِيلٌ ظَهْرُنَا، قَلِيلَةٌ أَزْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالْحَجِّ.

## CHAPTER 31. *'Umra* is allowed during the months of *Hajj*.

## (٣١) بَابُ: جَوَازِ الْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ

**777.** Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم and his companions reached Makka in the morning of the 4th Dhul-Hijja reciting *Talbîya "Labbaik Allâhumma Labbaik..."* (I respond to Your Call, O Allâh, and I am obedient to Your Order...) intending to perform *Hajj*.

٧٧٧ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَدِمَ النَّبِيُّ ﷺ، وَأَصْحَابُهُ لِصُبْحِ رَابِعَةٍ يُلَبُّونَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، إِلاَّ مَنْ مَعَهُ الْهَدْيُ.

The Prophet صلى الله عليه وسلم ordered his companions to assume the *Ihrâm* for *'Umra* instead of *Hajj,* except those who had *Hady* (sacrifice) with them. (*Sahîh Al-Bukhâri, Hadîth* No. 191, Vol. 2)

**778.** Narrated Shu'ba رضى الله عنه : Abû Jamra Nasr bin 'Imrân Ad-Duba'i رضى الله عنه said, "I intended to perform *Hajj-at-Tamattu'* and the people advised me not to do so. I asked Ibn 'Abbâs رضى الله عنهما regarding it and he ordered me to perform *Hajj-at-Tamattu'.* Later I saw in a dream someone saying to me, '*Hajj-Mabrûr* [*Hajj* performed in accordance with the Prophet's *Sunna* (legal way) without committing sins and accepted by Allâh] and an accepted *'Umra.*' So I told that dream to Ibn 'Abbâs رضى الله عنهما . He said, 'This is the *Sunna* (legal way) of the Prophet صلى الله عليه وسلم.' Then he said to me, 'Stay with me and I shall give you a portion of my property.' " Shu'ba (a subnarrator) asked, "Why (did he invite you)?" He (Abû Jamra رضى الله عنه ) said, "Because of the dream which I had seen." (*Sahîh Al-Bukhâri, Hadîth* No. 638, Vol. 2)

٧٧٨ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما. عَنْ أَبِي جَمْرَةَ نَصْرِ بْنِ عِمْرَانَ الضُّبَعِيِّ، قَالَ: تَمَتَّعْتُ فَنَهَانِي نَاسٌ، فَسَأَلْتُ ابْنَ عَبَّاسٍ رضي الله عنهما فَأَمَرَنِي، فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلاً يَقُولُ لِي: حَجٌّ مَبْرُورٌ، وَعُمْرَةٌ مُتَقَبَّلَةٌ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، فَقَالَ: سُنَّةُ النَّبِيِّ ﷺ، فَقَالَ لِي: أَقِمْ عِنْدِي فَأَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي.

قَالَ شُعْبَةُ (الرَّاوِي عَنْهُ)، فَقُلْتُ: لِمَ؟ فَقَالَ: لِلرُّؤْيَا الَّتِي رَأَيْتُ.

## CHAPTER 32. Garlanding and marking the *Hady* animals, while assuming *Ihrâm*.

## (٣٢) باب: تَقْلِيدِ الهَدْيِ وَإِشْعَارِهِ عِنْدَ الإِحْرَامِ

**779.** Narrated Ibn Juraij: 'Atâ' said, "Ibn 'Abbâs رضى الله عنهما said, 'If he (i.e. the one intending to perform *'Umra*)[1] has performed the *Tawâf* around the Ka'ba (and *Sa'y* of As-Safâ and Al-Marwa) his *Ihrâm* is considered to have finished.' I asked, 'What proof does Ibn 'Abbâs has as to this saying?'" 'Atâ' said, "(The proof is taken) from the

٧٧٩ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما. عَنِ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: إِذَا طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقُلْتُ: مِنْ أَيْنَ قَالَ هٰذَا ابْنُ عَبَّاسٍ؟ قَالَ: مِنْ قَوْلِ اللهِ تَعَالَى ﴿ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ﴾، وَمِنْ

[1] (H.779) The person meant here is the one who intends to perform *'Umra* along with *Hajj*.

Statement of Allâh: '...And afterwards they are brought for sacrifice unto the Ancient House (the *Harâm* —, the sacred territory of Makka city). (V.22:33) And from the order of the Prophet صلى الله عليه وسلم to his companions to finish their *Ihrâm* during *Hajjat-ul-Wida'*." I said (to 'Atâ), "That (i.e. finishing the *Ihrâm*) was after coming from 'Arafât." 'Atâ' said, "Ibn 'Abbâs رضى الله عنهما used to allow it before going to 'Arafât (after finishing the *'Umra*) and after coming from it (i.e. after performing the *Hajj*)." (*Sahîh Al-Bukhâri, Hadîth* No. 679, Vol. 5)

أَمْرِ النَّبِيِّ ﷺ أَصْحَابَهُ أَنْ يَحِلُّوا فِي حَجَّةِ الْوَدَاعِ. قُلْتُ: إِنَّمَا كَانَ ذٰلِكَ بَعْدَ الْمُعَرَّفِ. قَالَ: كَانَ ابْنُ عَبَّاسٍ يَرَاهُ قَبْلُ وَبَعْدُ.

**CHAPTER 33. To cut short one's head-hair during *'Umra*.**

**(٣٣) بَابُ: التَّقْصِيرِ فِي الْعُمْرَةِ**

**780.** Narrated Mu'âwiyya رضى الله عنه : I cut short the head-hair of Allâh's Messenger صلى الله عليه وسلم with a long blade of an arrow-head. (*Sahîh Al-Bukhâri, Hadîth* No. 787-B, Vol. 2)

٧٨٠ - **حَدِيثُ** مُعَاوِيَةَ رضي الله عنه، قَالَ: قَصَّرْتُ عَنْ رَسُولِ اللهِ ﷺ بِمِشْقَصٍ.

**CHAPTER 34. The assuming of *Ihrâm* of the Prophet صلى الله عليه وسلم and his *Hady*.**

**(٣٤) بَابُ: إِهْلَالِ النَّبِيِّ ﷺ وَهَدْيِهِ**

**781.** Narrated Anas bin Mâlik رضى الله عنه : 'Alî رضى الله عنه came to the Prophet صلى الله عليه وسلم from Yemen (to Makka), the Prophet صلى الله عليه وسلم asked 'Alî رضى الله عنه , "With what intention have you assumed *Ihrâm*?" 'Alî رضى الله عنه replied, "I have assumed *Ihrâm* with the same intention as that of the Prophet صلى الله عليه وسلم ". The Prophet صلى الله عليه وسلم said, "If I had not the *Hady* with me I would have finished the *Ihrâm*." (*Sahîh Al-Bukhâri, Hadîth* No. 629, Vol. 2)

٧٨١ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَدِمَ عَلِيٌّ رضي الله عنه، عَلَى النَّبِيِّ ﷺ، مِنَ الْيَمَنِ، فَقَالَ: «بِمَا أَهْلَلْتَ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ، فَقَالَ: «لَوْلَا أَنَّ مَعِيَ الْهَدْيَ لَأَحْلَلْتُ».

**CHAPTER 35. The number of *'Umra* the Prophet صلى الله عليه وسلم performed and their timing.**

**(٣٥) بَابُ: بَيَانِ عَدَدِ عُمَرِ النَّبِيِّ ﷺ وَزَمَانِهِنَّ**

**782.** Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم performed four

٧٨٢ - **حَدِيثُ** أَنَسٍ رضي الله عنه،

*'Umra,* (three) in *Dhul-Qa'da* except the one *'Umra* which he performed with his *Hajj*: His *'Umra* from Al-Hudaibiya, and the one of the following year, and the one from Al-Ji'râna where he distributed the booty (of the battle) of Hunain, and another *'Umra* with his *Hajj*. (*Sahîh Al-Bukhâri, Hadîth* No. 8, Vol. 3)

قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعَ عُمَرٍ فِي ذِي الْقَعْدَةِ، إِلاَّ الَّتِي اعْتَمَرَ مَعَ حَجَّتِهِ: عُمْرَتَهُ مِنَ الْحُدَيْبِيَةِ، وَمِنَ الْعَامِ الْمُقْبِلِ، وَمِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ، وَعُمْرَةً مَعَ حَجَّتِهِ.

**783.** Narrated Zaid bin Arqam رضي الله عنه, that he was asked, "How many *Ghazwa* did the Prophet صلى الله عليه وسلم undertake?" Zaid replied, "Nineteen." They said, "In how many *Ghazwa* did you join him?" He replied, "Seventeen." He was asked, "Which of these was the first?" He replied, "*Al-'Usaira* or *Al-'Ushair*." (*Sahîh Al-Bukhâri, Hadîth* No. 285, Vol. 5)

٧٨٣ - **حَدِيثُ** زَيْدِ بْنِ أَرْقَمَ رضي الله عنه. قِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قَالَ: تِسْعَ عَشْرَةَ. قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ. قِيلَ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟ قَالَ: الْعُسَيْرَةُ أَوِ الْعُشَيْرُ.

**784.** Narrated Zaid bin Arqam رضي الله عنه: The Prophet صلى الله عليه وسلم fought nineteen *Ghazwa* and performed only one *Hajj* after he migrated (to Al-Madîna), and did not perform another *Hajj* after it, and that was *Hajjat-ul-Widâ'*. [Abû Ishâq رضي الله عنه said, "He (صلى الله عليه وسلم) performed *Hajj* (many times) when he was in Makka."[1]] (*Sahîh Al-Bukhâri, Hadîth* No. 686, Vol. 5)

٧٨٤ - **حَدِيثُ** زَيْدِ بْنِ أَرْقَمَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَمَا هَاجَرَ حَجَّةً وَاحِدَةً، لَمْ يَحُجَّ بَعْدَهَا، حَجَّةَ الْوَدَاعِ.

**785.** Narrated Mujâhid: 'Urwa bin Az-Zubair رضي الله عنه and I entered the mosque (of the Prophet صلى الله عليه وسلم) and saw 'Abdullâh bin 'Umar رضي الله عنهما sitting near the dwelling place of 'Âisha, and some people were offering the *Duhâ Salât* (prayer). We asked him about their *Salât* and he replied that it was a heresy. He ('Urwa رضي الله عنه) then asked him how many times the Prophet صلى الله عليه وسلم had performed *'Umra*. He

٧٨٥ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ وَعَائِشَةَ رضي الله عنهم. عَنْ مُجَاهِدٍ، قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللهِ بْنُ عُمَرَ رضي الله عنهما، جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ، وَإِذَا نَاسٌ يُصَلُّونَ فِي الْمَسْجِدِ صَلاَةَ الضُّحَى. قَالَ: فَسَأَلْنَاهُ عَنْ صَلاَتِهِمْ؛

[1] (H.784) The Prophet صلى الله عليه وسلم had performed *Hajj* several times when he was in Makka before he migrated to Al-Madina.

فَقَالَ: بِدْعَةٌ. ثُمَّ قَالَ لَهُ: كَمِ اعْتَمَرَ رَسُولُ اللهِ ﷺ؟ قَالَ: أَرْبَعَ(*) إِحْدَاهُنَّ فِي رَجَبٍ. فَكَرِهْنَا أَنْ نَرُدَّ عَلَيْهِ. قَالَ: وَسَمِعْنَا اسْتِنَانَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فِي الْحُجْرَةِ، فَقَالَ عُرْوَةُ: يَا أُمَّاهُ، يَا أُمَّ الْمُؤْمِنِينَ! أَلاَ تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمٰنِ؟ قَالَتْ: مَا يَقُولُ؟ قَالَ: يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ، اعْتَمَرَ أَرْبَعَ عُمَرَاتٍ إِحْدَاهُنَّ فِي رَجَبٍ، قَالَتْ: يَرْحَمُ اللهُ أَبَا عَبْدِ الرَّحْمٰنِ، مَا اعْتَمَرَ عُمْرَةً إِلاَّ وَهُوَ شَاهِدُهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

replied, "Four times; one of them was in the month of Rajab." We disliked to contradict him. Then we heard 'Âisha رضي الله عنها, the mother of faithful believers cleaning her teeth with *Siwâk* in the dwelling place. 'Urwa رضي الله عنه said, "O Mother! O Mother of faithful believers! Don't you hear what Abû 'Abdur Rahmân is saying?" She asked, "What does he say?" 'Urwa رضي الله عنه said, "He says that Allâh's Messenger صلى الله عليه وسلم performed *'Umra* four times and one of them was in the month of Rajab." 'Âisha رضي الله عنها said, "May Allâh be Merciful to Abû 'Abdur Rahmân! The Prophet صلى الله عليه وسلم did not perform any *'Umra* except that he was with him, and he never performed any *'Umra* in Rajab." (*Sahîh Al-Bukhâri, Hadîth* No. 4, Vol. 3)

(*) أربع كتب بلا ألف على لغة ربيعة في الوقف بالسكون على المنصوب المنوّن - الناشر.

## (٣٦) بَابُ: فَضْلِ الْعُمْرَةِ فِي رَمَضَانَ

## CHAPTER 36. The superiority of performing *'Umra* in Ramadân.

٧٨٦ - **حديث** ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللهِ ﷺ، لِامْرَأَةٍ مِنَ الأَنْصَارِ: «مَا مَنَعَكِ أَنْ تَحُجِّينَ مَعَنَا؟» قَالَتْ: كَانَ لَنَا نَاضِحٌ فَرَكِبَهُ أَبُو فُلاَنٍ وَابْنُهُ (لِزَوْجِهَا وَابْنِهَا) وَتَرَكَ نَاضِحًا نَنْضَحُ عَلَيْهِ، قَالَ: «فَإِذَا كَانَ رَمَضَانُ اعْتَمِرِي فِيهِ، فَإِنَّ عُمْرَةً فِي رَمَضَانَ حَجَّةٌ» أَوْ نَحْوًا مِمَّا قَالَ.

**786.** Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم asked an *Ansâri* woman, "What prevented you from performing *Hajj* with us?" She replied, "We have a camel and the father of so-and-so and his son (i.e. her husband and her son) rode it and left one camel for us to use for irrigation." He said (to her), "Perform *'Umra* when Ramadân comes, for *'Umra* in Ramadân is equal to *Hajj* (in reward)" or said something similar. (*Sahîh Al-Bukhâri, Hadîth* No. 10, Vol. 3)

**CHAPTER 37. Preference of entering Makka from its upper side (*Thanîyat-ul-'Uliyâ*) and exit from it, from its lower side (*Thanîyat-ul-Sufla*), and entering a town from the side other than that of going out.**

(٣٧) بَاب: اسْتِحْبَابِ دُخُولِ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَالْخُرُوجِ مِنْهَا مِنَ الثَّنِيَّةِ السُّفْلَى وَدُخُولِ بَلَدِهِ مِنْ طَرِيقٍ غَيْرِ الَّتِي خَرَجَ مِنْهَا

**787.** Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم used to go (for *Hajj*) via Ash-Shajara way and return via Mu'arras way; and no doubt, whenever Allâh's Messenger صلى الله عليه وسلم went to Makka, he used to offer *As-Salât* (the prayer) in the mosque of Ash-Shajara; and on his return he used to offer *As-Salât* at Dhul-Hulaifa in the middle of the valley, and spend the night there till morning. (*Sahîh Al-Bukhâri, Hadîth* No. 608, Vol. 2)

٧٨٧ - **حَدِيثُ** ابْنِ عُمَرَ رضى الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ.

**788.** Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم, used to enter Makka from the *Thanîyat-ul-'Uliyâ* and used to leave Makka from the *Thanîyat-ul-Sufla*[1]. (*Sahîh Al-Bukhâri, Hadîth* No. 645, Vol. 2)

٧٨٨ - **حَدِيثُ** ابْنِ عُمَرَ رضى الله عنهما، قَالَ: كَانَ رَسُولُ اللهِ ﷺ، يَدْخُلُ مِنَ الثَّنِيَّةِ الْعُلْيَا وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى.

**789.** Narrated 'Âisha رضى الله عنها: When the Prophet صلى الله عليه وسلم came to Makka he entered from its higher side and left from its lower side. (*Sahîh Al-Bukhâri, Hadîth* No. 647, Vol. 2)

٧٨٩ - **حَدِيثُ** عَائِشَةَ رضى الله عنها، أَنَّ النَّبِيَّ ﷺ، لَمَّا جَاءَ مَكَّةَ دَخَلَ مِنْ أَعْلاَهَا وَخَرَجَ مِنْ أَسْفَلِهَا.

**790.** Narrated 'Âisha رضى الله عنها: In the year of the conquest of Makka, the Prophet صلى الله عليه وسلم entered Makka from Kada' and left Makka from Kudan, from the higher part of Makka. (*Sahîh Al-Bukhâri, Hadîth* No. 648, Vol. 2)

٧٩٠ - **حَدِيثُ** عَائِشَةَ رضى الله عنها، أَنَّ النَّبِيَّ ﷺ، دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ وَخَرَجَ مِنْ كُدًا مِنْ أَعْلَى مَكَّةَ.

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[1] (H.788) Any obstacle or highway (between two hills) on a mountain is called *Thanîya*.

**CHAPTER 38. Preference of spending the night at *Dhi-Tuwa* for entering Makka , and getting into it after a bath and entering during the day.**

**(٣٨) بَابُ: اسْتِحْبَابِ الْمَبِيتِ بِذِي طُوًى عِنْدَ إِرَادَةِ دُخُولِ مَكَّةَ وَالاغْتِسَالِ لِدُخُولِهَا، وَدُخُولِهَا نَهَارًا**

**791.** Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم spend the night at Dhi-Tuwa[1] till it was dawn and then he entered Makka." Ibn 'Umar رضي الله عنهما used to do the same. (*Sahîh Al-Bukhâri, Hadîth* No. 644, Vol. 2)

٧٩١ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: بَاتَ النَّبِيُّ ﷺ، بِذِي طُوًى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ، وَكَانَ ابْنُ عُمَرَ رضي الله عنهما، يَفْعَلُهُ.

**792.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم while approaching Makka used to dismount at Dhi-Tuwa (near Makka ) and stay there at night. The *Musalla* (praying place) of Allâh's Messenger صلى الله عليه وسلم was over the big hillock and not at the mosque which was built later, but at a place lower than that, over the big hillock. (*Sahîh Al-Bukhâri, Hadîth* No. 471, Vol. 1)

٧٩٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ، كَانَ يَنْزِلُ بِذِي طُوًى، وَيَبِيتُ حَتَّى يُصْبِحَ، يُصَلِّي الصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ، وَمُصَلَّى رَسُولِ اللهِ ﷺ ذٰلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثَمَّ، وَلٰكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ.

**793.** This *Hadîth* narrated by 'Abdullâh bin 'Umar رضي الله عنهما is about the various places on the way from Al-Madîna to Makka where the Prophet صلى الله عليه وسلم offered *Salât* (prayer) and their locations, not possible to translate. (Please see the Arabic text). (*Sahîh Al-Bukhâri, Hadîth* No. 471, Vol. 1)

٧٩٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ اسْتَقْبَلَ فُرْضَتَيِ الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ نَحْوَ الْكَعْبَةِ فَجَعَلَ الْمَسْجِدَ، الَّذِي بُنِيَ ثَمَّ يَسَارَ الْمَسْجِدِ بِطَرَفِ الأَكَمَةِ، وَمُصَلَّى النَّبِيِّ ﷺ أَسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السَّوْدَاءِ، تَدَعُ مِنَ الأَكَمَةِ عَشَرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ تُصَلِّي مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ.

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[1] (H.791) *Dhi-Tuwa*: See Glossary.

## CHAPTER 39. Preference of *Ramal*[1] in *Tawâf* of *'Umra* and the first *Tawâf* of *Hajj*.

## (٣٩) بَابُ: اسْتِحْبَابِ الرَّمَلِ فِي الطَّوَافِ وَالْعُمْرَةِ، وَفِي الطَّوَافِ الأَوَّلِ فِي الْحَجِّ

**794.** Narrated Ibn 'Umar رضى الله عنهما: When the Prophet صلى الله عليه وسلم performed the *Tawâf* of the Ka'ba, he did *Ramal* during the first three rounds and in the last four rounds he used to walk, and while doing the *Tawâf* (*Sa'y*) between As-Safâ and Al-Marwa, he used to run in the midst of the rain water passage. (*Sahîh Al-Bukhâri, Hadîth* No. 685, Vol. 2)

٧٩٤ - **حَدِيثُ** ابْنِ عُمَرَ رضى الله عنهما، أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الأَوَّلَ يَخُبُّ ثَلاَثَةَ أَطْوَافٍ، وَيَمْشِي أَرْبَعَةً، وَأَنَّهُ كَانَ يَسْعَى بَطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

**795.** Narrated Ibn 'Abbâs رضى الله عنهما: When Allâh's Messenger صلى الله عليه وسلم and his companions came to Makka, *Al-Mushrikûn* (the pagans) circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Al-Madîna). So the Prophet صلى الله عليه وسلم ordered his companions to do *Ramal* in the first three rounds of the *Tawâf* of the Ka'ba and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet did not order them to do *Ramal* in all the rounds of *Tawâf* out of pity for them. (*Sahîh Al-Bukhâri, Hadîth* No. 672, Vol. 2)

٧٩٥ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضى الله عنهما، قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ، فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ وَقَدْ وَهَنَهُمْ حُمَّى يَثْرِبَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ، أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيْهِمْ.

**796.** Narrated Ibn 'Abbâs رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم performed *Tawâf* of the Ka'ba and the *Sa'y* of As-Safâ and Al-Marwa so as to show his strength to *Al-Mushrikûn* (the pagans). (*Sahîh Al-Bukhâri, Hadîth* No. 711, Vol. 2)

٧٩٦ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضى الله عنهما، قَالَ: إِنَّمَا سَعَى رَسُولُ اللهِ ﷺ، بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

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[1] (Ch.39) *Ramal:* See glossary.

**CHAPTER 40. Preference of touching the two corners (of Ka'ba) which are towards the South (Yemen) during the *Tawâf* and not to touch the other two corners.**

(٤٠) بَابُ: اسْتِحْبَابِ اسْتِلَامِ الرُّكْنَيْنِ الْيَمَانِيَّيْنِ فِي الطَّوَافِ دُونَ الرُّكْنَيْنِ الآخَرَيْنِ

**797.** Narrated Ibn 'Umar رضي الله عنهما : I have never missed the touching of these two corners of Ka'ba (the Black Stone and the Yemenite corner) both in the presence and the absence of crowds, since I saw the Prophet touching them. (*Sahîh Al-Bukhâri, Hadîth* No. 676, Vol. 2)

٧٩٧ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: مَا تَرَكْتُ اسْتِلَامَ هٰذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ وَلاَ رَخَاءٍ مُنْذُ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُمَا.

**798.** Narrated Abû Ash-Sha'tha' (regarding a person), "Who keeps away from some portion of the Ka'ba?" Mu'âwîya رضي الله عنه used to touch the four corners of the Ka'ba. So Ibn 'Abbâs رضي الله عنهما said to him, "These two corners (the ones facing the *Hijr*) are not to be touched." (*Sahîh Al-Bukhâri*, Chapter 58, P.396, Vol. 2)

٧٩٨ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما. عَنْ أَبِي الشَّعْثَاءِ، أَنَّهُ قَالَ: وَمَنْ يَتَّقِي شَيْئًا مِنَ الْبَيْتِ. وَكَانَ مُعَاوِيَةُ يَسْتَلِمُ الأَرْكَانَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ رضي الله عنهما، إِنَّهُ لاَ يُسْتَلَمُ هٰذَانِ الرُّكْنَانِ.

**CHAPTER 41. Preference of kissing the 'Black Stone' during *Tawâf*.**

(٤١) بَابُ: اسْتِحْبَابِ تَقْبِيلِ الْحَجَرِ الأَسْوَدِ فِي الطَّوَافِ

**799.** Narrated 'Âbis bin Rabî'a: 'Umar رضي الله عنه came near the 'Black Stone' and kissed it and said, "No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. Had I not seen Allâh's Messenger صلى الله عليه وسلم kissing you, I would not have kissed you." (*Sahîh Al-Bukhâri, Hadîth* No. 667, Vol. 2)

٧٩٩ - حَدِيثُ عُمَرَ رضي الله عنه، أَنَّهُ جَاءَ إِلَى الْحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقَالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّي رَأَيْتُ النَّبِيَّ ﷺ، يُقَبِّلُكَ مَا قَبَّلْتُكَ.

**CHAPTER 42. Permissibility of doing *Tawâf* riding on the back of a camel or any other thing, and to touch the 'Black Stone' with a stick, or any other similar thing.**

(٤٢) بَابُ: جَوَازِ الطَّوَافِ عَلَى بَعِيرٍ وَغَيْرِهِ، وَاسْتِلَامِ الْحَجَرِ بِمِحْجَنٍ وَنَحْوِهِ لِلرَّاكِبِ

**800.** Narrated Ibn 'Abbâs رضي الله عنهما : In his last *Hajj* the Prophet performed the

٨٠٠ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله

*Tawâf* of the Ka'ba riding a camel and touched the Black Stone corner with a bent-headed stick. (*Sahîh Al-Bukhâri, Hadîth* No. 677, Vol. 2)

عنها، قَالَ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

**801.** Narrated Umm Salama رضى الله عنها : I complained to Allâh's Messenger صلى الله عليه وسلم that I was sick. He told me to perform the *Tawâf* behind the people while riding. I did so and Allâh's Messenger صلى الله عليه وسلم was offering *Salât* (prayer) beside the Ka'ba and reciting the *Surah* starting with *Wat-Tur-wa-Kitabim-mastûr....*(*Surah* 52). (*Sahîh Al-Bukhâri, Hadîth* No. 453, Vol. 1)

٨٠١ - **حديث** أُمِّ سَلَمَةَ رضي الله عنها، قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللهِ ﷺ، أَنِّي أَشْتَكِي؛ قَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». فَطُفْتُ، وَرَسُولُ اللهِ ﷺ، يُصَلِّي إِلَى جَنْبِ الْبَيْتِ، يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ.

**CHAPTER 43. *Sa'y* between As-Safâ and Al-Marwa is a *Rukn* of *Hajj*, and *Hajj* is incomplete without it.**

**(٤٣) بَابُ: بَيَانِ أَنَّ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ رُكْنٌ لَا يَصِحُّ الْحَجُّ إِلاَّ بِهِ**

**802.** Narrated 'Urwa رضى الله عنه : While I was a youngster I asked 'Âisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم , "What about the meaning of the Statement of Allâh تبارك وتعالى : 'Verily! As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh. So, it is not a sin on him who performs *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'ba at Makka) to perform the going (*Tawâf*) between them...' (V.2:158) I understand (from that) that there is no harm if somebody does not perform the *Tawâf* between them." 'Âisha رضى الله عنها replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not sinful not to perform *Tawâf* between them.' This Verse was revealed in connection with the *Ansâr* who used to assume the *Ihrâm* for the idol *Manât* which was put beside a place called Qudaid, and those people

٨٠٢ - **حديث** عَائِشَةَ رضي الله عنها. عَنْ عُرْوَةَ، أَنَّهُ قَالَ: قُلْتُ لِعَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أَرَأَيْتِ قَوْلَ اللهِ تَبَارَكَ وَتَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ فَلاَ أُرَى عَلَى أَحَدٍ شَيْئًا أَنْ لاَ يَطَّوَّفَ بِهِمَا فَقَالَتْ عَائِشَةُ: كَلاَّ، لَوْ كَانَتْ كَمَا تَقُولُ كَانَتْ - فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا - إِنَّمَا أُنْزِلَتْ هٰذِهِ الآيَةُ فِي الأَنْصَارِ. كَانُوا يُهِلُّونَ لِمَنَاةَ، وَكَانَتْ مَنَاةُ حَذْوَ قُدَيْدٍ، وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا جَاءَ

thought it not right to perform the *Tawâf* of As-Safâ and Al-Marwa. When Islâm came, they asked Allâh's Messenger صلى الله عليه وسلم about that, and Allâh عز و جل revealed: "Verily! As-Safâ and Al-Marwa (two mountains at Makka), are of the Symbols of Allâh. So, it is not a sin on him who performs *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'ba at Makka) to perform the going (*Tawâf*) between them..." (V.2:158) (*Sahîh Al-Bukhâri, Hadîth* No. 18, Vol. 3)

الإِسْلاَمُ سَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ، فَأَنْزَلَ اللهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾.

**803.** Narrated 'Urwa رضي الله عنه : I asked 'Âisha رضي الله عنها :"How do you interpret the Statement of Allâh: 'Verily! As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh. So it is not a sin on him who performs the *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'ba at Makka), to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwa)...' (V.2:158). By Allâh! (it is evident from this revelation) that there is no harm if one does not perform the *Tawâf* (going) between As-Safâ and Al-Marwa." 'Âisha رضي الله عنها said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allâh تعالى should have been, 'It is not a sin on him if he does not perform *Tawâf* (going) between them.' But in fact, this Divine Inspiration was revealed concerning the *Ansâr* who used to assume *Ihrâm* for worshipping an idol called *Manât,* which they used to worship at a place called Al-Mushallal before they embraced Islâm, and whoever assumed *Ihrâm* (for the idol), would consider it not right to perform *Tawâf* between As-Safâ and Al-Marwa. When they

**٨٠٣ - حَدِيثُ** عَائِشَةَ رضي الله عنها.

عَنْ عُرْوَةَ، قَالَ: سَأَلْتُ عَائِشَةَ رضي الله عنها، فَقُلْتُ لَهَا: أَرَأَيْتِ قَوْلَ اللهِ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ فَوَاللهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لاَ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. قَالَتْ: بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي، إِنَّ هٰذِهِ الآيَةَ لَوْ كَانَتْ كَمَا أَوَّلْتَهَا عَلَيْهِ كَانَتْ - لاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَتَطَوَّفَ بِهِمَا - وَلٰكِنَّهَا أُنْزِلَتْ فِي الأَنْصَارِ؛ كَانُوا قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَنَاةَ الطَّاغِيَةِ الَّتِي كَانُوا يَعْبُدُونَهَا عِنْدَ الْمُشَلَّلِ، فَكَانَ مِنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللهِ ﷺ، عَنْ ذٰلِكَ، قَالُوا: يَا رَسُولَ اللهِ! إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللهُ

embraced Islâm, they asked Allâh's Messenger صلى الله عليه وسلم regarding it, saying, 'O Allâh's Messenger! We used to refrain from the *Tawâf* (going) between As-Safâ and Al-Marwa.' So Allâh تعالى revealed: 'Verily; As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh.' ". 'Âisha رضي الله عنها added, "Surely, Allâh's Messenger صلى الله عليه وسلم set the *Sunna* (legal way) of *Tawâf* (going) between As-Safâ and Al-Marwa, so nobody is allowed to omit the *Tawâf* (going) between them." Later on I ('Urwa) told Abû Bakr bin 'Abdur-Rahmân (of 'Âisha's narration) and he said, "I have not heard of such information, but I heard learned men saying that all the people (except those whom 'Âisha mentioned and who used to assume *Ihrâm* for the sake of *Manât*, used to perform *Tawâf*) between As-Safâ and Al-Marwa. When Allâh تعالى referred to the *Tawâf* of the Ka'ba and did not mention As-Safâ and Al-Marwa in the Qur'ân, the people asked, 'O Allâh's Messenger! We used to perform *Tawâf* between As-Safâ and Al-Marwa and Allâh تعالى has revealed (the Verses concerning) the *Tawâf* of the Ka'ba and has not mentioned As-Safâ and Al-Marwa. Is there any harm if we perform the *Tawâf* between As-Safâ and Al-Marwa?' So Allâh تعالى revealed: 'Verily! As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh." Abû Bakr رضي الله عنه said, "It seems that this Verse was revealed concerning the two groups, those who used to refrain from *Tawâf* between As-Safâ and Al-Marwa in the Pre-Islâmic Period of Ignorance and those who used to perform the *Tawâf* then, and after embracing Islâm they

تَعَالَى ﴿**إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ**﴾ الآيَةَ».

قَالَتْ عَائِشَةُ رضي الله عنها، وَقَدْ سَنَّ رَسُولُ اللهِ ﷺ الطَّوَافَ بَيْنَهُمَا، فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بَيْنَهُمَا.

(قَالَ الزُّهْرِيُّ، رَاوِي الْحَدِيثِ) ثُمَّ أَخْبَرْتُ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ، فَقَالَ: إِنَّ هٰذَا لَعِلْمٌ مَا كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يَذْكُرُونَ أَنَّ النَّاسَ، إِلاَّ مَنْ ذَكَرَتْ عَائِشَةُ، مِمَّنْ كَانَ يُهِلُّ بِمَنَاةَ، كَانُوا يَطُوفُونَ كُلُّهُمْ، بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا ذَكَرَ اللهُ تَعَالَى الطَّوَافَ بِالْبَيْتِ، وَلَمْ يَذْكُرِ الصَّفَا وَالْمَرْوَةَ فِي الْقُرْآنِ، قَالُوا: يَا رَسُولَ اللهِ! كُنَّا نَطُوفُ بِالصَّفَا وَالْمَرْوَةِ، وَإِنَّ اللهَ أَنْزَلَ الطَّوَافَ بِالْبَيتِ فَلَمْ يَذْكُرِ الصَّفَا، فَهَلْ عَلَيْنَا مِنْ حَرَجٍ أَنْ نَطَّوَّفَ بِالصَّفَا وَالْمَرْوَةِ؟ فَأَنْزَلَ اللهُ تَعَالَى ﴿**إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ**﴾ الآيَةَ.

قَالَ أَبُو بَكْرٍ: فَأَسْمَعُ هٰذِهِ الآيَةَ نَزَلَتْ فِي الْفَرِيقَيْنِ كِلَيْهِمَا: فِي الَّذِينَ كَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بِالْجَاهِلِيَّةِ بِالصَّفَا وَالْمَرْوَةِ، وَالَّذِينَ يَطُوفُونَ ثُمَّ تَحَرَّجُوا أَنْ يَطُوفُوا بِهِمَا فِي الإِسْلَامِ،

refrained from the *Tawâf* between them as Allâh تعالى had enjoined the *Tawâf* of the Ka'ba and did not mention the *Tawâf* (of As-Safâ and Al-Marwa) till later He (Allâh عزوجل) did mention it after mentioning the *Tawâf* of the Ka'ba." (*Sahîh Al-Bukhâri, Hadîth* No. 706, Vol. 2)

مِنْ أَجْلِ أَنَّ اللهَ تَعَالَى أَمَرَ بِالطَّوَافِ بِالْبَيْتِ، وَلَمْ يَذْكُرِ الصَّفَا حَتَّى ذَكَرَ ذٰلِكَ بَعْدَمَا ذَكَرَ الطَّوَافَ بِالْبَيْتِ.

**804.** Narrated 'Âsim: I asked Anas bin Mâlik رضي الله عنه : "Did you use to dislike to perform *Tawâf (Sa'y)* between As-Safâ and Al-Marwa?" He said, "Yes, as it was the ceremonies of the days of the pre-Islâmic Period of Ignorance till Allâh revealed: 'Verily! As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh. So, it is not a sin on him who performs *Hajj* or *'Umra* (pilgrimage) of the House (the Ka'ba at Makka) to perform the *Tawâf* (going) between them.' "... (V.2:158) (*Sahîh Al-Bukhâri, Hadîth* No. 710, Vol. 2)

٨٠٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه. عَنْ عَاصِمٍ، قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ، أَكُنْتُمْ تَكْرَهُونَ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ؟ قَالَ: نَعَمْ! لِأَنَّهَا كَانَتْ مِنْ شَعَائِرِ الْجَاهِلِيَّةِ، حَتَّى أَنْزَلَ اللهُ **﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾**.

**CHAPTER 45. It is preferable to continue the reciting of the *Talbîya*, by the pilgrim till he has stoned the *Jamarât-al-'Aqaba* on the day of *Nahr* (sacrifice).**

**(٤٥) بَابُ: اسْتِحْبَابِ إِدَامَةِ الْحَاجِّ التَّلْبِيَةَ حَتَّى يَشْرَعَ فِي رَمْيِ جَمْرَةِ الْعَقَبَةِ يَوْمَ النَّحْرِ**

**805.** Narrated Usâma bin Zaid رضي الله عنهما : I rode behind Allâh's Messenger صلى الله عليه وسلم from 'Arafât and when Allâh's Messenger صلى الله عليه وسلم reached the mountain path on the left side, which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him; "Is it the time for *As-Salât* (the prayer), O Allâh's Messenger! He replied, "The (place of) *As-Salât* is ahead of you (i.e. at Al-Muzdalifa)." So Allâh's Messenger صلى الله عليه وسلم rode till

٨٠٥ - **حَدِيثُ** أُسَامَةَ بْنِ زَيْدٍ وَالْفَضْلِ رضي الله عنهم. عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رضي الله عنهما، أَنَّهُ قَالَ: رَدِفْتُ رَسُولَ اللهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللهِ ﷺ الشِّعْبَ الْأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ أَنَاخَ، فَبَالَ، ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءًا خَفِيفًا. فَقُلْتُ الصَّلَاةَ يَا رَسُولَ اللهِ! قَالَ:

he reached Al-Muzdalifa and then he offered *Salât* (prayer) (there). Then in the morning (10th Dhul-Hijja) Al-Fadl (bin 'Abbâs) rode behind Allâh's Messenger صلى الله عليه وسلم. Kuraib, (a narrator) said that 'Abdullâh bin 'Abbâs رضي الله عنهما narrated from Al-Fadl, "Allâh's Messenger صلى الله عليه وسلم kept on reciting *Talbîya* (during the journey) till he reached the *Jamra* (*Jamrât al-'Aqaba*). (*Sahîh Al-Bukhâri, Hadîth* No. 730, Vol. 2)

«الصَّلاَةُ أَمَامَكَ». فَرَكِبَ رَسُولُ اللهِ ﷺ، حَتَّى أَتَى الْمُزْدَلِفَةَ، فَصَلَّى، ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللهِ ﷺ غَدَاةَ جَمْعٍ. قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللهِ ابْنُ عَبَّاسٍ رضي الله عنهما، عَنِ الْفَضْلِ، أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى بَلَغَ الْجَمْرَةَ.

**CHAPTER 46. Reciting *Talbîya* and *Takbîr* while going from Mina to 'Arafât on the day of *Arafah*.**

**(٤٦) بَابُ: التَّلْبِيَةِ وَالتَّكْبِيرِ فِي الذَّهَابِ مِنْ مِنًى إِلَى عَرَفَاتٍ فِي يَوْمِ عَرَفَةَ**

**806.** Narrated Muhammad bin Abî Bakr Ath-Thaqafî رضى الله عنه: (While we were going from Mina to 'Arafât,) I asked Anas bin Mâlik رضى الله عنه about *Talbîya*, "How did you used to say *Talbîya* in the company of the Prophet صلى الله عليه وسلم?" Anas said: "People used to say *Talbîya* and their saying was not objected to, and they used to say *Takbîr* and that was not objected to either." (*Sahîh Al-Bukhâri, Hadîth* No. 87, Vol. 2)

٨٠٦ - **حَدِيثُ** أَنَسٍ رضي الله عنه. عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ، قَالَ: سَأَلْتُ أَنَسًا، وَنَحْنُ غَادِيَانِ مِنْ مِنًى إِلَى عَرَفَاتٍ، عَنِ التَّلْبِيَةِ، كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: كَانَ يُلَبِّي الْمُلَبِّي، لاَ يُنْكَرُ عَلَيْهِ؛ وَيُكَبِّرُ الْمُكَبِّرُ، فَلاَ يُنْكَرُ عَلَيْهِ.

**CHAPTER 47. Departing from 'Arafât to Al-Muzdalifa and preference of offering *Maghrib* and *'Ishâ* prayers together at Muzdalifa on that night.**

**(٤٧) بَابُ: الإِفَاضَةِ مِنْ عَرَفَاتٍ إِلَى الْمُزْدَلِفَةِ، وَاسْتِحْبَابِ صَلاَتَيِ الْمَغْرِبِ وَالْعِشَاءِ جَمْعًا بِالْمُزْدَلِفَةِ فِي هٰذِهِ اللَّيْلَةِ**

**807.** Narrated Usâma bin Zaid رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم proceeded from 'Arafât till when he reached the mountain path, he dismounted, urinated and then performed ablution, but not a perfect one. I said to him, ("Is it time for) *Salât* (prayer), O Allâh's Messenger?" He said, "The place of *Salât* is ahead of

٨٠٧ - **حَدِيثُ** أُسَامَةَ بْنِ زَيْدٍ رضي الله عنهما. قَالَ: دَفَعَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَةَ، حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ، فَقُلْتُ الصَّلاَةَ يَا رَسُولَ اللهِ! فَقَالَ:

you." He rode on till he reached Al-Muzdalifa, where he dismounted and performed ablution and a perfect one. The (call for *Adhân* and) *Iqâma* was pronounced and he led the *Maghrib* prayer. Then everybody made his camel kneel down at its place. Then the *Iqâma* was pronounced for the *'Ishâ* prayer which the Prophet صلى الله عليه وسلم led and no (optional-*Nawafil* or *Sunna* etc.) *Salât* was offered in between the two *Salât* (*'Ishâ* and *Maghrib*). (*Sahîh Al-Bukhâri, Hadîth* No. 141, Vol. 1)

«الصَّلاَةُ أَمَامَكَ» فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ، نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الْوُضوءَ، ثُمَّ أُقِيمَتِ الصَّلاَةُ، فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا.

**808.** Narrated 'Urwa رضي الله عنه : Usâma (bin Zaid) رضي الله عنهما was asked in my presence, "How was the speed of (the camel of) Allâh's Messenger صلى الله عليه وسلم while departing from 'Arafât during the *Hajjat-ul-Widâ*?" Usâma رضي الله عنه replied, "The Prophet صلى الله عليه وسلم proceeded on with a modest pace, and when there was enough space, he would (make his camel) go very fast." (*Sahîh Al-Bukhâri, Hadîth* No. 727, Vol. 2)

٨٠٨ - **حَدِيثُ** أُسَامَةَ رضي الله عنه. عَنْ عُرْوَةَ، قَالَ: سُئِلَ أُسَامَةُ وَأَنَا جَالِسٌ، كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

**809.** Narrated Abû Ayyûb Al-Ansârî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم offered the *Maghrib* and *'Ishâ* prayers together at Al-Muzdalifa. (*Sahîh Al-Bukhâri, Hadîth* No. 734, Vol. 2)

٨٠٩ - **حَدِيثُ** أَبِي أَيُّوبَ الأَنْصَارِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ جَمَعَ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ.

**810.** Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم used to offer the *Maghrib* and *'Isha'* prayers together whenever he was in a hurry on a journey. (*Sahîh Al-Bukhâri, Hadîth* No. 209-A, Vol. 2)

٨١٠ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ.

## CHAPTER 48. Preference of offering the *Fajr* prayer at its earliest time at Al-Muzdalifa on the day of *Nahr*.

## (٤٨) باب: اسْتِحْبَابِ زِيَادَةِ التَّغْلِيسِ بِصَلاَةِ الصُّبْحِ يَوْمَ النَّحْرِ بِالْمُزْدَلِفَةِ وَالْمُبَالَغَةِ فِيهِ بَعْدَ تَحَقُّقِ طُلُوعِ الْفَجْرِ

**811.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : I never saw the Prophet صلى الله عليه وسلم

٨١١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ

not offering any *Salât* (prayer) at its stated time except (on) two (occasions); he offered the *Maghrib* and the *'Ishâ* together and he offered the *Fajr* prayer before its usual time. (At Muzdalifa on the day of *Nahr*). (*Sahîh Al-Bukhâri, Hadîth* No. 742, Vol. 2)

رضي الله عنه، قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ، صَلَّى صَلَاةً بِغَيْرِ مِيقَاتِهَا، إِلاَّ صَلاَتَيْنِ: جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الْفَجْرَ قَبْلَ مِيقَاتِهَا.

## CHAPTER 49. Preference of leaving Al-Muzdalifa for Mina by the weak and aged among women etc. at the later part of the night before the moving of the people in multitude, and preference of staying in Al-Muzdalifa till the offering of *Fajr* (morning) prayer by others.

## (٤٩) بَاب: اسْتِحْبَابِ تَقْدِيمِ دَفْعِ الضَّعَفَةِ مِنَ النِّسَاءِ وَغَيْرِهِنَّ مِنْ مُزْدَلِفَةَ إِلَى مِنىً فِي أَوَاخِرِ اللَّيْلِ قَبْلَ زَحْمَةِ النَّاسِ، وَاسْتِحْبَابِ الْمُكْثِ لِغَيْرِهِمْ حَتَّى يُصَلُّوا الصُّبْحَ بِمُزْدَلِفَةَ

**812.** Narrated 'Âisha رضي الله عنها : We got down at Al-Muzdalifa and Sauda رضي الله عنها asked the permission of the Prophet صلى الله عليه وسلم to leave, she was a slow-going woman, the Prophet صلى الله عليه وسلم gave her permission. So she departed (from Al-Muzdalifa) before the rush of the people. We stayed on at Al-Muzdalifa till dawn, and set out with the Prophet صلى الله عليه وسلم but (I suffered so much that) I wished I had taken the permission of Allâh's Messenger صلى الله عليه وسلم as Sauda had done, and that would have been dearer to me than any other happiness. (*Sahîh Al-Bukhâri, Hadîth* No. 741, Vol. 2)

٨١٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: نَزَلْنَا الْمُزْدَلِفَةَ، فَاسْتَأْذَنَتِ النَّبِيَّ ﷺ سَوْدَةُ أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ، وَكَانَتِ امْرَأَةً بَطِيئَةً، فَأَذِنَ لَهَا؛ فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقَمْنَا حَتَّى أَصْبَحْنَا نَحْنُ، ثُمَّ دَفَعْنَا بِدَفْعِهِ؛ فَلأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللهِ ﷺ كَمَا اسْتَأْذَنَتْ سَوْدَةُ أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

**813.** Narrated 'Abdullâh, the slave of Asmâ' رضي الله عنها : During the night of *Jam'*, Asmâ' رضي الله عنها got down at Al-Muzdalifa and stood up for (offering) *Salât* (prayer) and offered the *Salât* for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again offered *Salât* for some more time and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina),

٨١٣ - **حَدِيثُ** أَسْمَاءَ رضي الله عنها. عَنْ عَبْدِ اللهِ مَوْلَى أَسْمَاءَ، عَنْ أَسْمَاءَ، أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ الْمُزْدَلِفَةِ، فَقَامَتْ تُصَلِّي، فَصَلَّتْ سَاعَةً. ثُمَّ قَالَتْ: يَا بُنَيَّ! هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لاَ؛ فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ!

and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*) and then she returned to her dwelling place and offered the morning *Salât*. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allâh's Messenger صلى الله عليه وسلم gave permission to the women to do so." (*Sahîh Al-Bukhâri, Hadîth* No. 739, Vol. 2)

قَالَتْ: فَارْتَحِلُوا؛ فَارْتَحَلْنَا، وَمَضَيْنَا حَتَّى رَمَتِ الْجَمْرَةَ، ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ فِي مَنْزِلِهَا. فَقُلْتُ لَهَا يَا هَنْتَاهُ! مَا أُرَانَا إِلاَّ قَدْ غَلَّسْنَا. قَالَتْ: يَا بُنَيَّ! إِنَّ رَسُولَ اللهِ ﷺ أَذِنَ لِلظُّعُنِ.

**814.** Narrated Ibn 'Abbâs رضي الله عنهما : I was among those whom the Prophet صلى الله عليه وسلم sent on the night of Al-Muzdalifa early being among the weak members of his family. (*Sahîh Al-Bukhâri, Hadîth* No. 738, Vol. 2)

٨١٤ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ.

**815.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما that he used to send the weak among his family early to Mina. So they used to depart from *Al-Mash'ar Al-Harâm* (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allâh تعالى as much as they could, and then they would return (to Mina) before the *Imâm* had started from Al-Muzdalifa to Mina. So, some of them would reach Mina at the time of the *Fajr* prayer and some of them would come later.When they reached Mina, they would threw pebbels at the *Jamra* (*Jamrat-al-'Aqaba*). Ibn 'Umar used to say, "Allâh's Messenger صلى الله عليه وسلم gave the permission to them (weak people) to do so." (*Sahîh Al-Bukhâri, Hadîth* No. 736, Vol. 2)

٨١٥ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، كَانَ يُقَدِّمُ ضَعَفَةَ أَهْلِهِ، فَيَقِفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِلَيْلٍ، فَيَذْكُرُونَ اللهَ مَا بَدَا لَهُمْ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقِفَ الإِمَامُ وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاَةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذٰلِكَ، فَإِذَا قَدِمُوا رَمَوُا الْجَمْرَةَ. وَكَانَ ابْنُ عُمَرَ رضي الله عنهما، يَقُولُ: أَرْخَصَ فِي أُولَئِكَ رَسُولُ اللهِ ﷺ.

## CHAPTER 50. *Ramy* (stoning) of *Jamrat-al-'Aqaba* from the middle of the valley, while keeping Makka on the left side, and saying *Takbîr* over each throwing of a pebble.

## (٥٠) بَابُ: رَمْيِ جَمْرَةِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي وَتَكُونُ مَكَّةُ عَنْ يَسَارِهِ وَيُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

**816.** Narrated 'Abdur-Rahmân bin Yazîd رضي الله عنه : 'Abdullâh bin Mas'ûd

٨١٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ.

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، قَالَ: رَمَى عَبْدُ اللهِ مِنْ بَطْنِ الْوَادِي، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا. فَقَالَ: وَالَّذِي لاَ إِلٰهَ غَيْرُهُ، هٰذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

رضى الله عنه did the *Ramy* from the middle of the valley. So, I said, "O, Abû Abdur-Rahmân! Some people do the *Ramy* (of the *Jamra*) from above it (i.e. from the top of the valley)." He said, "By Him except Whom none has the right to be worshipped, this is the place from where the one on whom *Surat-Al-Baqarah* was revealed (i.e. Allâh's Messenger صلى الله عليه وسلم) did the *Ramy*." (*Sahîh Al-Bukhâri, Hadîth* No. 803, Vol. 2)

٨١٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ.

عَنِ الأَعْمَشِ، قَالَ: سَمِعْتُ الْحَجَّاجَ يَقُولُ عَلَى الْمِنْبَرِ: السُّورَةُ الَّتِي يُذْكَرُ فِيهَا الْبَقَرَةُ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا آلُ عِمْرَانَ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ، قَالَ: فَذَكَرْتُ ذٰلِكَ لإِبْرَاهِيمَ، فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ، أَنَّهُ كَانَ مَعَ ابْنِ مَسْعُودٍ رضي الله عنه، حِينَ رَمَى جَمْرَةَ الْعَقَبَةِ، فَاسْتَبْطَنَ الْوَادِيَ، حَتَّى إِذَا حَاذَى بِالشَّجَرَةِ اعْتَرَضَهَا، فَرَمَى بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. ثُمَّ قَالَ: مِنْ هٰهُنَا، وَالَّذِي لاَ إِلٰهَ غَيْرُهُ، قَامَ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

**817.** Narrated Al-A'mash : I heard Al-Hajjâj saying on the pulpit, "The *Sûrah* in which *Al-Baqarah* (the Cow) is mentioned and the *Sûrah* in which the Family of 'Imrân (Âl-'Imrân) is mentioned and the *Sûrah* in which the Women (*An-Nisa*) is mentioned." I mentioned this to Ibrâhîm, and he said, "Abdur-Rahmân bin Yazîd told me, 'I was with Ibn Mas'ûd رضى الله عنه when he did the *Ramy* of the *Jamrat-al-'Aqaba*. He went down the middle of the valley, and when he came near the tree (which was near the *Jamra*) he stood opposite to it and threw seven small pebbles and said *'Allâhu-Akbar'* with every throwing of pebble, then said: By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom *Sûrat-Al-Baqarah* was revealed (i.e. Allâh's Messenger صلى الله عليه وسلم)." (*Sahîh Al-Bukhâri, Hadîth* No. 806, Vol. 2)

## (٥٥) بَابُ: تَفْضِيلِ الْحَلْقِ عَلَى التَّقْصِيرِ وَجَوَازِ التَّقْصِيرِ

## CHAPTER 55. The superiority of shaving the head over the cutting

**short of head-hair and the permissibility to cut head-hair short.**

**818.** Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم (got) his head shaved after performing his *Hajj*. (*Sahîh Al-Bukhâri, Hadîth* No. 784, Vol. 2)

٨١٨ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما. كَانَ يَقُولُ: حَلَقَ رَسُولُ اللهِ ﷺ فِي حَجَّتِهِ.

**819.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "O Allâh! Be Merficul to those who have got their heads shaved." The people said, "O Allâh's Messenger! And (invoke Allâh for) those who have got their head-hair cut short." The Prophet صلى الله عليه وسلم said,"O Allâh! Be Merciful to those who have got their heads shaved." The people said, "O Allâh's Messenger! And those who have got their head-hair cut short." The Prophet صلى الله عليه وسلم said (the third time), "And to those who have their head-hair cut short." (*Sahîh Al-Bukhâri, Hadîth* No. 785, Vol. 2)

٨١٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ». قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللهِ! قَالَ: «اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ». قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللهِ! قَالَ: «وَالْمُقَصِّرِينَ».

**820.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "O Allâh! Forgive those who have got their heads shaved." The people asked, "Also those who have got their head-hair cut short." The Prophet صلى الله عليه وسلم said, 'O Allâh! Forgive those who have their heads shaved." The people said, "Also those who have got their head-hair cut short." The Prophet صلى الله عليه وسلم invoked Allâh for those who have got their heads shaved, and said, "Also (forgive) those who have got their head-hair cut short." (*Sahîh Al-Bukhâri, Hadîth* No. 786, Vol. 2)

٨٢٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: وَلِلْمُقَصِّرِينَ. قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: وَلِلْمُقَصِّرِينَ! قَالَهَا ثَلَاثًا. قَالَ: «وَلِلْمُقَصِّرِينَ».

**CHAPTER 56. *Sunnah* (the Prophet's legal ways) on the day of *Nahr*, first to do *Ramy* (stoning), then *Nahr* (slaughtering animal) and then**

**(٥٦) باب:** بَيَانِ أَنَّ السُّنَّةَ يَوْمَ النَّحْرِ أَنْ يَرْمِيَ ثُمَّ يَنْحَرَ ثُمَّ يَحْلِقَ، وَالِابْتِدَاءُ

**the shaving of one's head which should be started from the right side.**

فِي الْحَلْقِ بِالْجَانِبِ الأَيْمَنِ مِن رَأْسِ الْمَحْلُوقِ

**821.** Narrated Anas رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم got his head shaved, Abû Talha was the first to take some of his hair. (*Sahîh Al-Bukhâri, Hadîth* No. 172, Vol. 1)

٨٢١ - **حَدِيثُ** أَنَسٍ، أَنَّ رَسُولَ اللهِ ﷺ، لَمَّا حَلَقَ رَأْسَهُ، كَانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعَرِهِ.

**CHAPTER 57. Whoever shaved his head before slaughtering or slaughtered before *Ramy* (stoning).**

**(٥٧) بَابُ: مَنْ حَلَقَ قَبْلَ النَّحْرِ أَوْ نَحَرَ قَبْلَ الرَّمْيِ**

**822.** Narrrated 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم stopped (for a while near Jimâr) at Mina during his last *Hajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the *Hady* (sacrificial animal)." The Prophet صلى الله عليه وسلم said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles) at the *Jamra*." The Prophet صلى الله عليه وسلم said, "Do the *Ramy* now and there is no harm." The narrator added, "On that day when the Prophet صلى الله عليه وسلم was asked about anything (as regards the duties of *Hajj* during the days at Mina) performed before or after its due time, his reply was: "Do it (now) and there is no harm." (*Sahîh Al-Bukhâri, Hadîth* No. 83, Vol. 1)

٨٢٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِنًى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ، فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، فَقَالَ: «اذْبَحْ وَلاَ حَرَجَ» فَجَاءَ آخَرُ، فَقَالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ: «ارْمِ وَلاَ حَرَجَ» فَمَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قَالَ: «افْعَلْ وَلاَ حَرَجَ».

**823.** Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم was asked about the slaughtering, shaving (of the head) and the doing of *Ramy* before or after their due times. He said, "There is no harm in that." (*Sahîh Al-Bukhâri, Hadîth* No. 790, Vol. 2)

٨٢٣ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ فِي الذَّبْحِ وَالْحَلْقِ وَالرَّمْيِ وَالتَّقْدِيمِ وَالتَّأْخِيرِ، فَقَالَ: «لاَ حَرَجَ».

**CHAPTER 58. Preference of performing *Tawâf-al-Ifâda* on the day of *Nahr*. (See *Sahîh Al-Bukhâri, Hadîth* No. 789, Vol. 2).**

(٥٨) بَاب: اسْتِحْبَابِ طَوَافِ الْإِفَاضَةِ يَوْمَ النَّحْرِ

**824.** Narrated 'Abdul 'Aziz bin Rufai' رضي الله عنه : I asked Anas bin Mâlik رضي الله عنه , "Tell me what you remember from Allâh's Messenger صلى الله عليه وسلم (regarding these questions): Where did he offer the *Zuhr* and *'Asr* prayers on the day of *Tarwiya* (8th day of Dhul-Hijja)?" He replied, "(He offered these prayers) at Mina." I asked, "Where did he offer the *'Asr* prayer on the day of *Nafr* (i.e. departure from Mina on the 12th or 13th of Dhul-Hijja)?" He replied, "At Al-Abtah," and then added, "You should do as your chiefs do." (*Sahîh Al-Bukhâri, Hadîth* No. 715, Vol. 2)

٨٢٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ. عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رضي الله عنه، قُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبِيِّ ﷺ، أَيْنَ صَلَّى الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنًى. قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالأَبْطَحِ. ثُمَّ قَالَ: افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ.

**CHAPTER 59. Preference of making a halt at Muhassab, on the day of *Nahr*, and offering *Salât* (prayer) there.**

(٥٩) بَاب: اسْتِحْبَابِ النُّزُولِ بِالْمُحَصَّبِ يَوْمَ النَّفْرِ وَالصَّلَاةُ بِهِ

**825.** Narrated 'Âisha رضي الله عنها : It (i.e. Al-Abtah) was a place where the Prophet صلى الله عليه وسلم used to camp so that it might be easier for him to depart. (*Sahîh Al-Bukhâri, Hadîth* No. 818, Vol. 2)

٨٢٥ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: إِنَّمَا كَانَ مَنْزِلٌ يَنْزِلُهُ النَّبِيُّ ﷺ لِيَكُونَ أَسْمَحَ لِخُرُوجِهِ، تَعْنِي بِالأَبْطَحِ.

**826.** Narrated Ibn 'Abbâs رضي الله عنهما : Staying at Al-Muhassab is not one of the ceremonies (of *Hajj*), but Al-Muhassab is a place where Allâh's Messenger صلى الله عليه وسلم camped (during) his (*Hajjat-ul-Wadâ'*). (*Sahîh Al-Bukhâri, Hadîth* No. 819, Vol. 2)

٨٢٦ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللهِ ﷺ.

**827.** Narrated Abû Hûraira رضي الله عنه : On the Day of *Nahr* at Mina, the Prophet صلى الله عليه وسلم said, "Tomorrow

٨٢٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ مِنَ الْغَدِ يَوْمَ

we shall stay at Khaif Banî Kinâna where *Al-Mushrikûn* (the pagans) had taken the oath of *Kufr* (i.e. to be loyal to heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Banî Kinana concluded a contract against Banî Hâshim and Banî 'Abdul-Muttalib or Banî Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet صلى الله عليه وسلم to them. (*Sahîh Al-Bukhâri, Hadîth* No. 660, Vol. 2)

النَّحْرِ وَهُوَ بِمِنًى: «نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ» يَعْنِي ذٰلِكَ الْمُحَصَّبَ. وَذٰلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ، أَوْ بَنِي الْمُطَّلِبِ، أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمُ النَّبِيَّ ﷺ.

**CHAPTER 60. Obligation of staying the nights at Mina during the days of *Tashrîq*, with the exception of those who carry water (for pilgrims).**

**(٦٠) بَابُ: وُجُوبِ الْمَبِيتِ بِمِنًى لَيَالِيَ أَيَّامِ التَّشْرِيقِ وَالتَّرْخِيصِ فِي تَرْكِهِ لِأَهْلِ السِّقَايَةِ**

**828.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : 'Abbâs bin 'Abdul-Muttalib رضي الله عنه asked the permission of Allâh's Messenger صلى الله عليه وسلم to let him stay in Makka during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet صلى الله عليه وسلم permitted him. (*Sahîh Al-Bukhâri, Hadîth* No. 699, Vol. 2)

٨٢٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رضي الله عنه رَسُولَ اللهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ.

**CHAPTER 61. To give in charity the meat, skins and the coverings of *Hady* animals.**

**(٦١) بَابُ: فِي الصَّدَقَةِ بِلُحُومِ الْهَدْيِ وَجُلُودِهَا وَجِلاَلِهَا**

**829.** Narrated 'Alî رضي الله عنه : The Prophet صلى الله عليه وسلم ordered me to supervise the (slaughtering) of *Budn* (*Hady* camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of their bodies) to the butcher as wages for slaughtering etc. (*Sahîh Al-Bukhâri, Hadîth* No. 775, Vol. 2)

٨٢٩ - **حَدِيثُ** عَلِيٍّ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَى بُدْنِهِ، وَأَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا لُحُومَهَا وَجُلُودَهَا وَجِلاَلَهَا وَلاَ يُعْطِيَ فِي جِزَارَتِهَا شَيْئًا.

**CHAPTER 63. To slaughter (*Nahr*) the camels while they are in a standing posture and fettered.**

**(٦٣) بَابُ: نَحْرِ الْبُدْنِ قِيَامًا مُقَيَّدَةً**

**830.** Narrated Zaid bin Jubair: I saw Ibn 'Umar رضي الله عنهما passing by a man who had made his *Badana* sit to slaughter it. Ibn 'Umar رضي الله عنهما said, "Slaughter it while it is standing with one leg tied up as is the *Sunna* (legal ways) of Muhammad صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 771, Vol. 2)

٨٣٠ - **حديث** ابْنِ عُمَرَ رضي الله عنهما (أَنَّهُ) أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُهَا، قَالَ: ابْعَثْهَا قِيَامًا مُقَيَّدَةً سُنَّةَ مُحَمَّدٍ ﷺ.

**CHAPTER 64. Whoever intends not to go himself can send his *Hady* animals to *Al-Haram*, and preference of garlanding them with twisted coloured ropes and not to observe a state of *Ihrâm* on sending them.**

**(٦٤) بَابُ: اسْتِحْبَابِ بَعْثِ الْهَدْيِ إِلَى الْحَرَمِ لِمَنْ لَا يُرِيدُ الذَّهَابَ بِنَفْسِهِ، وَاسْتِحْبَابِ تَقْلِيدِهِ وَفَتْلِ الْقَلَائِدِ، وَأَنَّ بَاعِثَهُ لَا يَصِيرُ مُحْرِمًا وَلَا يَحْرُمُ عَلَيْهِ شَيْءٌ بِذَلِكَ**

**831.** Narrated 'Âisha رضي الله عنها : I twisted with my own hands the garlands for the *Budn* (camels for sacrifice) of the Prophet صلى الله عليه وسلم who garlanded and marked them, and then made them proceed to Makka; yet, then nothing permitted by Allâh was considered illegal for him. (*Sahîh Al-Bukhâri, Hadîth* No. 753, Vol. 2)

٨٣١ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: فَتَلْتُ قَلَائِدَ بُدْنِ النَّبِيِّ ﷺ، بِيَدَيَّ، ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا؛ فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ أُحِلَّ لَهُ.

**832.** Narrated 'Âisha رضي الله عنها that Ziad bin Abû Sufyân wrote to her that 'Abdullâh bin 'Abbâs رضي الله عنهما had stated, "Whoever sends his *Hady* (to the Ka'ba), all the things which are illegal for a (pilgrim) becomes illegal for that person also till he slaughters it (i.e till the 10th of Dhul-Hijja)." 'Amra (the subnarrator) added, " 'Âisha رضي الله عنها said, 'It is not like what Ibn 'Abbâs had said. I twisted

٨٣٢ - **حديث** عَائِشَةَ أَنَّ زِيَادَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ رضي الله عنها، إِنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ رضي الله عنهما، قَالَ: مَنْ أَهْدَى هَدْيًا حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يُنْحَرَ هَدْيُهُ. فَقَالَتْ عَائِشَةُ رضي الله عنها: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ؛ أَنَا فَتَلْتُ قَلَائِدَ هَدْيِ

the garlands of the *Hady* of Allâh's Messenger صلى الله عليه وسلم with my own hands. Then Allâh's Messenger صلى الله عليه وسلم put them round its neck with his own hands, then sent it with my father; yet nothing permitted by Allâh was considered illegal for Allâh's Messenger صلى الله عليه وسلم till the *Hady* was slaughtered." (*Sahîh Al-Bukhâri, Hadîth* No. 757, Vol. 2)

رَسُولِ اللهِ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَهَا رَسُولُ اللهِ ﷺ، بِيَدَيْهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللهِ ﷺ، شَيْءٌ أَحَلَّهُ اللهُ حَتَّى نُحِرَ الْهَدْيُ.

**CHAPTER 65. One is allowed to ride the *Hady* (camels) if he is in need of it.**

(٦٥) بَابُ: جَوَازِ رُكُوبِ الْبَدَنَةِ الْمُهْدَاةِ لِمَنِ احْتَاجَ إِلَيْهَا

**833.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم saw a man driving his *Badana* (sacrificial camel). He said, "Ride on it." The man said, "It is a *Badana*." The Prophet صلى الله عليه وسلم said, "Ride on it." He (the man) said, "It is a *Badana*." The Prophet صلى الله عليه وسلم said, "Ride on it." And on the second or the third time he (the Prophet صلى الله عليه وسلم) added, "Woe to you." (*Sahîh Al-Bukhâri, Hadîth* No. 748, Vol. 2)

٨٣٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا» فَقَالَ: إِنَّهَا بَدَنَةٌ. فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «ارْكَبْهَا وَيْلَكَ» فِي الثَّالِثَةِ أَوْ فِي الثَّانِيَةِ.

**834.** Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم saw a man driving a *Badana*. He said, "Ride on it." The man replied, "It is a *Badana*." The Prophet صلى الله عليه وسلم said (again), "Ride on it." He (the man) said, "It is a *Badana*." the Prophet صلى الله عليه وسلم said, "Ride on it." thrice (*Sahîh Al-Bukhâri, Hadîth* No. 749, Vol. 2)

٨٣٤ - حَدِيثُ أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، رَأَى رَجُلاً يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: «ارْكَبْهَا»، قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «ارْكَبْهَا» ثَلاَثًا.

**CHAPTER 67. Obligation of performing *Tawâf-al-Wadâ'* with the exemption of menstruating women.**

(٦٧) بَابُ: وُجُوبِ طَوَافِ الْوَدَاعِ وَسُقُوطِهِ عَنِ الْحَائِضِ

**835.** Narrated Ibn 'Abbâs رضي الله عنهما: The people were ordered to perform the *Tawâf* of the Ka'ba (*Tawâf-al-*

٨٣٥ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرَ

*Wadâ'*) as the last thing, before leaving (Makka), except the menstruating women who were exempted. (*Sahîh Al-Bukhâri, Hadîth* No. 810, Vol. 2)

عَهْدِهِمْ بِالْبَيْتِ، إِلاَّ أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ.

**836.** Narrated 'Âisha رضی الله عنها, the wife of the Prophet صلی الله علیه وسلم: I told Allâh's Messenger صلی الله علیه وسلم that Safiyya bint Huyaî had got her menses. He said, "She will probably delay us. Did she perform *Tawâf* (*Al-Ifâda*) with you?" We replied, "Yes." On that the Prophet صلی الله علیه وسلم told her to depart. (*Sahîh Al-Bukhâri, Hadîth* No. 325, Vol. 1)

٨٣٦ - **حَدِيثُ** عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ. قَالَ رَسُولُ اللهِ ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ؟» فَقَالُوا: بَلَى؛ قَالَ: «فَاخْرُجِي».

**837.** Narrated 'Âisha رضی الله عنها: Safiyya got her menses on the night of *Nafr* (departure from *Hajj*), and she said, "I see that I will detain you." The Prophet صلی الله علیه وسلم said, "*'Aqra Halqa*! Did she perform the *Tawâf* (*Al-Ifâda*) on the day of *Nahr* (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart." (*Sahîh Al-Bukhâri, Hadîth* No. 823(A), Vol. 2)

٨٣٧ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: حَاضَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ، فَقَالَتْ: مَا أُرَانِي إِلاَّ حَابِسَتَكُمْ؛ قَالَ النَّبِيُّ ﷺ: «عَقْرَى حَلْقَى! أَطَافَتْ يَوْمَ النَّحْرِ؟» قِيلَ: نَعَمْ! قَالَ: «فَانْفِرِي».

## CHAPTER 68. Preference of entering the Ka'ba for a pilgrim or others and offering *As-Salât* (the prayer) therein.

## (٦٨) بَابُ: اسْتِحْبَابِ دُخُولِ الْكَعْبَةِ لِلْحَاجِّ وَغَيْرِهِ وَالصَّلاَةِ فِيهَا وَالدُّعَاءِ فِي نَوَاحِيهَا كُلِّهَا

**838.** Narrated 'Abdullâh bin 'Umar رضی الله عنهما: Allâh's Messenger صلی الله علیه وسلم entered the Ka'ba along with Usâma bin Zaid, Bilâl and 'Uthmân bin Talha Al-Hajabi and closed the door and stayed there for some time. I asked Bilâl when he came out, "What did the Prophet صلی الله علیه وسلم do?" He replied, "He offered *Salât* (prayer) with one pillar to his left and one to his right and three behind." In those

٨٣٨ - **حَدِيثُ** بِلاَلٍ. عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْكَعْبَةَ، وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ ابْنُ طَلْحَةَ الْحَجَبِيُّ، فَأَغْلَقَهَا عَلَيْهِ، وَمَكَثَ فِيهَا. فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ: مَا صَنَعَ النَّبِيُّ ﷺ؟ قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودًا عَنْ يَمِينِهِ،

days the Ka'ba was supported by six pillars. (*Sahîh Al-Bukhâri, Hadîth* No. 484, Vol. 1)

وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّى.

**839.** Narrated Ibn 'Abbâs رضى الله عنهما: When the Prophet صلى الله عليه وسلم entered the Ka'ba, he invoked Allâh in each and every side of it and did not offer *Salât* (prayer) till he came out of it, after coming out he offered a two-*Rak'a* prayer facing the Ka'ba and said, "This is the *Qiblah*."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 391, Vol. 1)

٨٣٩ - **حديث** ابْنِ عَبَّاسٍ، قَالَ: لَمَّا دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ؛ فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ، وَقَالَ: «هٰذِهِ الْقِبْلَةُ».

**840.** Narrated 'Abdullâh bin Abû Aufa رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم performed the *'Umra*. He performed the *Tawâf* of the Ka'ba and offered two *Rak'a Salât* (prayer) behind the *Maqâm* [Ibrâhîm's (Abraham's) place] and was accompanied by those who were screeing him from the people. Somebody asked 'Abdullâh رضى الله عنه, "Did Allâh's Messenger صلى الله عليه وسلم entered the Ka'ba?" 'Abdullâh رضى الله عنه replied in the negative. (*Sahîh Al-Bukhâri, Hadîth* No. 670, Vol. 2)

٨٤٠ - **حديث** عَبْدِ اللهِ بْنِ أَبِي أَوْفَى، قَالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ، فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ وَمَعَهُ مِنْ يَسْتُرُهُ مِنَ النَّاسِ. فَقَالَ لَهُ رَجُلٌ: أَدَخَلَ رَسُولُ اللهِ ﷺ الْكَعْبَةَ؟ قَالَ: لاَ.

## CHAPTER 69. Demolishing of the Ka'ba and its reconstruction.

## (٦٩) بَابُ: نَقْضِ الْكَعْبَةِ وَبِنَائِهَا

**841.** Narrated 'Âisha رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم said to me, "Were your people not close to the pre-Islâmic Period of Ignorance, I would have demolished the Ka'ba and would have rebuilt it on its original foundations laid by Ibrâhîm (Abraham) عليه السلام (for Quraish had reduced its building), and I would

٨٤١ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: قَالَ لِي رَسُولُ اللهِ: «لَوْلاَ حَدَاثَةُ قَوْمِكِ بِالْكُفْرِ لَنَقَضْتُ الْبَيْتَ ثُمَّ لَبَنَيْتُهُ عَلَى أَسَاسِ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَإِنَّ قُرَيْشًا اسْتَقْصَرَتْ بِنَاءَهُ وَجَعَلَتْ لَهُ خَلْفًا».

[1] (H.839) The narration of Bilâl رضى الله عنه is more authentic, (see *Hadîth* No. 838) as Ibn 'Abbâs رضى الله عنهما did not enter the Ka'ba with the Prophet صلى الله عليه وسلم but narrates this episode from another companion.

have built a back door (too)." (*Sahîh Al-Bukhâri, Hadîth* No. 655, Vol. 2)

**842.** Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said to her, "Do you know that when your people (Quraish) rebuilt the Ka'ba, they reduced it from its original foundation laid by Ibrâhîm (Abraham) عليه السلام?" I said, "O Allâh's Messenger! Why don't you rebuilt it on its original foundation laid by Ibrâhîm (Abraham) عليه السلام?" He replied, "Were it not for the fact that your people are close to the Period of Ignorance (i.e. they have recently become Muslims) I would have done so." The subnarrator, 'Abdullâh رضي الله عنه (bin 'Umar) stated: 'Âisha رضي الله عنها must have heard this from Allâh's Messenger صلى الله عليه وسلم for in my opinion Allâh's Messenger صلى الله عليه وسلم had not placed his hand over the two corners of the Ka'ba opposite *Al-Hijr* only because the Ka'ba was not rebuilt on its original foundations laid by Ibrâhîm عليه السلام. (*Sahîh Al-Bukhâri, Hadîth* No. 653, Vol. 2)

٨٤٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهَا: «أَلَمْ تَرَيْ أَنَّ قَوْمَكِ لَمَّا بَنَوُا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» فَقُلْتُ: يَا رَسُولَ اللهِ! أَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ! قَالَ: «لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَفَعَلْتُ».

فَقَالَ عَبْدُ اللهِ رضي الله عنه (هُوَ ابْنُ عُمَرَ): لَئِنْ كَانَتْ عَائِشَةُ رضي الله عنها سَمِعَتْ هٰذَا مِنْ رَسُولِ اللهِ ﷺ مَا أُرَى رَسُولَ اللهِ ﷺ تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ.

## CHAPTER 70. The wall of the Ka'ba and its door.

## (٧٠) بَابُ: جَدْرِ الْكَعْبَةِ وَبَابِهَا

**843.** Narrated 'Âisha رضي الله عنها: I asked the Prophet صلى الله عليه وسلم whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet صلى الله عليه وسلم replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'ba?" He said, "Don't you know that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked, "What

٨٤٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْجَدْرِ أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ!» قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: «إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمِ النَّفَقَةُ». قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: «فَعَلَ ذٰلِكَ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاؤُوا

about its gate? Why it is so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e. they have recently embraced Islâm) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground." (*Sahîh Al-Bukhâri, Hadîth* No. 654, Vol. 2)

وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِالْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْصِقَ بَابَهُ بِالأَرْضِ».

**CHAPTER 71. To perform *Hajj* on bahalf of the crippled, the old, and those who are dead.**

**(٧١) بَابُ: الْحَجِّ عَنِ الْعَاجِزِ لِزَمَانَةٍ وَهَرَمٍ وَنَحْوِهِمَا أَوْ لِلْمَوْتِ**

**844.** Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : Al-Fadl (his brother)was riding behind Allâh's Messenger صلى الله عليه وسلم and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet صلى الله عليه وسلم turned Al-Fadl's face to the other side. The woman said, "O Allâh's Messenger! The obligation of *Hajj* enjoined by Allâh تعالى on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Hajj* on his behalf?" The Prophet صلى الله عليه وسلم replied, "Yes, you may." That happened during the *Hajjat-ul-Wadâ'* (of the Prophet صلى الله عليه وسلم) (*Sahîh Al-Bukhâri, Hadîth* No. 589, Vol. 2)

٨٤٤ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللهِ ﷺ فَجَاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ؛ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لاَ يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ». وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

**845.** Narrated Al-Fadl bin 'Abbâs رضي الله عنهما : A woman from the tribe of Khath'am came in the year (of *Hajjat-al-Wadâ'* of the Prophet صلى الله عليه وسلم) and said, "O Allâh's Messenger, the obligation of *Hajj*

٨٤٥ - **حَدِيثُ** الْفَضْلِ بْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: جَاءَتِ امْرَأَةٌ مِنْ خَثْعَمٍ عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَلَى عِبَادِهِ

enjoined by Allâh on His devotees has become due on my father and he is old and weak; and cannot sit properly on his mount. Will the obligation be fulfilled if I perform *Hajj* on his behalf?" The Prophet صلى الله عليه وسلم replied in the affirmative. (*Sahîh Al-Bukhâri, Hadîth* No. 78, Vol. 3)

فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ».

**CHAPTER 73. *Hajj* is *Fard* (enjoined duty) (compulsory) only once in a lifetime.**

**(٧٣) بَابُ: فَرْضِ الْحَجِّ مَرَّةً فِي الْعُمُرِ**

**846.** Narrated Abû Hûraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Leave me (don't ask me about things which I don't mention or explain to you) as I leave you,[1] for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you to do something then keep away from it. And if I order you to do something, then, do of it, as much as you can." (*Sahîh Al-Bukhâri, Hadîth* No. 391, Vol. 9)

٨٤٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ».

**CHAPTER 74. Travelling of a woman with her *Mahram* for *Hajj* and for other reasons.**

**(٧٤) بَابُ: سَفَرِ الْمَرْأَةِ مَعَ مَحْرَمٍ إِلَى حَجٍّ وَغَيْرِهِ**

**847.** Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "A woman should not travel for more than three days except with a *Dhû-Mahram* (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather... etc., or her own husband)." (*Sahîh Al-Bukhâri, Hadîth* No. 192, Vol. 2)

٨٤٧ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «لاَ تُسَافِرُ الْمَرْأَةُ ثَلاَثًا إِلاَّ مَعَ ذِي مَحْرَمٍ».

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[1] (H.846) The Prophet صلى الله عليه وسلم tells his companions not to ask him about things which have not happened but are still hypothetical.

**848.** Narrated Abû Sa'id رضى الله عنه : I heard four things from Allâh's Messenger صلى الله عليه وسلم which won my admiration and appreciation. They are:

1. "No lady should travel without her husband or without a *Dhû-Mahram* for a two-days, journey.

2. No *Saum* (fasting) is permissible on two days of *'Eid-al-Fitr,* and *'Eid-al-Adha.*

3. No *Salât* (prayer) (may be offered) after two prayers. After the *'Asr* prayer till the sun sets, and after the *Fajr* prayer till the sun rises.

4. Not to travel (for visiting) except for three mosques: *Al-Masjid-al-Harâm* (in Makka), my Mosque (in Al-Madîna), and *Al-Masjid-al-Aqsâ* (in Jerusalem)."

(*Sahîh Al-Bukhâri, Hadîth* No. 87, Vol. 3)

٨٤٨ - **حَدِيثُ** أَبِي سَعِيدٍ، قَالَ: أَرْبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ اللهِ ﷺ، فَأَعْجَبْنَنِي وَآنَقْنَنِي: «أَنْ لاَ تُسَافِرَ امْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ... وَلاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ الأَقْصَى».

**849.** Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "It is not permissible for a woman who believes in Allâh and the Last Day to travel for one day and night except with a *Mahram.*" (*Sahîh Al-Bukhâri, Hadîth* No. 194, Vol. 2)

٨٤٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ يَحِلُّ لاِمْرَأَةٍ تؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ».

**850.** Narrated Ibn 'Abbâs رضى الله عنهما that he heard the Prophet صلى الله عليه وسلم saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Mahram* (i.e. her husband or a person whom she cannot marry in any case forever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allâh's Messenger! I have been enlisted in the army for such and such

٨٥٠ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، وَلاَ تُسَافِرَنَّ امْرَأَةٌ إِلاَّ وَمَعَهَا مَحْرَمٌ». فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ! اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، وَخَرَجَتِ امْرَأَتِي حَاجَّةً. قَالَ: «اذْهَبْ فَحُجَّ مَعَ امْرَأَتِكَ».

*Ghazwa* and my wife is proceeding for *Hajj*." Allâh's Messenger صلى الله عليه وسلم said, "Go, and perform the *Hajj* with your wife." (*Sahîh Al-Bukhâri, Hadîth* No. 250, Vol. 4)

## CHAPTER 76. What to say on return from *Hajj* or any other journey.

(٧٦) بَابُ: مَا يَقُولُ إِذَا قَفَلَ مِنْ سَفَرِ الْحَجِّ وَغَيْرِهِ

**851.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Whenever Allâh's Messenger صلى الله عليه وسلم returned from a *Ghazwa* or *Hajj* or *'Umra*, he used to say *Takbîr* (*Allâhu Akbar*), three times whenever he went up a high place and then he used to say, "*Lâ ilâha ill-Allâhu Wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Âyibûn, tâ'ibûn, 'âbidûn, sâjidûn lirabbina hâmidûn. Sadaqal-lâhu wa'dahu, wa nasara 'abdahu wa hazamal-ahzâba Wahdahu.*"[1] (*Sahîh Al-Bukhâri, Hadîth* No. 394, Vol. 8)

٨٥١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضى الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: «لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ».

## CHAPTER 77. Staying at Dhul-Hulaifa and offering *Salât* (prayer) there, while returning from *Hajj* or *'Umra*.

(٧٧) بَابُ: التَّعْرِيسِ بِذِي الْحُلَيْفَةِ وَالصَّلاَةِ بِهَا إِذَا صَدَرَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ

**852.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم made his camel sit (i.e. he dismounted) at Al-Bathâ' in Dhul-Hulaifa and offered *Salât* (prayer) there. Nâfi' (the subnarrator) said: 'Abdullâh bin 'Umar used to do the

٨٥٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضى الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا. وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ رضى الله عنهما، يَفْعَلُ ذٰلِكَ.

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[1] (H.851) None has the right to be worshipped but Allâh, He is One and has no partner. All the kingdom is for Him, and all praise are to Him, and He is Omnipotent. We are returning from our journeys with repentance, worshipping, prostrating and praising our Lord. He (Allâh) has fulfilled His Promise and made His slave victorious, and He Alone defeated all the confederates (of disbelievers).

same. (*Sahîh Al-Bukhâri, Hadîth* No. 607, Vol. 2)

**853.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم while resting in the bottom of the valley at Mu'arras (a place where a traveller rests in the last part of night) in Dhul-Hulaifa, said that he had been addressed in a dream: 'Verily you are in a blessed valley.' (subnarrator Mûsa bin 'Uqba said) Sâlim made us to dismount, aiming at the place where Allâh's Messenger صلى الله عليه وسلم had rested, and it was below the mosque situated in the middle of the valley in between them (the residence) and the road. (*Sahîh Al-Bukhâri, Hadîth* No. 610-A, Vol. 2)

٨٥٣ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ رضى الله عنهما، عَنِ النَّبِيِّ ﷺ، أَنَّهُ رُئِيَ وَهُوَ فِي مُعَرَّسٍ بِذِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي، قِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ.

(قَالَ مُوسَى بْنُ عُقْبَةَ، أَحَدُ رِجَالِ السَّنَدِ): وَقَدْ أَنَاخَ بِنَا سَالِمٌ يَتَوَخَّى بِالْمُنَاخِ الَّذِي كَانَ عَبْدُ اللهِ يُنِيخُ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللهِ ﷺ، وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُمْ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذٰلِكَ.

## CHAPTER 78. No *Mushrik* (polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم etc.) is allowed to perform *Hajj* of Ka'ba, and none should perform *Tawâf* of Ka'ba in a naked state and the description of the day of *Hajj-al-Akbar*.

## (٧٨) بَابٌ: لَا يَحُجُّ الْبَيْتَ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَبَيَانِ يَوْمِ الْحَجِّ الْأَكْبَرِ

**854.** Narrated Abû Huraira رضى الله عنه : In the year prior to the last *Hajj* of the Prophet صلى الله عليه وسلم when Allâh's Messenger صلى الله عليه وسلم made Abû Bakr رضى الله عنه the leader of the pilgrims, the latter (Abû Bakr رضى الله عنه ) sent me in the company of a group of people on the day of slaughtering (the animals) (to Mina) to make a public announcement (proclaiming): '*Mushrik*

٨٥٤ - **حديث** أَبِي بَكْرٍ الصِّدِّيقِ رضى الله عنه، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رضى الله عنه، بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللهِ ﷺ، قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ، فِي رَهْطٍ، يُؤَذِّنُ فِي النَّاسِ: أَلَا لَا يَحُجُّ

(polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) is not allowed to perform *Hajj* after this year, and no naked person is allowed to perform *Tawâf* of the Ka'ba.' (*Sahîh Al-Bukhâri, Hadîth* No. 689, Vol. 2)

بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

**CHAPTER 79. The superiority of *Hajj*, *'Umra* and the day of *'Arafah*.**

**(٧٩) بَابٌ: فِي فَضْلِ الْحَجِّ وَالْعُمْرَةِ وَيَوْمِ عَرَفَةَ**

**855.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "(The performance of) *'Umra* is an expiation for the sins committed between it and the previous one. And the reward for *Al-Hajj-Al-Mabrûr* (the one accepted by Allâh) is nothing but Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 1, Vol. 3)

٨٥٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

**856.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever performs *Hajj* to this House (Ka'ba) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly-born child (just delivered by his mother)." (*Sahîh Al-Bukhâri, Hadîth* No. 45, Vol. 3)

٨٥٦ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَجَّ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

**CHAPTER 80. Staying of pilgrim in Makka and about inheriting its houses.**

**(٨٠) بَابٌ: النُّزُولِ بِمَكَّةَ لِلْحَاجِّ وَتَوْرِيثِ دُورِهَا**

**857.** Narrated 'Usâma bin Zaid رضى الله عنهما: I asked, "O Allâh's Messenger! Where will you stay in Makka? Will you stay in your house in Makka?" He replied, "Has 'Aqîl left any property or house?" 'Aqîl along with Tâlib had inherited the property of Abû Tâlib. Ja'far and 'Alî did not inherit anything as they were

٨٥٧ - **حَدِيثُ** أُسَامَةَ بْنِ زَيْدٍ رضي الله عنهما، أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَيْنَ تَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: «وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟» وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلاَ عَلِيٌّ رضي الله عنهما

Muslims while 'Aqîl and Tâlib were disbelievers. (*Sahîh Al-Bukhâri, Hadîth* No. 658, Vol. 2)

شَيْئًا لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

**CHAPTER 81. An emigrant is allowed to stay for three days in Makka after *Hajj* and *'Umra* and not more.**

**(٨١) بَابُ: جَوَازِ الْإِقَامَةِ بِمَكَّةَ لِلْمُهَاجِرِ مِنْهَا بَعْدَ فَرَاغِ الْحَجِّ وَالْعُمْرَةِ ثَلَاثَةَ أَيَّامٍ بِلَا زِيَادَةٍ**

**658.** Narrated Al-'Alâ bin Al-Hadramî : Allâh's Messenger صلى الله عليه وسلم said, "An emigrant is allowed to stay in Makka for three days after departing from Mina (i.e.after performing all the duties of *Hajj*)." (*Sahîh Al-Bukhâri, Hadîth* No. 270, Vol. 5)

٨٥٨ - **حَدِيثُ** الْعَلَاءِ بْنِ الْحَضْرَمِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ».

**CHAPTER 82. The sanctuary of Makka and the prohibition of (1) hunting its game, (2) and of cutting its trees and grass, (3) and of picking up of its *Luqta* (fallen things or closed pouch or purse of money) except by one who will announce it publicly.**

**(٨٢) بَابُ: تَحْرِيمِ مَكَّةَ وَصَيْدِهَا وَخَلَاهَا وَشَجَرِهَا وَلُقَطَتِهَا إِلَّا لِمُنْشِدٍ عَلَى الدَّوَامِ**

**859.** Narrated Ibn 'Abbâs رضى الله عنهما : On the day of the conquest of Makka, the Prophet صلى الله عليه وسلم said, "There is no (more) emigration (from Makka), but *Jihâd* and intentions,[1] and whenever you are called for *Jihâd*, you should go immediately. No doubt, Allâh has made this palce (Makka) a santuary since the creation of the heavens and the earth and will remain a sancturay till the Day of Resurrection as Allâh has ordained its sanctity. Fighting was not permitted in it for anyone before me, and even for me it was allowed only for a

٨٥٩ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضى الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ، يَوْمَ افْتَتَحَ مَكَّةَ: «لَا هِجْرَةَ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا، فَإِنَّ هٰذَا بَلَدٌ حَرَّمَ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى

[1] (H.859) i.e. you must have intention to participate in *Jihâd* when there is call for it.

portion of a day. So, it is santuary with Allâh's sanctity till the Day of Resurrection. Its thorns should not be uprooted, and its game should not be chased; and its *Luqata* (fallen things) should not be picked up, except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-'Abbâs said, "O Allâh's Messenger صلى الله عليه وسلم! Except *Al-Idhkhir* (for it is used by their blacksmiths and for their domestic purposes)." So the Prophet صلى الله عليه وسلم said, "Except *Al-Idhkhir*." (*Sahîh Al-Bukhâri, Hadîth* No. 60, Vol. 3)

يَوْمِ الْقِيَامَةِ، لاَ يُعْضَدُ شَوْكُهُ، وَلاَ يُنَفَّرُ صَيْدُهُ، وَلاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا، وَلاَ يُخْتَلَى خَلاَهَا».

قَالَ الْعَبَّاسُ: يَا رَسُولَ اللهِ! إِلاَّ الإِذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ. قَالَ: قَالَ: «إِلاَّ الإِذْخِرَ».

**860.** Narrated Abû Shuraih رضي الله عنه: [When 'Amr bin Sa'îd was sending the troops to Makka (to fight 'Abdullâh bin Az-Zubair), I said to him ('Amr): "O Chief! Allow me to tell you] what the Prophet صلى الله عليه وسلم said on the day following the conquest of Makka. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He (صلى الله عليه وسلم) glorified and praised Allâh and then said, "Allâh تعالى and not the people has made Makka a sanctuary. So anybody who has belief in Allâh and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makka as Allâh's Messenger صلى الله عليه وسلم did fight (in Makka), tell him that Allâh gave permission to His Messenger, but He did not give it to you. (The Prophet صلى الله عليه وسلم added:) 'Allâh allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is

٨٦٠ - **حديث** أَبِي شُرَيْحٍ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلى مَكَّةَ: اِئْذَنْ لِي أَيُّهَا الأَمِيرُ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ النَّبِيُّ ﷺ، الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ؛ حَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلاَ يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللهِ ﷺ فِيهَا، فَقُولُوا: إِنَّ اللهَ قَدْ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ» فَقِيلَ لأَبِي شُرَيْحٍ: مَا

قَالَ عَمْرٌو؟ قَالَ: أَنَا أَعْلَمُ مِنْكَ يَا أَبَا شُرَيْحٍ ـ لاَ يُعِيذُ عَاصِيًا وَلاَ فَارًّا بِدَمٍ وَلاَ فَارًّا بِخَرْبَةٍ.

incumbent upon those who are present to convey it (this information) to those who are absent." Abû Shuraih was asked, "What did 'Amr reply?" He said, 'Amr replied, "O Abû Shuraih! I know better than you (in this respect). Makka does not give protection to one who disobeys (Allâh) or runs after committing murder, or theft (and takes refuge in Makka)." (*Sahîh Al-Bukhâri, Hadîth* No. 104, Vol. 1)

٨٦١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: لَمَّا فَتَحَ اللهُ عَلَى رَسُولِهِ ﷺ مَكَّةَ، قَامَ فِي النَّاسِ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ فَإِنَّهَا لاَ تَحِلُّ لِأَحَدٍ كَانَ قَبْلِي، وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لاَ تَحِلُّ لِأَحَدٍ بَعْدِي، فَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ يُخْتَلَى شَوْكُهَا، وَلاَ تَحِلُّ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُفْدَى وَإِمَّا أَنْ يُقِيدَ». فَقَالَ الْعَبَّاسُ: إِلاَّ الإِذْخِرَ، فَإِنَّا نَجْعَلُهُ لِقُبُورِنَا وَبُيُوتِنَا؛ فَقَالَ رَسُولُ اللهِ ﷺ: «إِلاَّ الإِذْخِرَ». فَقَامَ أَبُو شَاهٍ، رَجُلٌ مِنْ أَهْلِ الْيَمَنِ؛ فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «اكْتُبُوا لِأَبِي شَاهٍ».

**861.** Narrated Abû Huraira رضي الله عنه: When Allâh gave victory to His Messenger صلى الله عليه وسلم over the people of Makka, Allâh's Messenger صلى الله عليه وسلم stood up among the people and after glorifying Allâh, said, "Allâh has prohibited (fighting in or) elephant from entering Makka and has given authority to His Messenger and the believers over it, fighting (in it) was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement about it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-'Abbâs said, "Except *Al-Adhkhir,* for we use it in our graves and houses. Allâh's Messenger صلى الله عليه وسلم said, "Except *Al-Idhkhir*." Abû Shah, a Yemenite, stood up and said, "O Allâh's Messenger! Get it written for me." Allâh's Messenger صلى الله عليه وسلم said, "Write it (this proclamation) for

Abû Shah." (*Sahîh Al-Bukhâri, Hadîth* No. 613, Vol. 3)

## CHAPTER 84. Entering Makka without *Ihrâm* is permitted.

## (٨٤) بَابُ: جَوَازِ دُخُولِ مَكَّةَ بِغَيْرِ إِحْرَامٍ

**862.** Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم entered Makka in the year of its conquest wearing an Arabian helmet on his head[1], and when the Prophet صلى الله عليه وسلم took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka'ba (taking refuge in the Ka'ba)." The Prophet صلى الله عليه وسلم said, "Kill him."[2] (*Sahîh Al-Bukhâri, Hadîth* No. 72, Vol. 3)

٨٦٢ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ، فَقَالَ: إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ».

## CHAPTER 85. Superiority of Al-Madîna and the invocation of the Prophet صلى الله عليه وسلم for Allâh's Blessings for it, and the boundary of its sanctuary, and prohibition of hunting in it or cutting its trees etc.

## (٨٥) بَابُ: فَضْلِ الْمَدِينَةِ وَدُعَاءِ النَّبِيِّ ﷺ فِيهَا بِالْبَرَكَةِ وَبَيَانِ تَحْرِيمِهَا وَتَحْرِيمِ صَيْدِهَا وَشَجَرِهَا وَبَيَانِ حُدُودِ حَرَمِهَا

**863.** Narrated 'Abdullâh bin Zaid رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The Prophet Ibrâhîm (Abraham) made Makka a sanctuary, and asked for Allâh's Blessing in it. I made Al-Madîna a sanctuary as Ibrâhîm (عليه السلام) made Makka a sanctuary and I asked for Allâh's Blessing in its measure — the *Mudd* and the *Sâ'* — as Ibrâhîm did for Makka." (*Sahîh Al-Bukhâri, Hadîth* No. 339, Vol. 3)

٨٦٣ - **حَدِيثُ** عَبْدِ اللهِ بْنِ زَيْدٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لَهَا وَحَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ وَدَعَوْتُ لَهَا، فِي مُدِّهَا وَصَاعِهَا، مِثْلَ مَا دَعَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ لِمَكَّةَ».

**864.** Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said to

٨٦٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِأَبِي طَلْحَةَ:

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[1] (H.862) A *Muhrim* is not allowed to cover his head. The fact that the Prophet's head was covered while entering Makka indicates that he had entered Makka as a non-*Muhrim*.

[2] (H.862) Allâh's Messenger صلى الله عليه وسلم, on conquering Makka, forgave all the people of Makka except some persons who had committed nasty crimes against Islâm and Muslims.

Abû Talha, "Seek one of your boys to serve me." Abû Talha mounted me behind him (on his riding animal) and took me (to the Prophet صلى الله عليه وسلم). So I used to serve Allâh's Messenger صلى الله عليه وسلم wherever he صلى الله عليه وسلم stayed, and I used to hear him saying very often, "O Allâh! I seek refuge with You from having worries, sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt, and from being overpowered by other persons unjustly." I kept on serving the Prophet صلى الله عليه وسلم till we returned from the battle of Khaibar. The Prophet صلى الله عليه وسلم then proceeded along with Safiyya bint Huyai whom he got from the war booty. I saw him folding up a gown or a garment for her to sit on, behind him (on his she-camel). When he reached As-Sahbâ,' he prepared *Haîs* and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet صلى الله عليه وسلم proceeded, and when he saw the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Al-Madîna, he said, "O Allâh! I make the area between its two mountains a sanctuary as Ibrâhîm (Abraham) has made Makka a sanctuary. O Allâh! Bless their *Mudd* and *Sâ'* (kinds of measures)." (*Sahîh Al-Bukhâri, Hadîth* No. 336, Vol. 7)

«الْتَمِسْ غُلاَمًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي» فَخَرَجَ أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ» فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيْبَرَ، وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، قَدْ حَازَهَا، فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بِعَبَاءَةٍ أَوْ بِكِسَاءٍ، ثُمَّ يُرْدِفُهَا وَرَاءَهُ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نِطَعٍ، ثُمَّ أَرْسَلَنِي، فَدَعَوْتُ رِجَالاً فَأَكَلُوا، وَكَانَ ذٰلِكَ بِنَاءَهُ بِهَا. ثُمَّ أَقْبَلَ حَتَّى إِذَا بَدَا لَهُ أُحُدٌ، قَالَ: «هٰذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ» فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ، قَالَ: «اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ».

**865.** Narrated 'Âsim رضى الله عنه: I asked Anas رضى الله عنه, "Did Allâh's Messenger صلى الله عليه وسلم made Al-Madîna a sanctuary?" He replied, "Yes, (Al-Madîna is a sanctuary) from such and such place to such and such place. It is forbidden to cut its trees, and whoever

٨٦٥ - **حديث** أَنَسٍ. عَنْ عَاصِمٍ، قَالَ: قُلْتُ لِأَنَسٍ أَحَرَّمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ! مَا بَيْنَ كَذَا إِلَى كَذَا، لاَ يُقْطَعُ شَجَرُهَا، مَنْ أَحْدَثَ

فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ.

قَالَ عَاصِمٌ: فَأَخْبَرَنِي مُوسىٰ بْنُ أَنَسٍ أَنَّهُ قَالَ، أَوْ آوَى مُحْدِثًا.

innovates a heresy in it or commits a sin therein, will incure the Curse of Allâh, the angels, and all the people." Then Mûsa bin Anas told me that Anas added, "...or gives refuge to such an heretic or a sinner..." (*Sahîh Al-Bukhâri, Hadîth* No. 409, Vol. 9)

٨٦٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ» يَعْنِي أَهْلَ الْمَدِينَةِ.

**866.** Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "O Allâh bestow Your Blessing on their measures, bless their *Mudd* and *Sâ'*." The Prophet صلى الله عليه وسلم meant the people of Al-Madîna. (*Sahîh Al-Bukhâri, Hadîth* No. 340, Vol. 3)

٨٦٧ - حَدِيثُ أَنَسٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ».

**867.** Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "O Allâh! Bestow on Al-Madîna twice the blessings You bestowed on Makka." (*Sahîh Al-Bukhâri, Hadîth* No. 109, Vol. 3)

٨٦٨ - حَدِيثُ عَلِيٍّ رضي الله عنه. خَطَبَ عَلَى مِنْبَرٍ مِنْ آجُرٍّ وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ، فَقَالَ: وَاللهِ! مَا عِنْدَنَا مِنْ كِتَابٍ يُقْرَأُ إِلاَّ كِتَابَ اللهِ، وَمَا فِي هٰذِهِ الصَّحِيفَةِ. فَنَشَرَهَا فَإِذَا فِيهَا: أَسْنَانُ الإِبِلِ؛ وَإِذَا فِيهَا: «الْمَدِينَةُ حَرَمٌ مِنْ عَيْرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً»؛ وَإِذَا فِيهِ: «ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ

**868.** Narrated 'Alî رضى الله عنه when he addressed people while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, "By Allâh, we have no book to read except Allâh's Book and whatever is on this scroll." And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood money, and there was also written in it: 'Al-Madîna is a sanctuary from 'Air (mountain) to such and such place, so whoever innovates in it a heresy or commits a sin therein, he will incur the Curse of Allâh, the angels and all the people, and Allâh will not accept his compulsory or optional good deeds.' There was also written in it: 'Asylum (pledge of

protection) granted by any Muslim is one and the same, (even a Muslim of the lowest status) is to be secured and respected by all other Muslims, and whoever betrays a Muslim (by violating the pledge) will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.' There was also written in it: 'Whoever (freed slave) takes as masters other than his real masters (manumitters) without their permission, will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.' (*Sahîh Al-Bukhâri, Hadîth* No. 403, Vol. 9)

**869.** Narrated Abû Huraira رضي الله عنه: If I saw (a herd of) deer grazing in Al-Madîna, I would not chase them, for Allâh's Messenger صلى الله عليه وسلم said, "(Al-Madîna) is a sanctuary between its two mountains." (*Sahîh Al-Bukhâri, Hadîth* No. 97, Vol. 3)

**CHAPTER 86. Exhortation to stay in Al-Madîna and to be patient from its hardships.**

**870.** Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم said, "O Allâh! Make us love Al-Madîna as You made us love Makka or more, and transfer the fever that is in it, to Al-Juhfa. O Allâh! Bless our *Mudd* and our *Sâ'* (kinds of measures)." (*Sahîh Al-Bukhâri, Hadîth* No. 383, Vol. 8)

**CHAPTER 87. The security of Al-Madîna against plague and *Ad-Dajjâl.***

**871.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said,

اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً»؛ وَإِذَا فِيهَا: «مَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً».

٨٦٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الظِّبَاءَ بِالْمَدِينَةِ تَرْتَعُ مَا ذَعَرْتُهَا. قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ لابَتَيْهَا حَرَامٌ».

**(٨٦) بَابُ: التَّرْغِيبِ فِي سُكْنَى الْمَدِينَةِ وَالصَّبْرِ عَلَى لأْوَائِهَا**

٨٧٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَانْقُلْ حُمَّاهَا إِلَى الْجُحْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا وَصَاعِنَا».

**(٨٧) بَابُ: صِيَانَةِ الْمَدِينَةِ مِنْ دُخُولِ الطَّاعُونِ وَالدَّجَّالِ إِلَيْهَا**

٨٧١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله

"There are angels guarding the entrances (or roads) of Al-Madîna, plague and *Ad-Dajjâl* will not enter it." (*Sahîh Al-Bukhâri, Hadîth* No. 104, Vol. 3)

عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ».

## CHAPTER 88. Al-Madîna cleanses the evil.

## (٨٨) بَابُ: الْمَدِينَةِ تَنْفِي شِرَارَهَا

**872.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Al-Madîna, and it turns out (bad) persons as a furnace removes the impurities of iron." (*Sahîh Al-Bukhâri, Hadîth* No. 95, Vol. 3)

٨٧٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى، يَقُولُونَ: يَثْرِبُ، وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

**873.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : A bedouin gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم for Islâm. Then the bedouin, got fever at Al-Madîna, came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Cancel my pledge." But Allâh's Messenger صلى الله عليه وسلم refused. Later on he came to him (again) and said, "O Allâh's Messenger! Cancel my pledge." But the Prophet صلى الله عليه وسلم refused. The bedouin finally went out of (Al-Madîna) whereupon Allâh's Messenger صلى الله عليه وسلم said, "Al-Madîna is like a pair of bellows (furnace), it cleanses its impurities, and brightens and clears its good." (*Sahîh Al-Bukhâri, Hadîth* No. 318, Vol. 9)

٨٧٣ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللهِ ﷺ عَلَى الإِسْلاَمِ، فَأَصَابَ الأَعْرَابِيَّ وَعْكٌ بِالْمَدِينَةِ، فَأَتَى الأَعْرَابِيُّ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! أَقِلْنِي بَيْعَتِي، فَأَبَى رَسُولُ اللهِ ﷺ؛ ثُمَّ جَاءَهُ، فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى؛ ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى؛ فَخَرَجَ الأَعْرَابِيُّ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طِيبُهَا».

**874.** Narrated Zaid bin Thâbit رضي الله عنه : The Prophet صلى الله عليه وسلم said, "It (i.e. Al-Madîna) is *Tayabah* (good), it removes impurities as the fire removes the impurities of silver."

٨٧٤ - **حَدِيثُ** زَيْدِ بْنِ ثَابِتٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّهَا طَيْبَةُ تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ».

(*Sahîh Al-Bukhâri, Hadîth* No. 113, Vol. 6)

**CHAPTER 89. Anybody who intends to do harm to the people of Al-Madîna will be punished by Allâh.**

**(٨٩) بَابٌ: مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ أَذَابَهُ اللهُ**

**875.** Narrated Sa'd bin Abî Waqqâs رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "None plots against the people of Al-Madîna but that he will be dissolved (destroyed) like the salt is dissolved in water." (*Sahîh Al-Bukhâri, Hadîth* No. 101, Vol. 3)

٨٧٥ - **حَدِيثُ** سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَكِيدُ أَهْلَ الْمَدِينَةِ أَحَدٌ إِلاَّ انْمَاعَ كَمَا يَنْمَاعُ الْمِلْحُ فِي الْمَاءِ».

**CHAPTER 90. Exhortation for (to stay) in Al-Madîna at the time when other towns will be conquered.**

**(٩٠) بَابُ: التَّرْغِيبِ فِي الْمَدِينَةِ عِنْدَ فَتْحِ الأَمْصَارِ**

**876.** Narrated Sufyân bin Abû Zuhair رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Yemen will be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them, to migrate (to Yemen), although Al-Madîna will be better for them; if they but knew. Shâm will also be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them, to migrate (to Shâm) although Al-Madîna will be better for them; if they but knew. 'Irâq will be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them, to migrate (to 'Irâq) although Al-Madîna will be better for them; if they but knew." (*Sahîh Al-Bukhâri, Hadîth* No. 99, Vol. 3)

٨٧٦ - **حَدِيثُ** سُفْيَانَ بْنِ أَبِي زُهَيْرٍ رضي الله عنه، أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَتُفْتَحُ الشَّأْمُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ؛ وَتُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يُبِسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

## CHAPTER 91. When people will abandon Al-Madîna.

**877.** Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The people will leave Al-Madîna in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Al-Madîna, but will find nobody in it, and when they reach the valley of Thanîyat-al-Wadâ', they will fall down on their faces, dead." (*Sahîh Al-Bukhâri, Hadîth* No. 98, Vol. 3)

## (٩١) بَابٌ: فِي الْمَدِينَةِ حِينَ يَتْرُكُهَا أَهْلُهَا

٨٧٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ لاَ يَغْشَاهَا إِلاَّ الْعَوَافِ» يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ. «وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ الْمَدِينَةَ، يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وَحْشًا، حَتَّى إِذَا بَلَغَ ثَنِيَّةَ الْوَدَاعِ خَرَّا عَلَى وُجُوهِهِمَا».

## CHAPTER 92. There is a garden from amongst the gardens of Paradise between the grave and pulpit of the Prophet صلى الله عليه وسلم.

**878.** Narrated 'Abdullâh bin Zaid Al-Mâzinî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Between my house and my pulpit, there is a garden from amongst the gardens of Paradise." (*Sahîh Al-Bukhâri, Hadîth* No. 286, Vol. 2)

**879.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my *Haud* — (tank i.e. *Al-Kauthar*). (*Sahîh Al-Bukhâri, Hadîth* No. 287, Vol. 2)

## (٩٢) بَابٌ: مَا بَيْنَ الْقَبْرِ وَالْمِنْبَرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

٨٧٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ زَيْدٍ الْمَازِنِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

٨٧٩ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».

## CHAPTER 93. The Uhud mountain loves us and we love it.

**880.** Narrated Abû Humaid رضي الله عنه : We returned in the company of the Prophet صلى الله عليه وسلم from the *Ghazwa* of

## (٩٣) بَابٌ: أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

٨٨٠ - **حَدِيثُ** أَبِي حُمَيْدٍ، قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةِ تَبُوكَ،

Tabûk, and when we came within sight of Al-Madîna, the Prophet صلى الله عليه وسلم said, "This is *Tâba* (i.e. Al-Madîna), and this is Uhud mountain that loves us and is loved by us." (*Sahîh Al-Bukhâri, Hadîth* No. 706, Vol. 5)

حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ، قَالَ: «هٰذِهِ طَابَةُ وَهٰذَا أُحُدٌ، جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

**CHAPTER 94. The superiority of offering *Salât* (prayer) in the two mosques, at Makka and Al-Madîna.**

**(٩٤) بَابُ: فَضْلِ الصَّلَاةِ بِمَسْجِدَيْ مَكَّةَ وَالْمَدِينَةِ**

**881.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "One *Salât* (prayer) in my mosque is better than one thousand *Salât* in any other mosque except *Al-Masjid-Al-Harâm*." (*Sahîh Al-Bukhâri, Hadîth* No. 282, Vol. 2)

٨٨١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، قَالَ: «صَلَاةٌ فِي مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلاَّ الْمَسْجِدَ الْحَرَامَ».

**CHAPTER 95. Do not set out on a journey except for three mosques.**

**(٩٥) بَابُ: لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدِ**

**882.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Do not set out on a journey except for three mosques i.e. *Al-Masjid-Al-Harâm* (at Makka), the mosque of Allâh's Messenger صلى الله عليه وسلم (at Al-Madîna), and the mosque of *Al-Aqsâ* (Mosque of Jerusalem)." (*Sahîh Al-Bukhâri, Hadîth* No. 281-B, Vol. 2)

٨٨٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الأَقْصَى».

**CHAPTER 97. The superiority of the mosque of Qubâ' and the visiting and offering *Salât* (prayer) in it.**

**(٩٧) بَابُ: فَضْلِ مَسْجِدِ قُبَاءٍ وَفَضْلِ الصَّلَاةِ فِيهِ وَزِيَارَتِهِ**

**883.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم used to go to the mosque of Qubâ' (sometimes) walking and sometimes riding. [Added Nâfi' (in another narration), "He would offer two *Raka'* (in the mosque of Qubâ')."] (*Sahîh Al-Bukhâri, Hadîth* No. 285, Vol. 2)

٨٨٣ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِي قُبَاءَ رَاكِبًا وَمَاشِيًا.

# ١٦ - كِتَابُ النِّكَاحِ

# THE BOOK OF *NIKAH* (WEDLOCK)

٨٨٤ - **حديث** عَبْدِ اللهِ بْنِ مَسْعُودٍ. عَنْ عَلْقَمَةَ، قَالَ: كُنْتُ مَعَ عَبْدِ اللهِ فَلَقِيَهُ عُثْمَانُ بِمِنًى، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّ لِي إِلَيْكَ حَاجَةً، فَخَلَيَا. فَقَالَ عُثْمَانُ: هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمٰنِ فِي أَنْ نُزَوِّجَكَ بِكْرًا تُذَكِّرُكَ مَا كُنْتَ تَعْهَدُ؟ فَلَمَّا رَأَى عَبْدُ اللهِ أَنْ لَيْسَ لَهُ حَاجَةٌ إِلَى هٰذَا، أَشَارَ إِلَيَّ، فَقَالَ: يَا عَلْقَمَةُ! فَانْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ: أَمَا لَئِنْ قُلْتَ ذٰلِكَ، لَقَدْ قَالَ لَنَا النَّبِيُّ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ».

**884.** Narrated 'Alqama: While I was with 'Abdullâh, 'Uthmân met him at Mina and said, "O Abû 'Abdur-Rahmân! I have something to say to you." So both of them went aside and 'Uthmân said, "O Abû 'Abdur-Rahmân! Shall we marry you to a virgin who will make you remember your past days?" When 'Abdullâh felt that he was not in need of that, he beckoned me (to join him) saying, "O 'Alqama!" Then I heard him saying (in reply to 'Uthmân),, "As you have said that, (I tell you that) the Prophet صلى الله عليه وسلم once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to observe *Saum* (fast), as fasting will diminish his sexual power..." (*Sahîh Al-Bukhâri, Hadîth* No. 3, Vol. 7)

٨٨٥ - **حديث** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا، فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ، قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ؛ قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا؛ وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ؛ وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا. — فَجَاءَ رَسُولُ اللهِ ﷺ، فَقَالَ: «أَنْتُمْ

**885.** Narrated Anas bin Mâlik رضي الله عنه: A group of three men came to the houses of the wives of the Prophet صلى الله عليه وسلم asking how the Prophet صلى الله عليه وسلم worshipped (Allâh), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet صلى الله عليه وسلم as his past and future sins have been forgiven." Then one of them said, "I will offer *Salât* (prayer) throughout the night forever." The other said, "I will observe *Saum* (fast) throughout the year and will not break my *Saum*." The third said, "I will keep away from the women and will not marry forever." Allâh's Messenger صلى الله عليه وسلم came to them and said, "Are

you the same people who said so-and-so? By Allâh, I am more submissive to Allâh and more afraid of Him than you; yet I observe *Saum* and also do not observe *Saum*, I do offer *Salât* and also do sleep and I also marry women. So he who does not follow my *As-Sunna* (legal ways) in religion is not from me (not one of my followers)." (*Sahîh Al-Bukhâri, Hadîth* No. 1, Vol. 7)

الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؛ أَمَا وَاللهِ إِنِّي لأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ، لٰكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ؛ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

**886.** Narrated Sa'd bin Abî Waqqâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم did not allow 'Uthmân bin Maz'ûn to keep away from marrying, and if he had allowed him, we would have got ourselves castrated.[1] (*Sahîh Al-Bukhâri, Hadîth* No. 11, Vol. 7)

٨٨٦ - **حَدِيثُ** سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ رَدَّ رَسُولُ اللهِ ﷺ، عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لاَخْتَصَيْنَا.

## CHAPTER 2. *Nikah-al-Mut'a* (temporary marriage for a limited period of time), it was allowed and then prohibited, then again was allowed and prohibited later and its prohibition for all times till the Day of Resurrection.

## (٢) بَابُ: نِكَاحِ الْمُتْعَةِ وَبَيَانِ أَنَّهُ أُبِيحَ ثُمَّ نُسِخَ ثُمَّ أُبِيحَ ثُمَّ نُسِخَ وَاسْتَقَرَّ تَحْرِيمُهُ إِلَى يَوْمِ الْقِيَامَةِ

**887.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : We used to participate in the *Ghazwa* (holy battles) carried on by the Prophet صلى الله عليه وسلم and we had no women (wives) with us. So we said (to the Prophet صلى الله عليه وسلم ), "Shall we castrate ourselves?" But the Prophet صلى الله عليه وسلم forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her

٨٨٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ، وَلَيْسَ مَعَنَا نِسَاءٌ، فَقُلْنَا: أَلاَ نَخْتَصِي؟ فَنَهَانَا عَنْ ذٰلِكَ، فَرَخَّصَ لَنَا بَعْدَ ذٰلِكَ أَنْ نَتَزَوَّجَ الْمَرْأَةَ بِالثَّوْبِ؛ ثُمَّ قَرَأَ **﴿يٰأَيُّهَا الَّذِينَ آمَنُوا لاَ تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللهُ لَكُمْ﴾**.

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[1] (H.886) Sa'd, by saying, "We would have got ourselves castrated," did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islâm.

even a garment, and then he recited: "O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons etc.) which Allâh has made lawful to you... (V.5:87)" (*Sahîh Al-Bukhâri, Hadîth* No. 139, Vol. 6)

**888.** Narrated Jâbir bin 'Abdullâh and Salama bin Al-Akwa' رضي الله عنهم: While we were in an army, Allâh's Messenger صلى الله عليه وسلم came to us and said, "You have been allowed to do the *Mut'a* (marriage), so do it." (*Sahîh Al-Bukhâri, Hadîth* No. 52, Vol. 7)

٨٨٨ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ، وَسَلَمَةَ بْنِ الأَكْوَعِ. قَالاَ: كُنَّا فِي جَيْشٍ، فَأَتَانَا رَسُولُ رَسُولِ اللهِ ﷺ، فَقَالَ: إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا، فَاسْتَمْتِعُوا.

**889.** Narrated 'Alî bin Abî Tâlib رضي الله عنه: On the day of (the battle of) Khaibar, Allâh's Messenger صلى الله عليه وسلم forbade the *Mut'a* (i.e. temporary marriage) and the eating of donkey-meat. (*Sahîh Al-Bukhâri, Hadîth* No. 527, Vol. 5)

٨٨٩ - **حَدِيثُ** عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، نَهَىٰ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ الْحُمُرِ الإِنْسِيَّةِ.

## CHAPTER 3. Prohibition of taking in wedlock a woman and her father's sister or her mother's sister.

## (٣) بَابُ: تَحْرِيمِ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فِي النِّكَاحِ

**890.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A woman and her paternal aunt (her father's sister) should not be married to the same man; and similarly, a woman and her maternal aunt (her mother's sister) should not be married to the same man." (*Sahîh Al-Bukhâri, Hadîth* No. 45, Vol. 7)

٨٩٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ. أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلاَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا».

## CHAPTER 4. It is forbidden for a *Muhrim* to marry, and the dislikeness of asking the hand of lady (engagement) in that state.

## (٤) بَابُ: تَحْرِيمِ نِكَاحِ الْمُحْرِمِ وَكَرَاهَةِ خِطْبَتِهِ

**891.** Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم married

٨٩١ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله

Maimûna while he was in the state of *Ihrâm* (only the ceremonies of marriage were held). (*Sahîh Al-Bukhâri, Hadîth* No. 63, Vol. 3)

عنهما، أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

**CHAPTER 5. Prohibition of asking for the hand of a lady who is already engaged to his (Muslim) brother, till the first suitor allows or leaves her.**

**(٥) بَابُ: تَحْرِيمِ الْخِطْبَةِ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَأْذَنَ أَوْ يَتْرُكَ**

**892.** Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم decreed that one should not try to cancel a bargain already agreed upon between some persons (by offering a higher price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand. (*Sahîh Al-Bukhâri, Hadîth* No. 73, Vol. 7)

٨٩٢ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما. كَانَ يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلاَ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَتْرُكَ الْخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الْخَاطِبُ.

**CHAPTER 6. Prohibition of *Nikah-ash-Shighâr* (a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*).**

**(٦) بَابُ: تَحْرِيمِ نِكَاحِ الشِّغَارِ وَبُطْلَانِهِ**

**893.** Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade *Ash-Shighâr*, (which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying *Mahr*). (*Sahîh Al-Bukhâri, Hadîth* No. 47, Vol. 7)

٨٩٣ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الشِّغَارِ. الشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ، لَيْسَ بَيْنَهُمَا صَدَاقٌ.

**CHAPTER 7. Fulfilling of the conditions of marriage (contract).**

**(٧) بَابُ: الْوَفَاءِ بِالشُّرُوطِ فِي النِّكَاحِ**

**894.** Narrated 'Uqba bin 'Âmir رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "From among all the conditions you have to fulfil, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract)

٨٩٤ - **حَدِيثُ** عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَحَقُّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ».

have the greatest right to be fulfilled." (*Sahîh Al-Bukhâri, Hadîth* No. 882, Vol. 3)

**CHAPTER 8. A matron (*Thayyib*) should give her consent for marriage in words, while a virgin's consent for marriage is her silence.**

**(٨) بَابُ: اسْتِئْذَانِ الثَّيِّبِ فِي النِّكَاحِ بِالنُّطْقِ وَالْبِكْرِ بِالسُّكُوتِ**

**895.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allâh's Messenger! How can we know her permission?" He said, "Her silence (indicates her permission)." (*Sahîh Al-Bukhâri, Hadîth* No. 67, Vol. 7)

٨٩٥ - **حديث** أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلاَ تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ». قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

**896.** Narrated 'Âisha رضى الله عنها: I asked the Prophet صلى الله عليه وسلم, "O Allâh's Messenger! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent." (*Sahîh Al-Bukhâri, Hadîth* No. 79, Vol. 9)

٨٩٦ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! يُسْتَأْمَرُ النِّسَاءُ فِي أَبْضَاعِهِنَّ؟ قَالَ: «نَعَمْ» قُلْتُ: فَإِنَّ الْبِكْرَ تُسْتَأْمَرُ فَتَسْتَحِي فَتَسْكُتُ، قَالَ: «سُكَاتُهَا إِذْنُهَا».

**CHAPTER 9. A father can give his virgin daughter in marriage even if she is not fully grown up.**

**(٩) بَابُ: تَزْوِيجِ الأَبِ الْبِكْرَ الصَّغِيرَةَ**

**897.** Narrated 'Âisha رضى الله عنها: My marriage (wedding) contract with the Prophet صلى الله عليه وسلم was written when I was a girl of six (years). We went to Al-Madîna and stayed at the home of Banî-al-Hârith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Umm Rûmân, came to me while I was playing in a swing with some of my girl friends. She called me, and I went

٨٩٧ - **حديث** عَائِشَةَ رضي الله عنها، قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ، وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا الْمَدِينَةَ، فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ، فَوُعِكْتُ فَتَمَرَّقَ شَعَرِي، فَوَفَى جُمَيْمَةً، فَأَتَتْنِي أُمِّي، أُمُّ رُومَانَ، وَإِنِّي لَفِي أُرْجُوحَةٍ، وَمَعِي صَوَاحِبُ لِي، فَصَرَخَتْ بِي

to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became normal, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Ansâri* women who said, "Best wishes and Allâh's Blessing and good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly, Allâh's Messenger صلى الله عليه وسلم came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. (*Sahîh Al-Bukhâri, Hadîth* No. 234, Vol. 5)

فَأَتَيْتُهَا لاَ أَدْرِي مَا تُرِيدُ بِي؛ فَأَخَذَتْ بِيَدِي حَتَّى أَوْقَفَتْنِي عَلَى بَابِ الدَّارِ، وَإِنِّي لأَنْهَجُ حَتَّى سَكَنَ بَعْضُ نَفَسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي، ثُمَّ أَدْخَلَتْنِي الدَّارَ، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فِي الْبَيْتِ، فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ؛ فَأَسْلَمَتْنِي إِلَيْهِنَّ، فَأَصْلَحْنَ مِنْ شَأْنِي، فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ اللهِ ﷺ ضُحًى، فَأَسْلَمَتْنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

**CHAPTER 12. About *Mahr* (marriage bridal money given by the husband to the wife). It may be little or more; even if an iron ring or for a portion of the Qur'ân which one may know by heart etc. And preference of being 500 *Dirham* for the one who does not want to wrong anybody.**

**(١٢) بَابُ: الصَّدَاقِ وَجَوَازِ كَوْنِهِ تَعْلِيمَ قُرْآنٍ وَخَاتَمَ حَدِيدٍ وَغَيْرَ ذَلِكَ مِنْ قَلِيلٍ وَكَثِيرٍ وَاسْتِحْبَابِ كَوْنِهِ خَمْسَمِائَةِ دِرْهَمٍ لِمَنْ لَا يُجْحِفُ بِهِ**

**898.** Narrated Sahl bin Sa'd As-Sâ'idy رضي الله عنه: A lady came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! I have come to offer myself to you." He raised his eyes and looked at her, and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from among his companions got up and said, "O Allâh's Messenger! If you are not in need of this woman, then marry her to me." Allâh's Messenger صلى الله عليه وسلم said, "Do you have anything to offer her?" He replied, "No, by Allâh, O

٨٩٨ - **حَدِيثُ** سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ. أَنَّ امْرَأَةً جَاءَتْ رَسُولَ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! جِئْتُ لِأَهَبَ لَكَ نَفْسِي، فَنَظَرَ إِلَيْهَا رَسُولُ اللهِ ﷺ، فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَأْسَهُ؛ فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ؛ فَقَالَ: يَا رَسُولَ اللهِ! إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ:

Allâh's Messenger!" The Prophet صلى الله عليه وسلم said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allâh, O Allâh's Messenger! I have not found anything." The Prophet صلى الله عليه وسلم said, "Try to find something, even if it is an iron ring." He went again and returned saying, "No, by Allâh, O Allâh's Messenger, not even an iron ring, but I have this waist-sheet of mine." The man had no upper garment, so he intended to give her, half his waist-sheet. So Allâh's Messenger صلى الله عليه وسلم said, "What would she do with your waist-sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allâh's Messenger صلى الله عليه وسلم saw him going away, so he ordered somebody to call him. When he came, the Prophet صلى الله عليه وسلم asked him, "How much of the Qur'ân do you know?" He replied, "I know such *Sûrah* and such *Sûrah* and such *Sûrah,*" and went on counting them. The Prophet صلى الله عليه وسلم asked him, "Can you recite them by heart?" He replied, "Yes." The Prophet صلى الله عليه وسلم said, "Go, I have married this lady to you for the amount of the Qur'ân you know by heart." (*Sahîh Al-Bukhâri, Hadîth* No. 548, Vol. 6)

لاَ، وَاللهِ يَا رَسُولَ اللهِ. قَالَ: «اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا» فَذَهَبَ ثُمَّ رَجَعَ؛ فَقَالَ؛ لاَ، وَاللهِ يَا رَسُولَ اللهِ، مَا وَجَدْتُ شَيْئًا. قَالَ: «انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لاَ، وَاللهِ يَا رَسُولَ اللهِ، وَلاَ خَاتَمًا مِنْ حَدِيدٍ، وَلٰكِنْ هٰذَا إِزَارِي (قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ) فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ» فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ. ثُمَّ قَامَ، فَرَآهُ رَسُولُ اللهِ ﷺ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جَاءَ، قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ»؟ قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا وَسُورَة كَذَا؛ عَدَّهَا، قَالَ: «أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قَالَ: نَعَمْ! قَالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

**899.** Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم saw the traces of *Sufra* (yellow perfume) on 'Abdur-Rahmân bin 'Aûf and said, "What is this?" 'Abdur-Rahmân said, "I have married a woman, and have paid gold equal to weight of a date-stone (as her

٨٩٩ - **حديث** أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، رَأَى عَلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. قَالَ: «مَا هٰذَا؟» قَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ

*Mahr*). The Prophet صلى الله عليه وسلم said to him, "May Allâh bless you. Offer a wedding banquet even with one sheep." (*Sahîh Al-Bukhâri, Hadîth* No. 85, Vol. 7)

مِنْ ذَهَبٍ، قَالَ: «بَارَكَ اللهُ لَكَ، أَوْلِمْ وَلَوْ بِشَاةٍ».

## CHAPTER 13. The superiority of emancipating a slave-girl and then marrying her.

## (١٣) بَابُ: فَضِيلَةِ إِعْتَاقِهِ أَمَتَهُ ثُمَّ يَتَزَوَّجُهَا

**900.** Narrated 'Abdul 'Azîz: Anas رضى الله عنه said, "When Allâh's Messenger صلى الله عليه وسلم invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allâh's Prophet صلى الله عليه وسلم rode and Abû Talha rode too and I was riding behind Abû Talha. Allâh's Messenger صلى الله عليه وسلم passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet صلى الله عليه وسلم. Then his thigh was uncovered by the shift of his *Izâr* (waist-sheet) and I saw the whiteness of the thigh of Allâh's Prophet صلى الله عليه وسلم. When he entered the town, he said, '*Allâhu Akbar*! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned'. He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come) along with his army.' We conquered Khaibar, took the captives and the booty was collected. Dihya came and said, 'O Allâh's Prophet صلى الله عليه وسلم! Give me a slave-girl from the captives.' The Prophet صلى الله عليه وسلم said, 'Go and take any slave-girl.' He took Safiyya bint Huyaî. A man came to the Prophet صلى الله عليه وسلم and said, 'O Allâh's Messenger! You gave Safiya bint Huyaî to Dihya and she is the head-mistress of the (ladies of) the tribes of

٩٠٠ - **حَدِيثُ** أَنَسٍ. أَنَّ رَسُولَ اللهِ ﷺ، غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللهِ ﷺ، وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللهِ ﷺ، ثُمَّ حَسَرَ الإِزَارَ عَنْ فَخِذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِيِّ اللهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللهُ أَكْبَرُ! خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلاَثًا. قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ (يَعْنِي الْجَيْشَ). قَالَ: فَأَصَبْنَاهَا عَنْوَةً، فَجُمِعَ السَّبْيُ، فَجَاءَ دِحْيَةُ، فَقَالَ: يَا نَبِيَّ اللهِ! أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ، قَالَ: «اذْهَبْ فَخُذْ جَارِيَةً» فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ. فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا نَبِيَّ اللهِ! أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ؟ لاَ تَصْلُحُ إِلاَّ لَكَ. قَالَ: «ادْعُوهُ بِهَا» فَجَاءَ بِهَا؛ فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ،

Quraiza and An-Nâdir and she befits none but you.' So the Prophet صلى الله عليه وسلم said, 'Bring him along with her.' So Dihya came with her and when the Prophet صلى الله عليه وسلم saw her, he said to Dihya, 'Take any slave-girl other than her from the captives.' " Anas added: "The Prophet صلى الله عليه وسلم then manumitted her and married her." Thâbit asked Anas, "O Abû Hamza! What did the Prophet صلى الله عليه وسلم pay her (as *Mahr*)?" He said, "(She) herself was her *Mahr* for he manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet صلى الله عليه وسلم . So the Prophet صلى الله عليه وسلم was bridegroom and he said, 'Whoever has anything (for food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking-butter. [I think he (Anas) mentioned *As-Sawîq*]. So they prepared a dish of *Hais* (a kind of meal). And that was the marriage banquet of Allâh's Messenger صلى الله عليه وسلم ." (*Sahîh Al-Bukhâri, Hadîth* No. 367, Vol. 1)

قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا». قَالَ: فَأَعْتَقَهَا النَّبِيُّ ﷺ وَتَزَوَّجَهَا.

فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ! مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ؛ فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا؛ فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ». وَبَسَطَ نِطَعًا، فَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ (قَالَ: وَأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ) قَالَ: فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةَ رَسُولِ اللهِ ﷺ.

**901.** Narrated Abû Mûsa رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "He who has a slave-girl and educates and treats her nicely and then manumits her and marries her, will get a double reward." (*Sahîh Al-Bukhâri, Hadîth* No. 720, Vol. 3)

**٩٠١ - حديث** أَبِي مُوسَى رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ جَارِيَةٌ فَعَالَهَا فَأَحْسَنَ إِلَيْهَا، ثُمَّ أَعْتَقَهَا، وَتَزَوَّجَهَا، كَانَ لَهُ أَجْرَانِ».

## CHAPTER 14. Marriage of Zainab bint Jahsh (with the Prophet صلى الله عليه وسلم ) and the revelation of the Verses

## (١٤) بَابُ: زَوَاجِ زَيْنَبَ بِنْتِ جَحْشٍ وَنُزُولِ الْحِجَابِ وَإِثْبَاتِ وَلِيمَةِ الْعُرْسِ

**regarding *Al-Hijâb* (veiling of the Muslim women) and the proof for *Walîma* (marriage feast or banquet party).**

**902.** Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم did not give a better *Walîma* (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that *Walîma* with one sheep. (*Sahîh Al-Bukhâri, Hadîth* No. 97, Vol. 7)

٩٠٢ - **حَدِيثُ** أَنَسٍ، قَالَ: مَا أَوْلَمَ النَّبِيُّ ﷺ، عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ، أَوْلَمَ بِشَاةٍ.

**903.** Narrated Anas bin Mâlik رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم married Zainab bint Jahsh, he invited the people to a meal. They ate the meal and remained sitting and talking. Then the Prophet صلى الله عليه وسلم (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others too got up, except three persons who kept on sitting. The Prophet صلى الله عليه وسلم came back in order to enter his house, but he found those people still sitting. (So he went away again). Then they left, whereupon I set out and went to the Prophet صلى الله عليه وسلم to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allâh revealed: 'O you who believe! Enter not of the Prophet's صلى الله عليه وسلم houses...' (V.33:53) (*Sahîh Al-Bukhâri, Hadîth* No. 314, Vo. 6)

٩٠٣ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: لَمَّا تَزَوَّجَ رَسُولُ اللهِ ﷺ زَيْنَبَ ابْنَةَ جَحْشٍ، دَعَا الْقَوْمَ فَطَعِمُوا، ثُمَّ جَلَسُوا يَتَحَدَّثُونَ، وَإِذَا هُوَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ، فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَلِكَ قَامَ؛ فَلَمَّا قَامَ، قَامَ مَنْ قَامَ، وَقَعَدَ ثَلاَثَةُ نَفَرٍ، فَجَاءَ النَّبِيُّ ﷺ، لِيَدْخُلَ، فَإِذَا الْقَوْمُ جُلُوسٌ؛ ثُمَّ إِنَّهُمْ قَامُوا، فَانْطَلَقْتُ فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدِ انْطَلَقُوا؛ فَجَاءَ حَتَّى دَخَلَ، فَذَهَبْتُ أَدْخُلُ، فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ؛ فَأَنْزَلَ اللهُ **﴿يَأَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾** الآيَة.

**904.** Narrated Anas رضي الله عنه : I know (about) the *Hijâb* (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allâh's Messenger صلى الله عليه وسلم became

٩٠٤ - **حَدِيثُ** أَنَسٍ. قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ؛ كَانَ أُبَيُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ؛ أَصْبَحَ رَسُولُ اللهِ ﷺ

the bridegroom of Zainab bint Jahsh whom he married at Al-Madîna. After the sun had risen high in the sky, the Prophet صلى الله عليه وسلم invited the people for a meal. Allâh's Messenger صلى الله عليه وسلم remained sitting and some people remained sitting with him after the other guests had left. Then Allâh's Messenger صلى الله عليه وسلم got up an went away, and I, too, followed him till he reached the door of 'Âisha's room. Then he thought that the people must have left the place by then, so he returned and I, also, returned with him. Behold, the people were still sitting at their place. So he went back again for the second time, and I went along with him, too. When we reached the door of 'Âisha's room, he returned and I, also, returned with him to see that the people had left. Thereupon the Prophet صلى الله عليه وسلم hung a curtain between me and him, and the Verse regarding the order for (veiling of women) *Hijâb* was revealed. (*Sahîh Al-Bukhâri, Hadîth* No. 375, Vol. 7)

عَرُوسًا بِزَيْنَبَ ابْنَةِ جَحْشٍ، وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللهِ ﷺ، وَجَلَسَ مَعَهُ رِجَالٌ، بَعْدَ مَا قَامَ الْقَوْمُ، حَتَّى قَامَ رَسُولُ اللهِ ﷺ، فَمَشَىٰ وَمَشَيْتُ مَعَهُ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعْتُ مَعَهُ فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ؛ فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ؛ فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ قَدْ قَامُوا؛ فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا، وَأُنْزِلَ الْحِجَابُ.

**905.** Narrated Anas bin Mâlik رضي الله عنه: Whenever the Prophet صلى الله عليه وسلم passed by (my mother) Umm Sulaim, he used to enter her (dwelling place) and greet her. Anas further said: Once, when the Prophet صلى الله عليه وسلم was bridegroom during his marriage with Zainab, Umm Sulaim said to me, "Let us give a gift to Allâh's Messenger صلى الله عليه وسلم." I said to her, "Do it." So she prepared *Haisa* (a sweet dish) made from dates, butter and dried yoghurt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would

٩٠٥ - **حديث** أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا مَرَّ بِجَنَبَاتِ أُمِّ سُلَيْمٍ، دَخَلَ عَلَيْهَا فَسَلَّمَ عَلَيْهَا. ثُمَّ قَالَ: كَانَ النَّبِيُّ ﷺ، عَرُوسًا بِزَيْنَبَ، فَقَالَتْ لِي أُمُّ سُلَيْمٍ: لَوْ أَهْدَيْنَا لِرَسُولِ اللهِ ﷺ، هَدِيَّةً! فَقُلْتُ لَهَا: افْعَلِي. فَعَمَدَتْ إِلَى تَمْرٍ وَسَمْنٍ وَأَقِطٍ، فَاتَّخَذَتْ حَيْسَةً فِي بُرْمَةٍ، فَأَرْسَلَتْ بِهَا مَعِي إِلَيْهِ؛ فَانْطَلَقْتُ بِهَا إِلَيْهِ. فَقَالَ لِي: «ضَعْهَا» ثُمَّ أَمَرَنِي، فَقَالَ: «ادْعُ

meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet صلى الله عليه وسلم keeping his hand over the *Haisa* and saying over it whatever Allâh wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allâh, and each man should eat of the dish nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, which made me feel unhappy. Then the Prophet صلى الله عليه وسلم went out towards the dwelling places (of his wives) and I, too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses: 'O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allâh is not shy of (telling you) the Truth.'... (V.33:53). Abû 'Uthmân said: Anas said, "I served the Prophet صلى الله عليه وسلم for ten years." (*Sahîh Al-Bukhâri, Hadîth* No. 92-B, Vol. 7)

لِي رِجَالاً» سَمَّاهُمْ «وَادْعُ لِي مَنْ لَقِيتَ» قَالَ: فَفَعَلْتُ الَّذِي أَمَرَنِي، فَرَجَعْتُ فَإِذَا الْبَيْتُ غَاصٌّ بِأَهْلِهِ. فَرَأَيْتُ النَّبِيَّ ﷺ وَضَعَ يَدَيْهِ عَلَى تِلْكَ الْحَيْسَةِ، وَتَكَلَّمَ بِهَا مَا شَاءَ اللهُ، ثُمَّ جَعَلَ يَدْعُو عَشَرَةً عَشَرَةً يَأْكُلُونَ مِنْهُ، وَيَقُولُ لَهُمْ:

«اذْكُرُوا اسْمَ اللهِ، وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ» قَالَ: حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْهَا. فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ، وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ. قَالَ: وَجَعَلْتُ أَغْتَمُّ. ثُمَّ خَرَجَ النَّبِيُّ ﷺ نَحْوَ الْحُجُرَاتِ، وَخَرَجْتُ فِي إِثْرِهِ، فَقُلْتُ: إِنَّهُمْ قَدْ ذَهَبُوا؛ فَرَجَعَ فَدَخَلَ الْبَيْتَ، وَأَرْخَى السِّتْرَ، وَإِنِّي لَفِي الْحُجْرَةِ وَهُوَ يَقُولُ: ﴿يَاأَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللهُ لاَ يَسْتَحْيِي مِنَ الْحَقِّ﴾.

قَالَ أَنَسٌ: إِنَّهُ خَدَمَ رَسُولَ اللهِ ﷺ عَشْرَ سِنِينَ.

**CHAPTER 15. Order for accepting the wedding feast invitation.**

**(١٥) بَابُ: الْأَمْرِ بِإِجَابَةِ الدَّاعِي إِلَى دَعْوَةٍ**

**906.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you is invited to a *Walîma* (wedding banquet), he must go for it (accept the invitation)." (*Sahîh Al-Bukhâri, Hadîth* No. 102, Vol. 7)

٩٠٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا»

**907.** Narrated Abû Huraira رضي الله عنه : The worst food is that of *Walîma* (wedding banquet) to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allâh and His Messenger صلى الله عليه وسلم . (*Sahîh Al-Bukhâri, Hadîth* No. 106, Vol. 7)

٩٠٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ كَانَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُدْعَى لَهَا الأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ، وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ ﷺ.

**CHAPTER 16. A husband who has divorced his wife three times, she is not legal for him to re-marry, till she marries another husband and he (the second husband) does a sexual intercourse with her, and then divorces her and she completes her *'Idda* (legal prescribed waiting period).**

**(١٦) بَابُ: لَا تَحِلُّ الْمُطَلَّقَةُ ثَلَاثًا لِمُطَلِّقِهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ وَيَطَأَهَا ثُمَّ يُفَارِقَهَا وَتَنْقَضِي عِدَّتُهَا**

**908.** Narrated 'Âisha رضي الله عنها : The wife of Rifâ'a Al-Qurazi came to the Prophet صلى الله عليه وسلم and said, "I was Rifa'a's wife, but he divorced me and it was a final irrevocable divorce. Then I married 'Abdur-Rahmân Az-Zubair but he is impotent." The Prophet صلى الله عليه وسلم asked her, "Do you want to re-marry Rifa'a? You cannot unless you enjoy a complete sexual relation with your present husband and he with you." Abû Bakr was sitting with Allâh's Messenger صلى الله عليه وسلم and Khâlid bin

٩٠٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: جَاءَتِ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ النَّبِيَّ ﷺ، فَقَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي، فَأَبَتَّ طَلَاقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ، إِنَّمَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ، فَقَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لاَ، حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ». وَأَبُو بَكْرٍ جَالِسٌ

عِنْدَهُ، وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ. فَقَالَ: يَا أَبَا بَكْرٍ! أَلاَ تَسْمَعُ إِلَى هٰذِهِ، مَا تَجْهَرُ بِهِ عِنْدَ النَّبِيِّ ﷺ؟

Sa'îd bin Al-'As was at the door waiting to be admitted. He said, "O Abû Bakr! Do you hear what this (woman) is revealing frankly before the Prophet صلى الله عليه وسلم." (*Sahîh Al-Bukhâri, Hadîth* No. 807, Vol. 3)

٩٠٩ - حَدِيثُ عَائِشَةَ، أَنَّ رَجُلاً طَلَّقَ امْرَأَتَهُ ثَلاَثًا، فَتَزَوَّجَتْ، فَطَلَّقَ؛ فَسُئِلَ النَّبِيُّ ﷺ، أَتَحِلُّ لِلأَوَّلِ؟ قَالَ: «لاَ، حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الأَوَّلُ».

**909.** Narrated 'Âisha رضى الله عنها: A man divorced his wife thrice (by expressing his decison to divorce her thrice), then she married another man who also divorced her. The Prophet was asked if she could legally marry the first husband (or not). The Prophet صلى الله عليه وسلم replied, "No, she cannot marry the first husband unless the second husband enjoys the sexual relation (consummates his marriage) with her, just as the first husband had done." (*Sahîh Al-Bukhâri, Hadîth* No. 187, Vol. 7)

## (١٧) بَاب: مَا يُسْتَحَبُّ أَنْ يَقُولَهُ عِنْدَ الْجِمَاعِ

## CHAPTER 17. What is preferable to say at the time of sexual intercourse.

٩١٠ - حَدِيثُ ابْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ بِاسْمِ اللهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا؛ ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذٰلِكَ، أَوْ قُضِيَ وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

**910.** Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "If anyone of you, when having sexual intercourse with his wife, says: *Bismillâh, Allâhumma jannibni-sh-Shaitân wa jannib-ish-Shaitân ma razaqtana,*[1] and if it is destined that they should have a child, then Satan will never be able to harm him." (*Sahîh Al-Bukhâri, Hadîth* No. 94, Vol. 7)

[1] (H.910) This invocation means: 'In the Name of Allâh! O Allâh! Protect me from Satan and protect what You bestow upon us (i.e. an offspring) from Satan.'

**CHAPTER 18. One is allowed to have sexual intercourse with his wife from the front or behind avoiding the anus.**

(١٨) بَابُ: جَوَازِ جِمَاعِهِ امْرَأَتَهُ فِي قُبُلِهَا مِنْ قُدَّامِهَا وَمِنْ وَرَائِهَا مِنْ غَيْرِ تَعَرُّضٍ لِلدُّبُرِ

**911.** Narrated Jâbir رضي الله عنه : Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed: 'Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vigina and not in the anus) when or how you will...' (V.2:223) (*Sahîh Al-Bukhâri, Hadîth* No. 51, Vol. 6)

٩١١ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: كَانَتِ الْيَهُودُ تَقُولُ: إِذَا جَامَعَهَا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَحْوَلَ. فَنَزَلَتْ ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾.

**CHAPTER 19. It is prohibited for a woman to abandon the bed of her husband.**

(١٩) بَابُ: تَحْرِيمِ امْتِنَاعِهَا مِنْ فِرَاشِ زَوْجِهَا

**912.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)." (*Sahîh Al-Bukhâri, Hadîth* No. 122, Vol. 7)

٩١٢ - **حَدِيثُ** أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تَرْجِعَ».

**CHAPTER 21. The legal aspect of "coitus interruptus".**

(٢١) بَابُ: حُكْمِ الْعَزْلِ

**913.** Narrated Ibn Muhairiz رضي الله عنه : I entered the mosque and saw Abû Sa'îd Al-Khudrî and sat beside him and asked him about *Al-'Azl* (i.e. coitus interruptus). Abû Sa'îd said, " We went out with Allâh's Messenger صلى الله عليه وسلم for the *Ghazwa* of Banû Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we like to do coitus interruptus. So

٩١٣ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ، فَأَصَبْنَا سَبْيًا مِنْ سَبْيِ الْعَرَبِ، فَاشْتَهَيْنَا النِّسَاءَ، وَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ، وَأَحْبَبْنَا الْعَزْلَ، فَأَرَدْنَا أَنْ نَعْزِلَ؛ وَقُلْنَا: نَعْزِلُ وَرَسُولُ اللهِ ﷺ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ؟

when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus without asking Allâh's Messenger صلى الله عليه وسلم while he is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, there is no person that is destined to exist, but it will come to existence (till the Day of Resurrection) .' " (*Sahîh Al-Bukhâri, Hadîth* No. 459, Vol. 5)

فَسَأَلْنَاهُ عَنْ ذٰلِكَ؛ فَقَالَ: «مَا عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ وَهِيَ كَائِنَةٌ».

**914.** Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allâh's Messenger صلى الله عليه وسلم about it and he said, "Do you really do that?" Repeating the question thrice, and then added: "There is no person that is destined to exist but will come into existence till the Day or Resurrection." (*Sahîh Al-Bukhâri, Hadîth* No. 137, Vol. 7)

٩١٤ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: أَصَبْنَا سَبْيًا فَكُنَّا نَعْزِلُ؛ فَسَأَلْنَا رَسُولَ اللهِ ﷺ، فَقَالَ: «أَوَ إِنَّكُمْ لَتَفْعَلُونَ!» قَالَهَا ثَلاَثًا «مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ هِيَ كَائِنَةٌ».

**915.** Narrated Jâbir رضى الله عنه : We used to practise coitus interruptus while the Qur'ân was being revealed[1]. (Jâbir added: We used to practise coitus interruptus during the lifetime of Allâh's Messenger صلى الله عليه وسلم while the Qur'ân was being revealed). (*Sahîh Al-Bukhâri, Hadîth* No. 136, Vol. 7)

٩١٥ - **حَدِيثُ** جَابِرٍ رضي الله عنه، قَالَ: كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ.

[1] (H.915) It means, 'Though the Qur'ân was still being revealed, our practice of coitus interruptus was not prohibited by it.'

# 17. THE BOOK OF *AR-RADA'* (Suckling foster relations)

# ١٧ - كِتَابُ الرَّضَاعِ

**CHAPTER 1. Things which are illegal because of blood relations are also illegal because of the corresponding suckling foster relations.**

**(١) بَابٌ: يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ**

**916.** Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: While the Prophet صلى الله عليه وسلم was with me (in my house) I heard a man asking Hafsa's permission to enter her house. 'Âisha رضي الله عنها said, "I said, O Allâh's Messenger! I think the man is Hafsa's foster uncle." 'Âisha added, "O Allâh's Messenger! There is a man asking the permission to enter your house." Allâh's Messenger صلى الله عليه وسلم replied, "I think the man is Hafsa's foster uncle." 'Âisha said, "If so-and-so were living (i.e. her foster uncle) would he be allowed to visit me?" Allâh's Messenger صلى الله عليه وسلم said, "Yes, he would, as the foster suckling relations are treated like blood relations (in marital affairs)," (i.e. those things which are illegal because of blood relation are to be considered illegal because of the corresponding foster suckling relations). (*Sahîh Al-Bukhâri, Hadîth* No. 814, Vol. 3)

٩١٦ - **حَدِيثُ** عَائِشَةَ رَضِيَ اللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ: فَقُلْتُ يَا رَسُولَ اللهِ! أُرَاهُ فُلَانًا (لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ) فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! هٰذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ: «أُرَاهُ فُلَانًا» (لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ). فَقَالَتْ عَائِشَةُ: لَوْ كَانَ فُلَانٌ حَيًّا (لِعَمِّهَا مِنَ الرَّضَاعَةِ) دَخَلَ عَلَيَّ؟ فَقَالَ رَسُولُ اللهِ ﷺ «نَعَمْ، إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا يَحْرُمُ مِنَ الْوِلَادَةِ».

**CHAPTER 2. Suckling from the breast of the wife of a man makes marriage etc., illegal with his children.**

**(٢) بَابٌ: تَحْرِيمِ الرَّضَاعَةِ مِنْ مَاءِ الْفَحْلِ**

**917.** Narrated 'Âisha رضي الله عنها: Aflah, brother of Abî Al-Qu'ais, asked permission to visit me after the order of *Al-Hijâb* was revealed. I said, "I will not permit him unless I take the

٩١٧ - **حَدِيثُ** عَائِشَةَ، قَالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ بَعْدَمَا أُنْزِلَ الْحِجَابُ، فَقُلْتُ: لَا آذَنُ

permission of the Prophet صلى الله عليه وسلم about him, for, it was not the brother of Abî Al-Qu'ais, but the wife of Abî Al-Qu'ais that nursed me." The Prophet صلى الله عليه وسلم entered upon me, and I asked him, "O Allâh's Messenger! Aflah, the brother of Abi Al-Qu'ais asked the permission to visit me but I refused to permit him unless I took your permission." The Prophet صلى الله عليه وسلم said, "What stopped you from permitting him? He is your uncle." I said, "O Allâh's Messenger! The man was not the person who had nursed me, but the woman, the wife of Abî Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. *Taribat Yamînuki* (may your right hand be in dust)." (*Sahîh Al-Bukhâri, Hadîth* No. 319, Vol. 6)

لَهُ حَتَّى أَسْتَأْذِنَ فِيهِ النَّبِيَّ ﷺ، فَإِنَّ أَخَاهُ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلٰكِنْ أَرْضَعَتْنِي امْرَأَةُ أَبِي الْقُعَيْسِ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، فَقُلْتُ لَهُ: يَا رَسُولَ اللهِ! إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ اسْتَأْذَنَ فَأَبَيْتُ أَنْ آذَنَ حَتَّى أَسْتَأْذِنَكَ. فَقَالَ النَّبِيُّ ﷺ: «وَمَا مَنَعَكِ أَنْ تَأْذَنِينَ؟ عَمُّكِ» قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي، وَلٰكِنْ أَرْضَعَتْنِي امْرَأَةُ أَبِي الْقُعَيْسِ. فَقَالَ: «ائْذَنِي لَهُ، فَإِنَّهُ عَمُّكِ، تَرِبَتْ يَمِينُكِ».

**918.** Narrated 'Âisha رضي الله عنها: Aflah asked permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" 'Âisha said, "How is that?" Aflah replied, "You were suckled by my brother's wife with my brother's milk." I asked Allâh's Messenger صلى الله عليه وسلم about it, and he said, "Aflah is right, so permit him to visit you." (*Sahîh Al-Bukhâri, Hadîth* No. 812, Vol. 3)

٩١٨ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ فَلَمْ آذَنْ لَهُ. فَقَالَ: أَتَحْتَجِبِينَ مِنِّي وَأَنَا عَمُّكِ؟ فَقُلْتُ: وَكَيْفَ ذٰلِكَ؟ قَالَ: أَرْضَعَتْكِ امْرَأَةُ أَخِي بِلَبَنِ أَخِي. فَقَالَتْ: سَأَلْتُ عَنْ ذٰلِكَ رَسُولَ اللهِ ﷺ، فَقَالَ: «صَدَقَ أَفْلَحُ، ائْذَنِي لَهُ».

## CHAPTER 3. It is forbidden to marry the step-daughter of a foster-brother.

## (٣) بَابُ: تَحْرِيمِ ابْنَةِ الْأَخِ مِنَ الرَّضَاعَةِ

**919.** Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said about Hamza's daughter, "I am not legally permitted to marry her, as foster suckling relations are treated like blood relations (in marital affairs). She is the

٩١٩ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ، فِي بِنْتِ حَمْزَةَ: «لَا تَحِلُّ لِي، يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ، هِيَ بِنْتُ

daughter of my foster brother." (*Sahîh Al-Bukhâri, Hadîth* No. 813, Vol. 3)

أَخِي مِنَ الرَّضَاعَةِ».

**CHAPTER 4. It is forbidden to marry the step-daughter and the sister of the wife.**

**(٤) بَابُ: تَحْرِيمِ الرَّبِيبَةِ وَأُخْتِ الْمَرْأَةِ**

**920.** Narrated Umm Habîba رضي الله عنها : I said, "O Allâh's Messenger! Do you like to have (my sister) the daughter of Abû Sufyân?" The Prophet صلى الله عليه وسلم said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)."[1] I said, "We have heard that you want to marry." He said, "The daughter of Umm Salma!" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry, for Thuwaiba suckled me and her father (Abû Salama).[2] So you should neither present your daughters, nor your sisters to me." (*Sahîh Al-Bukhâri, Hadîth* No. 42, Vol. 7)

٩٢٠ - **حَدِيثُ** أُمِّ حَبِيبَةَ. قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ؟ قَالَ: «فَأَفْعَلُ مَاذَا؟» قُلْتُ: تَنْكِحُ؛ قَالَ: «أَتُحِبِّينَ؟» قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِيكَ أُخْتِي. قَالَ: «إِنَّهَا لاَ تَحِلُّ لِي» قُلْتُ: بَلَغَنِي أَنَّكَ تَخْطُبُ. قَالَ: «ابْنَةَ أُمِّ سَلَمَةَ؟» قُلْتُ: نَعَمْ. قَالَ: «لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي، أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ».

**CHAPTER 8. Suckling foster-ship is only valid if it takes place in the suckling period (before two years of age as the child sucks with hunger).**

**(٨) بَابُ: إِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ**

**921.** Narrated 'Âisha رضي الله عنها : Once the Prophet صلى الله عليه وسلم came to me while a man was in my house. He said,

٩٢١ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ، وَعِنْدِي

[1] (H.920) Because it is prohibited to marry the sister of one's wife if that wife is still alive.

[2] (H.920) This means that the daughter of Umm Salama was the foster-niece of the Prophet صلى الله عليه وسلم .

"O 'Âisha ! Who is this (man)?" I replied, "My foster suckling brother." He said, "O 'Âisha! Be sure about your foster suckling brothers, as suckling foster-ship is only valid if it takes place in the suckling period (before two years of age as the child sucks with hunger)." (*Sahîh Al-Bukhâri, Hadîth* No. 815, Vol. 3)

رَجُلٌ، قَالَ: «يَا عَائِشَةُ! مَنْ هٰذَا؟» قُلْتُ: أَخِي مِنَ الرَّضَاعَةِ. قَالَ: «يَا عَائِشَةُ! انْظُرْنَ مَنْ إِخْوَانُكُنَّ، فَإِنَّمَا الرَّضَاعَةُ مِنَ المَجَاعَةِ».

**CHAPTER 10. Child is for the one on whose bed it is born, and one should avoid suspicions.**

**(١٠) بَابُ: الْوَلَدِ لِلْفِرَاشِ وَتَوَقِّي الشُّبُهَاتِ**

**922.** Narrated 'Âisha رضي الله عنها: Sa'd bin Abî Waqqâs and 'Abd bin Zam'a quarrelled over a boy. Sa'd said, "O Allâh's Messenger! This boy is the sòn of my brother ('Utba bin Abî Waqqâs) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abd bin Zam'a said, "O Allâh's Messenger! This is my brother and was born on my father's bed from his slave-girl." Allâh's Messenger صلى الله عليه وسلم cast a glance at the boy and found definite resemblance to 'Utba and then said, "O 'Abd bin Zam'a, the boy is for you. The child goes to the owner of the bed and the adulterer gets nothing but the stones (despair i.e. to be stoned to death)." Then the Prophet صلى الله عليه وسلم said, "O Sauda bint Zam'a! Screen yourself from this boy." So Sauda never saw him again. (*Sahîh Al-Bukhâri, Hadîth* No. 421, Vol. 3)

٩٢٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ؛ فَقَالَ سَعْدٌ: هٰذَا، يَا رَسُولَ اللهِ! ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَبَهِهِ، وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هٰذَا أَخِي، يَا رَسُولَ اللهِ! وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللهِ ﷺ إِلَى شَبَهِهِ فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ، فَقَالَ: «هُوَ لَكَ يَا عَبْدُ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ». فَلَمْ تَرَهُ سَوْدَةُ قَطُّ.

**923.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said: "The boy is for the owner of the bed." (*Sahîh Al-Bukhâri, Hadîth* No. 742, Vol. 8)

٩٢٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْوَلَدُ لِصَاحِبِ الْفِرَاشِ».

## CHAPTER 11. Tracing of relation from physical features.

(١١) بَابُ: الْعَمَلِ بِإِلْحَاقِ الْقَائِفِ الْوَلَدَ

**924.** Narrated 'Âisha رضي الله عنها : Once Allâh's Messenger صلى الله عليه وسلم entered upon me and he was in a very happy mood and said, "O 'Âisha! Don't you know that Mujazziz Al-Mudliji entered and saw Usâma and Zaid with a velvet-covering on them and their heads were covered (too) while their feet were uncovered. He (Al-Mudliji) said: 'These feet belong to each other.'"[1] (*Sahîh Al-Bukhâri, Hadîth* No. 762, Vol. 8)

٩٢٤ - **حديث** عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ وَهُوَ مَسْرُورٌ، فَقَالَ: «يَا عَائِشَةُ! أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ دَخَلَ فَرَأَى أُسَامَةَ وَزَيْدًا، وَعَلَيْهِمَا قَطِيفَةٌ قَدْ غَطَّيَا رُؤُوسَهُمَا، وَبَدَتْ أَقْدَامُهُمَا، فَقَالَ: إِنَّ هٰذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ».

## CHAPTER 12. How long after marrying one should stay with a virgin or a matron.

(١٢) بَابُ: قَدْرِ مَا تَسْتَحِقُّهُ الْبِكْرُ وَالثَّيِّبُ مِنْ إِقَامَةِ الزَّوْجِ عِنْدَهَا عَقِبَ الزِّفَافِ

**925.** Narrated Anas رضي الله عنه : It is from *As-Sunna* (legal ways of the Prophet صلى الله عليه وسلم) that if someone married a virgin and he has already a matron wife, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he had already a virgin wife, then he should stay with her (the matron) for three days, and then by turns. (*Sahîh Al-Bukhâri, Hadîth* No. 141, Vol. 7)

٩٢٥ - **حديث** أَنَسٍ، قَالَ: مِنَ السُّنَّةِ، إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى الثَّيِّبِ، أَقَامَ عِنْدَهَا سَبْعًا، وَقَسَمَ؛ وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى الْبِكْرِ، أَقَامَ عِنْدَهَا ثَلاَثًا، ثُمَّ قَسَمَ.

## CHAPTER 13. Sharing visits to one's wives equally and *As-Sunna* (legal ways of the Prophet صلى الله عليه وسلم) is to give each, one night along with a day.

(١٣) بَابُ: الْقَسْمِ بَيْنَ الزَّوْجَاتِ وَبَيَانِ أَنَّ السُّنَّةَ أَنْ تَكُونَ لِكُلِّ واحِدَةٍ لَيْلَةٌ مَعَ يَوْمِهَا

**926.** Narrated 'Âisha رضي الله عنها : I used to look down upon those ladies who

٩٢٦ - **حديث** عَائِشَةَ رضي الله عنها،

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[1] (H.924) The *Qâif* learned through examining their feet, that they were father and son.

had given themselves to Allâh's Messenger صلى الله عليه وسلم and I used to say, "Can a lady give herself (to a man)?" But when Allâh revealed: "You (O Muhammad صلى الله عليه وسلم), can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will..." (V.33:51), I said (to the Prophet صلى الله عليه وسلم), "I feel that your Lord hastens in fulfilling your wishes and desires." (*Sahîh Al-Bukhâri, Hadîth* No. 311, Vol. 6)

قَالَتْ: كُنْتُ أَغَارُ عَلَى اللاَّتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللهِ ﷺ، وَأَقُولُ: أَتَهَبُ الْمَرْأَةُ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللهُ تَعَالَى ﴿تُرْجِئُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيْكَ﴾ قُلْتُ: مَا أُرَى رَبَّكَ إِلاَّ يُسَارِعُ فِي هَوَاكَ.

**CHAPTER 14. It is allowed for a wife to bestow her turn to her fellow-wife.**

**(١٤) بَابُ: جَوَازِ هِبَتِهَا نَوْبَتَهَا لِضُرَّتِهَا**

**927.** Narrated 'Atâ' : We attended along with Ibn 'Abbâs the funeral procession of Maimûna at a place called Sarif. Ibn 'Abbâs said, "This is the wife of the Prophet صلى الله عليه وسلم, so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet صلى الله عليه وسلم had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn." (*Sahîh Al-Bukhâri, Hadîth* No. 5, Vol. 7)

٩٢٧ - **حَدِيثُ** ابْنِ عَبَّاسٍ. عَنْ عَطَاءٍ، قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ بِسَرِفَ، فَقَالَ ابْنُ عَبَّاسٍ: هٰذِهِ زَوْجَةُ النَّبِيِّ ﷺ، فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلاَ تُزَعْزِعُوهَا وَلاَ تُزَلْزِلُوهَا، وَارْفُقُوا، فَإِنَّهُ كَانَ عِنْدَ النَّبِيِّ ﷺ تِسْعٌ، كَانَ يَقْسِمُ لِثَمَانٍ، وَلاَ يَقْسِمُ لِوَاحِدَةٍ.

**CHAPTER 15. Preference of marrying a religious lady.**

**(١٥) بَابُ: اسْتِحْبَابِ نِكَاحِ ذَاتِ الدِّينِ**

**928.** Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A woman is married for four (things), i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser." (*Sahîh Al-Bukhâri, Hadîth* No. 27, Vol. 7)

٩٢٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ».

## CHAPTER 16. Preference of marrying a virgin.

## (١٦) بَابُ: اسْتِحْبَابِ نِكَاحِ الْبِكْرِ

**929.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : When I got married, Allâh's Messenger صلى الله عليه وسلم said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why, don't you have a liking for the virgins and for fondling them?" Jâbir also said: Allâh's Messenger صلى الله عليه وسلم said, "Why didn't you marry a young girl so that you might play with her and she with you?" (*Sahîh Al-Bukhâri, Hadîth* No. 17, Vol. 7)

٩٢٩ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: تَزَوَّجْتُ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «مَا تَزَوَّجْتَ؟» فَقُلْتُ: تَزَوَّجْتُ ثَيِّبًا فَقَالَ: «مَا لَكَ وَلِلْعَذَارَى وَلِعَابِهَا».

قَالَ مُحَارِبٌ (أَحَدُ رِجَالِ السَّنَدِ): فَذَكَرْتُ ذٰلِكَ لِعَمْرِو بْنِ دِينَارٍ، فَقَالَ عَمْرٌو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ لِي رَسُولُ اللهِ ﷺ: «هَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟».

**930.** Narrated Jâbir bin 'Abdullâh رضي الله عنهما : My father died and left seven or nine girls and I married a matron. Allâh's Messenger صلى الله عليه وسلم said to me, "O Jâbir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." He said, "Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you." I said, "'Abdullâh (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he صلى الله عليه وسلم said, "May Allâh bless you, " or "That is good." (*Sahîh Al-Bukhâri, Hadîth* No. 280, Vol. 7)

٩٣٠ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: هَلَكَ أَبِي وَتَرَكَ سَبْعَ بَنَاتٍ أَوْ تِسْعَ بَنَاتٍ، فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «تَزَوَّجْتَ يَا جَابِرُ؟» فَقُلْتُ: نَعَمْ. فَقَالَ: «بِكْرًا أَمْ ثَيِّبًا» قُلْتُ: بَلْ ثَيِّبًا. قَالَ: «فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ؟» قَالَ: فَقُلْتُ لَهُ: إِنَّ عَبْدَ اللهِ هَلَكَ وَتَرَكَ بَنَاتٍ، وَإِنِّي كَرِهْتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ، فَقَالَ: «بَارَكَ اللهُ» أَوْ «خَيْرًا».

**931.** Narrated Jâbir رضى الله عنه : I was with Allâh's Messenger صلى الله عليه وسلم in a *Ghazwa*, and when were returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allâh's Messenger صلى الله عليه وسلم . He said (to me), "What makes you to hurry like this?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He asked, "Why didn't you marry a young girl with whom you would have played and she would have played with you?" Then, when we approached (Al-Madîna) and were going to enter (it), the Prophet صلى الله عليه وسلم said, "Wait till you enter (your homes) at night (or in its early part), so that the ladies with unkempt hair may comb their hair, and those whose husbands have been asbesnt (for a long time) may shave their pubic hair." (The subnarrator, Hâshim رضى الله عنه said: A reliable narrator told me that the Prophet صلى الله عليه وسلم added in this Hadith: "(Seek to beget) children! Children, O Jâbir!") (*Sahîh Al-Bukhâri, Hadîth* No. 172, Vol. 7)

٩٣١ - **حَدِيثُ** جَابِرٍ، قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ، فَلَمَّا قَفَلْنَا تَعَجَّلْتُ عَلَى بَعِيرٍ قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي، فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللهِ ﷺ؛ قَالَ: «مَا يُعْجِلُكَ؟» قُلْتُ: إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. قَالَ: «فَبِكْرًا تَزَوَّجْتَ أَمْ ثَيِّبًا؟» قُلْتُ: بَلْ ثَيِّبًا. قَالَ: «فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟».

قَالَ: فَلَمَّا قَدِمْنَا ذَهَبْنَا لِنَدْخُلَ، فَقَالَ: «أَمْهِلُوا حَتَّى تَدْخُلُوا لَيْلاً» أَيْ عِشَاءً «لِكَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ».

وَفِي هٰذَا الْحَدِيثِ أَنَّهُ قَالَ: «الْكَيْسَ الْكَيْسَ يَا جَابِرُ» يَعْنِي الْوَلَدَ.

**932.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما : I was with the Prophet صلى الله عليه وسلم in a *Ghazwa* (holy battle) and my camel was slow and exhausted. The Prophet صلى الله عليه وسلم came up to me and said, "Jâbir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then

٩٣٢ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا، فَأَتَى عَلَيَّ النَّبِيُّ ﷺ، فَقَالَ: «جَابِرٌ!» فَقُلْتُ: نَعَمْ. قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: أَبْطَأَ عَلَيَّ جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ؛ فَنَزَلَ يَحْجُنُهُ بِمِحْجَنِهِ. ثُمَّ

قَالَ: «ارْكَبْ» فَرَكِبْتُ. فَلَقَدْ رَأَيْتُهُ أُكُفُّهُ عَنْ رَسُولِ اللهِ ﷺ. قَالَ: «تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكْرًا أَمْ ثَيِّبًا؟» قُلْتُ: بَلْ ثَيِّبًا. قَالَ: «أَفَلَا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ؟» قُلْتُ: إِنَّ لِي أَخَوَاتٍ، فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ؛ قَالَ: «أَمَّا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ». ثُمَّ قَالَ: «أَتَبِيعُ جَمَلَكَ؟» قُلْتُ: نَعَمْ. فَاشْتَرَاهُ مِنِّي بِأُوقِيَةٍ، ثُمَّ قَدِمَ رَسُولُ اللهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ قَالَ: «آلْآنَ قَدِمْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ فَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» فَدَخَلْتُ فَصَلَّيْتُ؛ فَأَمَرَ بِلَالًا أَنْ يَزِنَ لَهُ أُوقِيَّةً، فَوَزَنَ لِي بِلَالٌ فَأَرْجَحَ فِي الْمِيزَانِ. فَانْطَلَقْتُ حَتَّى وَلَّيْتُ، فَقَالَ: «ادْعُ لِي جَابِرًا» قُلْتُ الْآنَ يَرُدُّ عَلَيَّ الْجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ. قَالَ: «خُذْ جَمَلَكَ، وَلَكَ ثَمَنُهُ».

ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allâh's Messenger صلى الله عليه وسلم. He then asked me, "Have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet صلى الله عليه وسلم said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jâbir replied, "I have sisters (young in age) so I preferred to marry a matron who could collect them all and comb their hair and look after them". The Prophet صلى الله عليه وسلم said, "You will reach soon, and when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet صلى الله عليه وسلم purchased it for one *Uqîya* of gold. Allâh's Messenger صلى الله عليه وسلم reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two *Rak'a*. I entered and offered the *Salât* (prayer). He told Bilâl to weigh and give me one *Uqîya* of gold. So Bilâl weighed for me fairly and I went away. The Prophet صلى الله عليه وسلم sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet صلى الله عليه وسلم said to me, "Take your camel as well as its price." (*Sahîh Al-Bukhâri, Hadîth* No. 310, Vol. 3)

## CHAPTER 18. *Al-Wasîya* as regards to women.

## (١٨) بَابُ: الْوَصِيَّةِ بِالنِّسَاءِ

**933.** Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The woman is like a rib; if your try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness." (*Sahîh Al-Bukhâri, Hadîth* No. 113, Vol. 7)

٩٣٣ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الْمَرْأَةُ كَالضِّلَعِ، إِنْ أَقَمْتَهَا كَسَرْتَهَا، وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ».

**934.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever believes in Allâh and the Last Day should not harm his neighbour. And I command you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the woman." (*Sahîh Al-Bukhâri, Hadîth* No. 114, Vol. 7)

٩٣٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا».

**935.** Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "But for the Israelis, meat would not decay and but for Hawwa' (Eve), wives would never betray their husbands."[1] (*Sahîh Al-Bukhâri, Hadîth* No. 547, Vol. 4)

٩٣٥ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَوْلاَ بَنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا».

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[1] (H.935) The Israelis stored the meat which Allâh provided them with, though they were ordered not to do so; therefore Allâh caused the meat they had stored, to decay. Hawwa' (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

# 18. THE BOOK OF DIVORCE

# ١٨ - كِتَابُ الطَّلَاقِ

**CHAPTER 1. Prohibition of divorcing the woman during menses without her agreement, and if one disobeys, the divorce will take place but the man will be ordered to take her back.**

**(١) بَابُ: تَحْرِيمِ طَلَاقِ الْحَائِضِ بِغَيْرِ رِضَاهَا وَأَنَّهُ لَوْ خَالَفَ وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا**

**936.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger صلى الله عليه وسلم. 'Umar bin Al-Khattâb asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the *Iddah* (prescribed period) which Allâh has fixed for the women meant to be divorced." (*Sahîh Al-Bukhâri, Hadîth* No. 178, Vol. 7)

٩٣٦ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَسَأَلَ عُمَرُ ابْنُ الْخَطَّابِ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ، ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ؛ فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ».

**937.** Narrated Yûnus bin Jubair رضى الله عنه: Ibn 'Umar divorced his wife while she was having her menses. 'Umar (bin Al-Khattâb) asked the Prophet صلى الله عليه وسلم who said, "Order him (your son) to take her back, and then divorce her before her period of the *'Iddah* has elapsed." I asked Ibn 'Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody becomes helpless and behaves foolishly

٩٣٧ - **حَدِيثُ** ابْنِ عُمَرَ. عَنْ يُونُسَ ابْنِ جُبَيْرٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ؛ فَقَالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِهَا؛ قُلْتُ: فَتَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ؟ قَالَ: «أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ»؟

(will his foolishness be an excuse for his misbehaviour)?'"[1] (*Sahîh Al-Bukhâri, Hadîth* No. 250, Vol. 7)

**CHAPTER 3. Expiation is obligatory on the person who makes his wife unlawful for himself without having the intention of divorce.**

(٣) بَابُ: وُجُوبِ الْكَفَّارَةِ عَلَى مَنْ حَرَّمَ امْرَأَتَهُ وَلَمْ يَنْوِ الطَّلَاقَ

**938.** Narrated Ibn 'Abbâs رضي الله عنهما : If someone says to his wife, "You are unlawful to me," he must make an expiation (for his oath).[2] Ibn 'Abbâs added: 'Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم ) you have a good example to follow...' (V.33:21) (*Sahîh Al-Bukhâri, Hadîth* No. 433, Vol. 6)

٩٣٨ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: فِي الْحَرَامِ يُكَفِّرُ؛ وَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ إِسْوَةٌ حَسَنَةٌ﴾.

**939.** Narrated 'Ubaid bin 'Umair رضي الله عنه : I heard 'Âisha رضي الله عنها saying, "The Prophet صلى الله عليه وسلم used to stay for a while with Zainab bin Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet صلى الله عليه وسلم came to anyone of us, she should say to him, 'I detect the smell of *Maghâfîr* (a bad smelling gum) in you. Have you eaten *Maghâfîr*?' So the Prophet صلى الله عليه وسلم visited one of them and she said to him the same. The Prophet صلى الله عليه وسلم said, 'Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore.' So there was revealed: 'O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you.....if you two (wives of the Prophet صلى الله عليه وسلم ) turn

٩٣٩ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَيَشْرَبُ عِنْدَهَا عَسَلاً، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ؟. فَدَخَلَ عَلَى إِحْدَاهُمَا، فَقَالَتْ لَهُ ذٰلِكَ؛ فَقَالَ: «لاَ. بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ». فَنَزَلَتْ ﴿يٰأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللهُ لَكَ...﴾ إِلَى... ﴿إِنْ تَتُوبَا إِلَى اللهِ﴾ لِعَائِشَةَ وَحَفْصَةَ. ﴿وَإِذْ أَسَرَّ النَّبِيُّ

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[1] (H.937) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (See *Fath Al-Bâri*, Vol. II, P. 267 for details).

[2] (H.938) His saying will not mean a decision to divorce her.

in repentance to Allâh...' (V.66:1-4). (Addressing 'Âisha and Hafsa): '...When the Prophet (صلى الله عليه وسلم) disclosed a matter in confidence to one of his wives...' (V.66:3), namely his saying: But I have taken some honey." (*Sahîh Al-Bukhâri, Hadîth* No. 192, Vol. 7)

إِلَى بَعْضِ أَزْوَاجِهِ﴾ لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلاً».

**940.** Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم was fond of honey and sweet edible things and (it was his habit) that after finishing the *'Asr* prayer he would visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of 'Umar and stayed with her more than usual. I got jealous and enquired about that; I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet صلى الله عليه وسلم to drink (and that was the reason for the delay). I said, "By Allâh, we will play a trick (to prevent him from doing so)." So I said to Sauda bint Zam'a, "The Prophet صلى الله عليه وسلم will approach you, and when he comes near you, say: 'Have you taken *Maghâfir* (a bad-smelling gum)?' He will say, 'No'. Then say to him: 'Then what is this odour which I smell from you?' He will say to you, 'Hafsa made me drink honey syrup.' Then say: 'Perhaps the bees of that honey had sucked the juice of the tree of *Al-'Urfut*.[1] I shall also say the same. O you, Safiyya, say the same." Later Sauda said, "By Allâh, as

٩٤٠ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، يُحِبُّ الْعَسَلَ وَالْحَلْوَاءَ، وَكَانَ إِذَا انْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَدْنُوا مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ بِنْتِ عُمَرَ، فَاحْتَبَسَ أَكْثَرَ مَا كَانَ يَحْتَبِسُ، فَغِرْتُ، فَسَأَلْتُ عَنْ ذَلِكَ، فَقِيلَ لِي: أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَتِ النَّبِيَّ ﷺ مِنْهُ شَرْبَةً. فَقُلْتُ: أَمَا وَاللهِ لَنَحْتَالَنَّ لَهُ. فَقُلْتُ لِسَوْدَةَ بِنْتِ زَمْعَةَ إِنَّهُ سَيَدْنُو مِنْكِ، فَإِذَا دَنَا مِنْكِ فَقُولِي: أَكَلْتَ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكِ: لاَ. فَقُولِي لَهُ: مَا هٰذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ فَإِنَّهُ سَيَقُولُ لَكِ: «سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، وَسَأَقُولُ ذَلِكَ، وَقُولِي أَنْتِ يَا صَفِيَّةُ ذَاكِ.

[1] (H.940) *Al-'Urfut* is the tree which produces *Maghâfir*.

soon as he (the Prophet صلى الله عليه وسلم) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet صلى الله عليه وسلم came near Sauda, she said to him, 'O Allâh's Messenger! Have you taken *Maghâfir*?" He said, "No." She said, "Then what is this odour which I smell from you?" He said, "Hafsa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of *Al-'Urfut* tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. And when the Prophet صلى الله عليه وسلم again went to Hafsa, she said, "O Allâh's Messenger! Shall I give you more of that drink?" He said, "I am not in need of it." Sauda said, "By Allâh, we deprived him (of it)." I said to her, "Keep quiet." (*Sahîh Al-Bukhâri, Hadîth* No. 193, Vol. 7)

قَالَتْ: تَقُولُ سَوْدَةُ فَوَاللهِ مَا هُوَ إِلاَّ أَنْ قَامَ عَلَى الْبَابِ فَأَرَدْتُ أَنْ أُبَادِيَهُ بِمَا أَمَرْتِنِي بِهِ فَرَقًا مِنْكِ. فَلَمَّا دَنَا مِنْهَا، قَالَتْ لَهُ سَوْدَةُ: يَا رَسُولَ اللهِ! أَكَلْتَ مَغَافِيرَ؟ قَالَ: «لاَ» قَالَتْ: فَمَا هٰذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ قَالَ: «سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»، فَقَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. فَلَمَّا دَارَ إِلَيَّ، قُلْتُ لَهُ نَحْوَ ذَلِكَ؛ فَلَمَّا دَارَ إِلَى صَفِيَّةَ قَالَتْ لَهُ مِثْلَ ذَلِكَ. فَلَمَّا دَارَ إِلَى حَفْصَةَ، قَالَتْ: يَا رَسُولَ اللهِ أَلاَ أَسْقِيكَ مِنْهُ؟ قَالَ: «لاَ حَاجَةَ لِي فِيهِ».

قَالَتْ: تَقُولُ سَوْدَةُ وَاللهِ لَقَدْ حَرَمْنَاهُ؛ قُلْتُ لَهَا: اسْكُتِي.

## CHAPTER 4. Giving option of divorce to one's wife does not make the divorce effective except if it is really intended.

## (٤) بَابٌ: بَيَانِ أَنَّ تَخْيِيرَ امْرَأَتِهِ لَا يَكُونُ طَلَاقًا إِلَّا بِالنِّيَّةِ

**941.** Narrated 'Âisha رضي الله عنها the wife of the Prophet صلى الله عليه وسلم: When Allâh's Messenger صلى الله عليه وسلم was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet صلى الله عليه وسلم knew that my parents would not order me to leave him. Then he said, "Allâh تعالى says: O Prophet (Muhammad صلى الله عليه وسلم) ! Say to your wives: 'If you desire the life of this world and its glitter...an enormous

**٩٤١** - **حَدِيثُ** عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ، بَدَأَ بِي؛ فَقَالَ: «إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ»، قَالَتْ: وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ. قَالَتْ: ثُمَّ قَالَ: إِنَّ اللهَ جَلَّ ثَنَاؤُهُ قَالَ: ﴿يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا

reward.' " (V.33:28-29). I said, "Then why should I consult my parents? Verily, I desire Allâh, His Messenger صلى الله عليه وسلم and the Home of the Hereafter." Then all the other wives of the Prophet صلى الله عليه وسلم did the same as I did. (*Sahîh Al-Bukhâri, Hadîth* No. 309, Vol. 6)

وَزِينَتَهَا . . . ﴾ إِلَى ﴿ . . . أَجْرًا عَظِيمًا﴾ قَالَتْ: فَقُلْتُ: فَفِي أَيِّ هٰذَا أَسْتَأْمِرُ أَبَوَيَّ، فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ؛ قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ.

**942.** Narrated Mu'âdha رضى الله عنها : 'Âisha رضى الله عنها said, "Allâh's Messenger صلى الله عليه وسلم used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed: "You (O Muhammad صلى الله عليه وسلم ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will..." (V.33:51). I asked 'Âisha, "What did you used to say (in this case)?" She said, "I used to say to him, 'If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I'." (*Sahîh Al-Bukhâri, Hadîth* No. 312, Vol. 6)

٩٤٢ - **حَدِيثُ** عَائِشَةَ رضي الله عنها. عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَسْتَأْذِنُ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَ أَنْ أُنْزِلَتْ هٰذِهِ الآيَةُ **﴿تُرْجِئُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾** فَقُلْتُ لَهَا: مَا كُنْتِ تَقُولِينَ؟ قَالَتْ: كُنْتُ أَقُولُ لَهُ: إِنْ كَانَ ذَاكَ إِلَيَّ فَإِنِّي لَا أُرِيدُ، يَا رَسُولَ اللهِ! أَنْ أُوثِرَ عَلَيْكَ أَحَدًا.

**943.** Narrated 'Âisha رضى الله عنها :Allâh's Messenger صلى الله عليه وسلم gave us the option (to remain with him or to be divorced), and we selected Allâh and His Messenger صلى الله عليه وسلم . So, giving us that option was not regarded as divorce. (*Sahîh Al-Bukhâri, Hadîth* No. 188, Vol. 7)

٩٤٣ - **حَدِيثُ** عَائِشَةَ رضي الله عنها، قَالَتْ: خَيَّرَنَا رَسُولُ اللهِ ﷺ، فَاخْتَرْنَا اللهَ وَرَسُولَهُ، فَلَمْ يَعُدَّ ذٰلِكَ عَلَيْنَا شَيْئًا.

**CHAPTER 5. *Al-'Iylâ'* (temporary separation from wives) and keeping away from the wives, and giving**

**(٥) بَابٌ: فِي الْإِيلَاءِ وَاعْتِزَالِ النِّسَاءِ وَتَخْيِيرِهِنَّ وَقَوْلِهِ تَعَالَى:**

**them option and Allâh's Statement: "But if you help one another against him... (V.66:4) (See also V.2:226)**

**944.** Narrated Ibn 'Abbâs رضى الله عنهما: For the whole year I had the desire to ask 'Umar bin Al-Khattâb regarding the explanation of a Verse (in *Sûrat Al-Tahrîm*), but I could not ask him because I respected him very much. When he went to perform the *Hajj*, I too went along with him. On our return, while we were still on the way home, 'Umar went aside by the Arak trees to answer the call of nature. I waited till he finished and then I proceeded with him and asked him, "O chief of the Believers! Who were the two wives of the Prophet صلى الله عليه وسلم who aided one another against him?" He said, "They were Hafsa and 'Âisha." Then I said to him, "By Allâh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." 'Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then 'Umar added, "By Allâh, in the Pre-Islâmic Period of Ignorance we did not pay attention to women until Allâh revealed regarding them what He revealed regarding them, and assigned for them what He has assigned. Once, while I was thinking over a certain matter, my wife said, 'I recommend that you do so-and-so.' I said to her, 'What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled.?' She said, 'How strange you are, O son of Al-Khattâb! You

﴿وَإِنْ تَظَاهَرَا عَلَيْهِ﴾

**٩٤٤ - حَدِيثُ** عُمَرَ بْنِ الْخَطَّابِ.

عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَكَثْتُ سَنَةً أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ؛ حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعْتُ، وَكُنَّا بِبَعْضِ الطَّرِيقِ، عَدَلَ إِلَى الأَرَاكِ لِحَاجَةٍ لَهُ، قَالَ: فَوَقَفْتُ لَهُ حَتَّى فَرَغَ، ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنِ اللَّتَانِ تَظَاهَرَتَا عَلَى النَّبِيِّ ﷺ مِنْ أَزْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ. قَالَ: فَقُلْتُ: وَاللهِ! إِنْ كُنْتُ لأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هٰذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ. قَالَ: فَلاَ تَفْعَلْ؛ مَا ظَنَنْتَ أَنَّ عِنْدِي مِنْ عِلْمٍ فَاسْأَلْنِي، فَإِنْ كَانَ لِي عِلْمٌ خَبَّرْتُكَ بِهِ. قَالَ: ثُمَّ قَالَ عُمَرُ: وَاللهِ! إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا حَتَّى أَنْزَلَ اللهُ فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ؛ قَالَ: فَبَيْنَا أَنَا فِي أَمْرٍ أَتَأَمَّرُهُ، إِذْ قَالَتِ امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا! قَالَ: فَقُلْتُ لَهَا: مَا لَكِ وَلِمَا هٰهُنَا، فِيمَا تَكَلُّفُكِ فِي أَمْرٍ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا لَكَ يَا ابْنَ

don't want to be argued with whereas your daughter, Hafsa surely argues with Allâh's Messenger صلى الله عليه وسلم so much that he remains angry for a full day!' " 'Umar then reported; how he at once put on his outer garment and went to Hafsa and said to her, "O my daughter! Do you argue with Allâh's Messenger صلى الله عليه وسلم so that he remains angry the whole day?" Hafsa said, "By Allâh, we argue with him." Umar said, "Know that I warn you of Allâh's Punishment and the anger of Allâh's Messenger صلى الله عليه وسلم , O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allâh's Messenger صلى الله عليه وسلم for her (i.e. 'Âisha)." 'Umar added, "Then I went out to Umm Salama's house who was one of my relatives, and I talked to her. She said, 'O son of Al-Khattâb! It is rather astonishing that you interfere in everything; you even want to interfere between Allâh's Messenger صلى الله عليه وسلم and his wives!' By Allâh, by her talk she influenced me so much that some of my anger subsided. I left her (and went home). At that time I had a friend from the *Ansâr* who used to bring news (from the Prophet صلى الله عليه وسلم ) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassân tribe. We heard that he intended to move and attack us. So we were fearful of that. (One day) my *Ansârî* friend unexpectedly knocked at my door, and said, 'Open! Open!' I said, 'Has the king of Ghassân come (attacked)?' He said, 'No, but something worse; Allâh's Messenger صلى الله عليه وسلم has isolated himself from his

الْخَطَّابِ! مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ؟ فَقَامَ عُمَرُ فَأَخَذَ رِدَاءَهُ مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ؛ فَقَالَ لَهَا: يَا بُنَيَّةُ! إِنَّكِ لَتُرَاجِعِينَ رَسُولَ اللهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ؟ فَقَالَتْ حَفْصَةُ: وَاللهِ! إِنَّا لَنُرَاجِعُهُ. فَقُلْتُ: تَعْلَمِينَ أَنِّي أُحَذِّرُكِ عُقُوبَةَ اللهِ وَغَضَبَ رَسُولِهِ ﷺ، يَا بُنَيَّةُ! لاَ يَغُرَّنَّكِ هٰذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبُّ رَسُولِ اللهِ ﷺ إِيَّاهَا (يُرِيدُ عَائِشَةَ).

قَالَ: ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ، لِقَرَابَتِي مِنْهَا، فَكَلَّمْتُهَا؛ فَقَالَتْ أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ! دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّى تَبْتَغِيَ أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللهِ ﷺ وَأَزْوَاجِهِ! فَأَخَذَتْنِي، وَاللهِ! أَخْذًا كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا.

وَكَانَ لِي صَاحِبٌ مِنَ الأَنْصَارِ، إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ؛ وَنَحْنُ نَتَخَوَّفُ مَلِكًا مِنْ مُلُوكِ غَسَّانَ ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ

wives.' I said, 'Let the nose of 'Âisha and Hafsa be stuck to dust (i.e. humiliated).' Then I put on my clothes and went to Allâh's Messenger's صلى الله عليه وسلم residence, and behold, he was staying in one of his upper room, to which he ascended by a ladder, and a black slave of Allâh's Messenger صلى الله عليه وسلم was (sitting) at the first ladder-step. I said to him, 'Inform (the Prophet صلى الله عليه وسلم) 'Umar bin Al-Khattâb is here.' Then the Prophet صلى الله عليه وسلم admitted me and I narrated the story to Allâh's Messenger صلى الله عليه وسلم. When I reached the story of Umm Salama, Allâh's Messenger صلى الله عليه وسلم smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a *Saut* tree were piled at his feet, and above his head hung a few water-skins. On seeing the marks of the mat imprinted on his side, I wept. He said, 'Why are you weeping?' I replied, 'O Allâh's Messenger! Caesar and Khosrau are leading the life (of luxury) while you, Allâh's Messenger صلى الله عليه وسلم though you are (is living in destitute).' The Prophet صلى الله عليه وسلم then replied, 'Won't you be satisfied that they enjoy this world and we the Hereafter.' " (*Sahîh Al-Bukhâri, Hadîth* No. 435, Vol. 6)

يَسِيرَ إِلَيْنَا، فَقَدِ امْتَلأَتْ صُدُورُنَا مِنْهُ. فَإِذَا صَاحِبِي الأَنْصَارِيُّ يَدُقُّ الْبَابَ؛ فَقَالَ: افْتَحِ افْتَحْ! فَقُلْتُ: جَاءَ الْغَسَّانِيُّ؟ فَقَالَ: بَلْ أَشَدُّ مِنْ ذَٰلِكَ، اعْتَزَلَ رَسُولُ اللهِ ﷺ أَزْوَاجَهُ؛ فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ. فَأَخَذْتُ ثَوْبِي فَأَخْرُجُ حَتَّى جِئْتُ فَإِذَا رَسُولُ اللهِ ﷺ فِي مَشْرُبَةٍ لَهُ يَرْقَى عَلَيْهَا بِعَجَلَةٍ، وَغُلَامٌ لِرَسُولِ اللهِ ﷺ أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ؛ فَقُلْتُ لَهُ: قُلْ: هٰذَا عُمَرُ بْنُ الْخَطَّابِ، فَأَذِنَ لِي.

قَالَ عُمَرُ: فَقَصَصْتُ عَلَى رَسُولِ اللهِ ﷺ هٰذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللهِ ﷺ، وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَظًا مَصْبُوبًا، وَعِنْدَ رَأْسِهِ أَهَبٌ مُعَلَّقَةٌ؛ فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِهِ، فَبَكَيْتُ؛ فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ كِسْرَىٰ وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللهِ! فَقَالَ: «أَمَا تَرْضَىٰ أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الآخِرَةُ؟».

**945.** Narrated Ibn 'Abbâs رضى الله عنهما : I had been eager to ask 'Umar bin Al-Khattâb رضى الله عنه about the two ladies

٩٤٥ - **حَدِيثُ** عُمَرَ. عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: لَمْ أَزَلْ

from among the wives of the Prophet صلى الله عليه وسلم regarding whom Allâh تعالى said: 'If you two (wives of the Prophet صلى الله عليه وسلم namely 'Âisha and Hafsa رضى الله عنهما) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes)...' (V.66:4) till 'Umar performed the *Hajj* and I, too, performed the *Hajj* along with him. (On the way) 'Umar went aside to answer the call of nature, and I also went aside alongwith him carrying a tumbler full of water, and when 'Umar had finished, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of Believers! Who were the two ladies from among the wives of the Prophet صلى الله عليه وسلم regarding whom Allâh تعالى said: 'If you two (wives of the Prophet صلى الله عليه وسلم namely 'Âisha and Hafsa رضى الله عنهما) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to opposed what the Prophet صلى الله عليه وسلم likes)...' " (V.66:4) He said, "I am astonished at your question, O Ibn 'Abbâs. They were 'Âisha and Hafsa." Then 'Umar went on narrating the incident and said, "I and an *Ansâri* neighbour of mine from Banî Umaiya bin Zaid, who used to live in *'Awali-Al-Madîna* used to visit the Prophet صلى الله عليه وسلم in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the *Ansâr*,

حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللهُ تَعَالَى: ﴿إِنْ تَتُوبَا إِلَى اللهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ حَتَّى حَجَّ وَحَجَجْتُ مَعَهُ، وَعَدَلَ وَعَدَلْتُ مَعَهُ بِإِدَاوَةٍ، فَتَبَرَّزَ، ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنْهَا فَتَوَضَّأَ؛ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللهُ تَعَالَى: ﴿إِنْ تَتُوبَا إِلَى اللهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ قَالَ: وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ! هُمَا عَائِشَةُ وَحَفْصَةُ.

ثُمَّ اسْتَقْبَلَ عُمَرُ الْحَدِيثَ يَسُوقُهُ، قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهُمْ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى النَّبِيِّ ﷺ، فَيَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلْتُ جِئْتُهُ بِمَا حَدَثَ مِنْ خَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ أَوْ غَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ؛ وَكُنَّا، مَعْشَرَ قُرَيْشٍ، نَغْلِبُ النِّسَاءَ؛ فَلَمَّا قَدِمْنَا عَلَى الأَنْصَارِ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدَبِ الأَنْصَارِ؛ فَصَخِبْتُ عَلَى امْرَأَتِي فَرَاجَعَتْنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي؛

we found that their women had the upper hand over their men, so our women also started learning the ways of the *Ansârî* women. I shouted at my wife and she retorted and I disliked that she should answer me back. She said to me, 'Why are you surprised at my answering you back? By Allâh, the wives of the Prophet صلى الله عليه وسلم answer him back and some of them may leave (does not speak to) him throughout the day till the night.' That (talk) scared me and I said to her, 'Whoever amongst them has done so, will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet صلى الله عليه وسلم angry till night.' She said, 'Yes.' I said, 'You are a ruined and lost person! Don't you fear that Allâh may get angry for the anger of Allâh's Messenger صلى الله عليه وسلم and thus you will be ruined? So do not ask more from the Prophet صلى الله عليه وسلم and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e. 'Âisha) in her manners for she is more charming than you and more beloved to the Prophet صلى الله عليه وسلم.' " 'Umar added, "At that time a talk was circulating among us that (the tribe of) Ghassân were preparing their horses to invade us. My *Ansârî* companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan invaded?' He said, 'No, but (what has

قَالَتْ: وَلِمَ تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَإِنَّ إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ، فَأَفْزَعَنِي ذٰلِكَ، وَقُلْتُ لَهَا: قَدْ خَابَ مَنْ فَعَلَ ذٰلِكَ مِنْهُنَّ.

ثُمَّ جَمَعْتُ عَلَيَّ ثِيَابِي، فَنَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ؛ فَقُلْتُ لَهَا: أَيْ حَفْصَةُ! أَتُغَاضِبُ إِحْدَاكُنَّ النَّبِيَّ ﷺ الْيَوْمَ حَتَّى اللَّيْلِ؟ قَالَتْ: نَعَمْ. فَقُلْتُ: قَدْ خِبْتِ وَخَسِرْتِ، أَفَتَأْمَنِينَ أَنْ يَغْضَبَ اللهُ لِغَضَبِ رَسُولِهِ ﷺ فَتَهْلِكِي. لاَ تَسْتَكْثِرِي النَّبِيَّ ﷺ، وَلاَ تُرَاجِعِيهِ فِي شَيْءٍ وَلاَ تَهْجُرِيهِ، وَسَلِينِي مَا بَدَا لَكِ، وَلاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ (يُرِيدُ عَائِشَةَ).

قَالَ عُمَرُ: وَكُنَّا قَدْ تَحَدَّثْنَا أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِغَزْوِنَا، فَنَزَلَ صَاحِبِي الأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَرَجَعَ إِلَيْنَا عِشَاءً، فَضَرَبَ بَابِي ضَرْبًا شَدِيدًا؛ وَقَالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ، فَخَرَجْتُ إِلَيْهِ؛ فَقَالَ: قَدْ حَدَثَ الْيَوْمَ أَمْرٌ عَظِيمٌ، قُلْتُ: مَا هُوَ، أَجَاءَ غَسَّانُ؟ قَالَ: لاَ، بَلْ أَعْظَمُ مِنْ ذٰلِكَ

happened) is greater and more horrifying than that: Allâh's Messenger صلى الله عليه وسلم has divorced his wives.' " 'Umar added, "The Prophet صلى الله عليه وسلم kept away from his wives and I said, 'Hafsa is ruined and a loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered *Fajr* prayer with the Prophet صلى الله عليه وسلم and then the Prophet صلى الله عليه وسلم entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet صلى الله عليه وسلم divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet صلى الله عليه وسلم was and said to a black slave of his, 'Will you get the permission (of the Prophet ) for 'Umar (to enter)?' The slave went in, talked to the Prophet صلى الله عليه وسلم about it and then returned saying, 'I have spoken to the Prophet صلى الله عليه وسلم and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, 'Will you get the permission for 'Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and

وَأَهْوَلُ، طَلَّقَ النَّبِيُّ ﷺ نِسَاءَهُ؛ فَقُلْتُ: خَابَتْ حَفْصَةُ وَخَسِرَتْ، قَدْ كُنْتُ أَظُنُّ هٰذَا يُوشِكُ أَنْ يَكُونَ. فَجَمَعْتُ عَلَيَّ ثِيَابِي، فَصَلَّيْتُ صَلاَةَ الْفَجْرِ مَعَ النَّبِيِّ ﷺ، فَدَخَلَ النَّبِيُّ ﷺ مَشْرُبَةً لَهُ، فَاعْتَزَلَ فِيهَا، وَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي؛ فَقُلْتُ: مَا يُبْكِيكِ؟ أَلَمْ أَكُنْ حَذَّرْتُكِ هٰذَا؟ أَطَلَّقَكُنَّ النَّبِيُّ ﷺ؟ قَالَتْ: لاَ أَدْرِي، هَا هُوَ ذَا مُعْتَزِلٌ فِي الْمَشْرُبَةِ. فَخَرَجْتُ فَجِئْتُ إِلَى الْمِنْبَرِ، فَإِذَا حَوْلَهُ رَهْطٌ، يَبْكِي بَعْضُهُمْ؛ فَجَلَسْتُ مَعَهُمْ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ الْمَشْرُبَةَ الَّتِي فِيهَا النَّبِيُّ ﷺ، فَقُلْتُ لِغُلاَمٍ لَهُ أَسْوَدَ: اسْتَأْذِنْ لِعُمَرَ؛ فَدَخَلَ الْغُلاَمُ، فَكَلَّمَ النَّبِيَّ ﷺ، ثُمَّ رَجَعَ، فَقَالَ: كَلَّمْتُ النَّبِيَّ ﷺ وَذَكَرْتُكَ لَهُ فَصَمَتَ؛ فَانْصَرَفْتُ، حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ. ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ فَقُلْتُ لِلْغُلاَمِ اسْتَأْذِنْ لِعُمَرَ؛ فَدَخَلَ ثُمَّ رَجَعَ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ؛ فَرَجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ. ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ الْغُلاَمَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ؛ فَدَخَلَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ؛ فَلَمَّا وَلَّيْتُ مُنْصَرِفًا

said, 'Will you get the permission for 'Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet صلى الله عليه وسلم has given you permission.' Then I entered upon Allâh's Messenger صلى الله عليه وسلم and saw him lying on a bed made of stalks of date-palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, 'O Allâh's Messenger! Have you divorced your wives?' He looked at me and said, 'No.' I said, '*Allâhu Akbar*.' And then while standing, I said chatting, 'Will you please pay heed to what I say, O Allâh's Messenger? We, the people of Quraish used to have power over our women, but when we arrived at Al-Madîna we found that the men (here) were overpowered by their woman.' The Prophet صلى الله عليه وسلم smiled and then I said to him, 'Will you please pay heed to what I say, O Allâh's Messenger? I entered upon Hafsa and said to her, 'Do not be tempted to imitate your companion ('Âisha), for she is more charming than you and more beloved to the Prophet صلى الله عليه وسلم.' The Prophet صلى الله عليه وسلم smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allâh, I could not see anything of value or importance in his house except three hides, so I said, 'O Allâh's Messenger! Invoke Allâh to make your followers rich, for the Persian and the Byzantines (Romans) have been made prosperous

(قَالَ) إِذَا الْغُلاَمُ يَدْعُونِي. فَقَالَ: قَدْ أَذِنَ لَكَ النَّبِيُّ ﷺ.

فَدَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ، فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالِ حَصِيرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، قَدْ أَثَّرَ الرِّمَالُ بِجَنْبِهِ، مُتَّكِئًا عَلَى وِسَادَةٍ مِنْ أَدَمٍ، حَشْوُهَا لِيفٌ؛ فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ، وَأَنَا قَائِمٌ: يَا رَسُولَ اللهِ! أَطَلَّقْتَ نِسَاءَكَ؟ فَرَفَعَ إِلَيَّ بَصَرَهُ، فَقَالَ: «لاَ»، فَقُلْتُ: اللهُ أَكْبَرُ! ثُمَّ قُلْتُ، وَأَنَا قَائِمٌ، أَسْتَأْنِسُ: يَا رَسُولَ اللهِ! لَوْ رَأَيْتَنِي، وَكُنَّا، مَعْشَرَ قُرَيْشٍ، نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ، إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ؛ فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: يَا رَسُولَ اللهِ! لَوْ رَأَيْتَنِي، وَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ لَهَا: لاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ (يُرِيدُ عَائِشَةَ). فَتَبَسَّمَ النَّبِيُّ ﷺ تَبَسُّمَةً أُخْرَى؛ فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ، فَرَفَعْتُ بَصَرِي فِي بَيْتِهِ، فَوَاللهِ! مَا رَأَيْتُ فِي بَيْتِهِ شَيْئًا يَرُدُّ الْبَصَرَ غَيْرَ أَهَبَةٍ ثَلاَثَةٍ. فَقُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ فَلْيُوَسِّعْ عَلَى أُمَّتِكَ، فَإِنَّ فَارِسًا وَالرُّومَ قَدْ وُسِّعَ عَلَيْهِمْ، وَأُعْطُوا الدُّنْيَا وَهُمْ لاَ يَعْبُدُونَ اللهَ.

and they have been given (the pleasure of the world), although they do not worship Allâh.' Thereupon the Prophet صلى الله عليه وسلم sat up as he was reclining, and said, 'Are you of such an opinion, O the son of Al-Khattâb? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allâh's Messenger! Ask Allâh to forgive me.' Then the Prophet صلى الله عليه وسلم kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to 'Âisha. The Prophet صلى الله عليه وسلم had said, 'I will not enter upon them (my wives) for one month' because of his anger towards them, when Allâh had admonished him.[1] So, when twenty-nine days had passed, the Prophet صلى الله عليه وسلم first entered upon 'Âisha. 'Âisha said to him, 'O Allâh's Messenger! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet صلى الله عليه وسلم said, 'The (present) month is of twenty-nine days.' 'Âisha added, 'Then Allâh تعالى revealed the Verses of the option[2]. And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Âisha had said." (*Sahîh Al-Bukhâri, Hadîth* No. 119, Vol. 7)

فَجَلَسَ النَّبِيُّ ﷺ، وَكَانَ مُتَّكِئًا، فَقَالَ: «أَوَ فِي هٰذَا أَنْتَ يَا ابْنَ الْخَطَّابِ؟ إِنَّ أُولٰئِكَ قَوْمٌ عُجِّلُوا طَيِّبَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: يَا رَسُولَ اللهِ! اسْتَغْفِرْ لِي.

فَاعْتَزَلَ النَّبِيُّ ﷺ نِسَاءَهُ مِنْ أَجْلِ ذٰلِكَ الْحَدِيثِ، حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ، تِسْعًا وَعِشْرِينَ لَيْلَةً، وَكَانَ قَالَ: «مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا» مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ، حِينَ عَاتَبَهُ اللهُ.

فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً، دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا، فَقَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللهِ! إِنَّكَ كُنْتَ قَدْ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّمَا أَصْبَحْتَ مِنْ تِسْعٍ وَعِشْرِينَ لَيْلَةً أَعُدُّهَا عَدًّا؟ فَقَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

فَكَانَ ذٰلِكَ الشَّهْرُ تِسْعًا وَعِشْرِينَ لَيْلَةً. قَالَتْ عَائِشَةُ: ثُمَّ أَنْزَلَ اللهُ تَعَالَى آيَةَ التَّخَيُّرِ، فَبَدَأَ بِي أَوَّلَ امْرَأَةٍ مِنْ

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[1] (H.945) The Prophet صلى الله عليه وسلم had decided to abstain from eating a kind of food because of a certain event, so Allâh تعالى blamed him for doing so. Some of his wives were the cause of his taking that decision, therefore he deserted them for one month.

[2] (H.945) See Qur'ân: (V.66:4)

نِسَائِهِ فَاخْتَرْتُهُ. ثُمَّ خَيَّرَ نِسَاءَهُ كُلَّهُنَّ، فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ.

## CHAPTER 6. No sustenance for a lady who has been given three (irrevocable) divorces.

(٦) بَابُ: الْمُطَلَّقَةِ ثَلاَثًا لاَ نَفَقَةَ لَهَا

**946.** Narrated Al-Qâsim رضي الله عنه : 'Âisha said, "What is wrong with Fâtima? Why doesn't she fear Allâh?" That is by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband). (*Sahîh Al-Bukhâri, Hadîth* No. 243, Vol. 7)

٩٤٦ - حَدِيثُ عَائِشَةَ وَفَاطِمَةَ بِنْتِ قَيْسٍ. عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ! أَلاَ تَتَّقِي اللهَ، يَعْنِي فِي قَوْلِهَا: لاَ سُكْنَى وَلاَ نَفَقَةَ.

**947.** Narrated Qâsim رضي الله عنه : 'Urwa said to 'Âisha رضي الله عنها "Do you know so-and-so the daughter of Al-Hakam? Her husband divorced her irrevocably and she left (her husband's house)." 'Âisha said, "What a bad thing she has done!" 'Urwa said (to 'Âisha), "Haven't you heard in the statement of Fâtima[1]?" 'Âisha replied, "It is not in her favour to mention." (*Sahîh Al-Bukhâri, Hadîth* No. 244, Vol. 7)

٩٤٧ - حَدِيثُ عَائِشَةَ، وَفَاطِمَةَ بِنْتِ قَيْسٍ. قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ: أَلَمْ تَرَي إِلَى فُلاَنَةَ بِنْتِ الْحَكَمِ، طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ! فَقَالَتْ: بِئْسَ مَا صَنَعَتْ. قَالَ: أَلَمْ تَسْمَعِي فِي قَوْلِ فَاطِمَةَ؟ قَالَتْ: أَمَا إِنَّهُ لَيْسَ لَهَا خَيْرٌ فِي ذِكْرِ هٰذَا الْحَدِيثِ.

## CHAPTER 8. The period of *'Iddah* for a widow or another lady comes to an end with the birth of the child.

(٨) بَابُ: انْقِضَاءِ عِدَّةِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا وَغَيْرِهَا بِوَضْعِ الْحَمْلِ

**948.** Narrated Subai'a bint Al-Hârith رضي الله عنها that she was married to Sa'd bin Khaula who was from the tribe of

٩٤٨ - حَدِيثُ سُبَيْعَةَ بِنْتِ الْحَارِثِ: أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ

[1] (H.947) Fâtima was divorced and came to the Prophet صلى الله عليه وسلم and said, "My husband has divorced me twice, and I am afraid that somebody may attack me in my house." The Prophet صلى الله عليه وسلم allowed her to move to her parent's house.

Banî 'Âmr bin Lu'ai and was one of those who fought in the battle of Badr. He died while she was pregnant during *Hajjat-ul-Wadâ'*. Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e. became clean), she prepared herself for suitors. Abû As-Sanâbil bin Ba'kak, a man from the tribe of Banî 'Abd-ud-Dar, called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allâh, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e. Abû As-Sanâbil) said this to me, I put on my dress in the evening and went to Allâh's Messenger صلى الله عليه وسلم and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished. (*Sahîh Al-Bukhâri, Hadîth* No. 326-B, Vol. 5)

خَوْلَةَ، وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا، فَتُوُفِّي عَنْهَا فِي حَجَّةِ الْوَدَاعِ، وَهِيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ؛ فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ، رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ؛ فَقَالَ لَهَا: مَا لِي أَرَاكِ تَجَمَّلْتِ لِلْخُطَّابِ تُرَجِّينَ النِّكَاحَ، فَإِنَّكِ، وَاللهِ! مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذٰلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، وَأَتَيْتُ رَسُولَ اللهِ ﷺ، فَسَأَلْتُهُ عَنْ ذٰلِكَ، فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.

**949.** Narrated Umm Salama رضى الله عنها: A man came to Ibn 'Abbâs رضى الله عنهما while Abû Huraira رضى الله عنه was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn 'Abbâs said, "This indicates the end of one of the two prescribed periods." I said, "For those who are pregnant, their prescribed period is until they deliver their burdens." Abû Huraira said, "I agree with my cousin (Abû Salama)." Then Ibn 'Abbâs sent his slave, Kuraib to

٩٤٩ - **حديث** أُمِّ سَلَمَةَ. عَنْ أَبِي سَلَمَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ. وَأَبُو هُرَيْرَةَ جَالِسٌ عِنْدَهُ، فَقَالَ: أَفْتِنِي فِي امْرَأَةٍ وَلَدَتْ بَعْدَ زَوْجِهَا بِأَرْبَعِينَ لَيْلَةً؛ فَقَالَ ابْنُ عَبَّاسٍ: آخِرُ الأَجَلَيْنِ. قُلْتُ أَنَا ﴿**وَأُولَاتُ الأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ**﴾ قَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي (يَعْنِي أَبَا سَلَمَةَ). فَأَرْسَلَ ابْنُ عَبَّاسٍ غُلَامَهُ

Umm Salama to ask her (regarding this matter). She replied, "The husband of Subai'a Al-Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allâh's Messenger صلى الله عليه وسلم married her (to somebody). Abû As-Sanâbil was one of those who asked for her hand in marriage." (*Sahîh Al-Bukhâri, Hadîth* No. 432, Vol. 6)

كُرَيْبًا إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا. فَقَالَتْ: قُتِلَ زَوْجُ سُبَيْعَةَ الأَسْلَمِيَّةِ، وَهِيَ حُبْلَى، فَوَضَعَتْ بَعْدَ مَوْتِهِ بِأَرْبَعِينَ لَيْلَةً، فَخُطِبَتْ، فَأَنْكَحَهَا رَسُولُ اللهِ ﷺ، وَكَانَ أَبُو السَّنَابِلِ فِيمَنْ خَطَبَهَا.

**CHAPTER 9. It is compulsory for a lady not to adorn herself during the *'Iddah* period, but mourning beyond three days is prohibited (except in the case of the death of one's husband).**

**(٩) بَابُ: وُجُوبِ الْإِحْدَادِ فِي عِدَّةِ الْوَفَاةِ، وَتَحْرِيمِهِ فِي غَيْرِ ذَلِكَ إِلَّا ثَلَاثَةَ أَيَّامٍ**

**950.** Narrated Humaid bin Nâfi رضى الله عنه :Zainab bint Abû Salama told me these three narrations: Zainab said: I went to Umm Habîba, the wife of the Prophet صلى الله عليه وسلم when her father, Abû Sufyân bin Herb had died. Umm Habîba asked for a perfume which contained yellow scent (*Khalûq*) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allâh, I am not in need of perfume, but I have heard Allâh's Messenger صلى الله عليه وسلم saying, 'It is not lawful for a lady who believes in Allâh and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.'" Zainab (bint Abû Salama) further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume

٩٥٠ - **حَدِيثُ** أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، وَزَيْنَبَ ابْنَةِ جَحْشٍ، وَأُمِّ سَلَمَةَ، وَزَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ:

قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ أَبُوهَا، أَبُو سُفْيَانَ بْنُ حَرْبٍ، فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ، خَلُوقٌ أَوْ غَيْرُهُ، فَدَهَنَتْ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضَيْهَا، ثُمَّ قَالَتْ: وَاللهِ! مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثِ لَيَالٍ إِلاَّ عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

and used some of it and said, "By Allâh, I am not in need of perfume, but I have heard Allâh's Messenger صلى الله عليه وسلم saying on the pulpit, 'It is not lawful for a lady who believes in Allâh and the Last Day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.'" Zainab (bint Abû Salama) further said, "I heard my mother, Umm Salama saying that a woman came to Allâh's Messenger صلى الله عليه وسلم and said, 'O Allâh's Messenger! The husband of my daughter has died and she is suffering from an eye disease, can she apply *Kohl* to her eye?' Allâh's Messenger صلى الله عليه وسلم replied, 'No.' Then Allâh's Messenger صلى الله عليه وسلم added, 'It is just a matter of four months and ten days. In the Pre-Islâmic Period of Ignorance a widow among you would throw a globe of dung when one year has elapsed.' " I asked Zainab, "What does throwing a globe of dung when one year had elapsed mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) with it. The animal with which she would rub her skin (body) would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use

قَالَتْ زَيْنَبُ: فَدَخَلْتُ عَلَى زَيْنَبَ ابْنَةِ جَحْشٍ، حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ: أَمَا وَاللهِ! مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لاَ يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثِ لَيَالٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

قَالَتْ زَيْنَبُ: وَسَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا، وَقَدِ اشْتَكَتْ عَيْنَهَا، أَفَتَكْحُلُهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لاَ» مَرَّتَيْنِ أَوْ ثَلاَثًا، كُلَّ ذَلِكَ يَقُولُ: «لاَ». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعَرَةِ عَلَى رَأْسِ الْحَوْلِ».

قَالَ حُمَيْدٌ (الرَّاوِي عَنْ زَيْنَبَ): فَقُلْتُ لِزَيْنَبَ: وَمَا تَرْمِي بِالْبَعَرَةِ عَلَى رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتِ الْمَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا، دَخَلَتْ حِفْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيبًا حَتَّى تَمُرَّ بِهَا سَنَةٌ. ثُمَّ تُؤْتَى

بِدَابَّةٍ، حِمَارٍ، أَوْ شَاةٍ، أَوْ طَائِرٍ، فَتَفْتَضُّ بِهِ، فَقَلَّمَا تَفْتَضُّ بِشَيْءٍ إِلاَّ مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَى بَعَرَةً فَتَرْمِي، ثُمَّ تُرَاجِعُ بَعْدُ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ.

سُئِلَ مَالِكٌ (أَحَدُ رِجَالِ السَّنَدِ) مَا تَفْتَضُّ بِهِ؟ قَالَ: تَمْسَحُ بِهِ جِلْدَهَا.

whatsoever of the scent she liked or the other." (*Sahîh Al-Bukhâri, Hadîth* No. 251, Vol. 7)

٩٥١ - **حديث** أُمِّ عَطِيَّةَ، عَنِ النَّبِيِّ ﷺ، قَالَتْ: كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلاَ نَكْتَحِلَ وَلاَ نَتَطَيَّبَ، وَلاَ نَلْبَسَ ثَوْبًا مَصْبُوغًا إِلاَّ ثَوْبَ عَصْبٍ، وَقَدْ رُخِّصَ لَنَا عِنْدَ الطُّهْرِ، إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي نُبْذَةٍ مِنْ كُسْتِ أَظْفَارٍ.

**951.** Narrated Umm 'Atiya رضي الله عنها: We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put *Kohl* (antimony/eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of *'Asb* (a kind of very rough and coarse cloth from Yemen). We were allowed to use *Kust Azfâr* (very light perfumes) at the time of taking a bath after menses. (*Sahîh Al-Bukhâri, Hadîth* No. 310, Vol. 1)

## 19. THE BOOK OF *AL-LI'ÂN* (An oath taken by both the wife and the husband when he accuses his wife for comitting illegal sexual intercourse [refer the Qur'ân (V.24:6)]

**952.** Narrated Sahl bin Sa'd As-Sâ'idi رضي الله عنه : 'Uwaimir Al-'Ajlâni came to 'Âsim bin 'Adi Al-Ansâri and asked, "O 'Âsim! Tell me, if a man sees his wife with another man, would he kill him, whereupon you would kill him in *Qisâs*[1], or what should he do? O 'Âsim! Please ask Allâh's Messenger صلى الله عليه وسلم about that." 'Âsim asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم disliked that question and considered it disgraceful. What 'Âsim had heard from Allâh's Messenger صلى الله عليه وسلم was hard on him. When he returned to his family, 'Uwaimir came to him and said, "O 'Âsim! What did Allâh's Messenger صلى الله عليه وسلم say to you?" 'Âsim said, "You never bring me any good. Allâh's Messenger صلى الله عليه وسلم disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allâh, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allâh's Messenger صلى الله عليه وسلم who was in the midst of the people and said, "O Allâh's Messenger! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in *Qisâs*), or otherwise, what should he do?" Allâh's Messenger صلى الله عليه وسلم said, "Allâh has revealed something

## ١٩ - كِتَابُ اللِّعَانِ

٩٥٢ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ عُوَيْمِرًا الْعَجْلاَنِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ، فَقَالَ لَهُ: يَا عَاصِمُ! أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يَا عَاصِمُ عَنْ ذَلِكَ رَسُولَ اللهِ ﷺ؛ فَسَأَلَ عَاصِمٌ عَنْ ذَلِكَ رَسُولَ اللهِ ﷺ، فَكَرِهَ رَسُولُ اللهِ ﷺ الْمَسَائِلَ وَعَابَهَا، حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ. فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ، جَاءَ عُوَيْمِرٌ، فَقَالَ: يَا عَاصِمُ! مَاذَا قَالَ لَكَ رَسُولُ اللهِ ﷺ؟ فَقَالَ عَاصِمٌ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ عُوَيْمِرٌ: وَاللهِ! لاَ أَنْتَهِي حَتَّى أَسْأَلَهُ عَنْهَا. فَأَقْبَلَ عُوَيْمِرٌ حَتَّى أَتَى رَسُولَ اللهِ ﷺ وَسْطَ النَّاسِ. فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ أَنْزَلَ اللهُ فِيكَ

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[1] (H.952) *Qisâs:* See glossary.

concerning the question of you and your wife. Go and bring her here." So they both carried out the judgment of *Li'ân*, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allâh's Messenger! If I should now keep my wife with me, then I have told a lie." Then he pronounced his decision to divorce her thrice, before Allâh's Messenger صلى الله عليه وسلم ordered him to do so. (Ibn Shihâb said, "That was the tradition for all those who are involved in a case of *Li'ân*)." (*Sahîh Al-Bukhâri, Hadîth* No. 185, Vol. 7)

وَفِي صَاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِهَا». قَالَ سَهْلٌ: فَتَلاَعَنَا، وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغَا قَالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللهِ! إِنْ أَمْسَكْتُهَا؛ فَطَلَّقَهَا ثَلاَثًا، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللهِ ﷺ.

**953.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said to those who were involved in a case of *Li'ân*, "Your accounts are with Allâh. One of you two is a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allâh's Messenger!" The Prophet صلى الله عليه وسلم said, "You are not entitled to take back any money. If you have told the truth, the *Mahr* that you paid, was for consumation of your marriage; and if you are a liar, then you are less entitled to get it back." (*Sahîh Al-Bukhâri, Hadîth* No. 262, Vol. 7)

**٩٥٣ - حَدِيثُ** ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ، قَالَ لِلْمُتَلاَعِنَيْنِ: «حِسَابُكُمَا عَلَى اللهِ، أَحَدُكُمَا كَاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيْهَا». قَالَ: يَا رَسُولَ اللهِ! مَالِي! قَالَ: «لاَ مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ، وَأَبْعَدُ لَكَ مِنْهَا».

**954.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم made a man and his wife carry out *Li'ân*, and the husband repudiated her child. So the Prophet صلى الله عليه وسلم got them separated (by divorce) and decided that the child will catch up with (belong to) the mother only. (*Sahîh Al-Bukhâri, Hadîth* No. 235, Vol. 7)

**٩٥٤ - حَدِيثُ** ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ لاَعَنَ بَيْنَ رَجُلٍ وَامْرَأَتِهِ، فَانْتَفَى مِنْ وَلَدِهَا، فَفَرَّقَ بَيْنَهُمَا، وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ.

**955.** Narrated Al-Qâsim bin Muhammad رضي الله عنه : Ibn 'Abbâs رضي الله عنهما said, "Once *Li'ân* was mentioned before the Prophet صلى الله عليه وسلم whereupon 'Âsim bin 'Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. 'Âsim said, 'I have not been put to task except for my statement (about *Li'ân*).' 'Âsim took the man to the Prophet صلى الله عليه وسلم and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet صلى الله عليه وسلم invoked, saying, 'O Allâh! Reveal the truth.' So that the lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet صلى الله عليه وسلم then made them carry out *Li'ân*." Then a man from that gathering asked Ibn 'Abbâs, "Was she the same lady regarding which the Prophet صلى الله عليه وسلم had said, 'If I were to stone to death someone without witness, I would have stoned this lady?' " Ibn 'Abbâs said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour." (*Sahîh Al-Bukhâri, Hadîth* No. 230, Vol. 7)

٩٥٥ - **حَدِيثُ** ابْنِ عَبَّاسٍ، أَنَّهُ ذُكِرَ التَّلاَعُنُ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ عَاصِمُ ابْنُ عَدِيٍّ فِي ذَلِكَ قَوْلاً ثُمَّ انْصَرَفَ. فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ قَدْ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، فَقَالَ عَاصِمٌ: مَا ابْتُلِيتُ بِهٰذَا إِلاَّ لِقَوْلِي. فَذَهَبَ بِهِ إِلَى النَّبِيِّ ﷺ، فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ. وَكَانَ ذَلِكَ الرَّجُلُ مُصْفَرًّا، قَلِيلَ اللَّحْمِ، سَبْطَ الشَّعَرِ؛ وَكَانَ الَّذِي ادَّعَى عَلَيْهِ، أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ، خَدْلاً، آدَمَ، كَثِيرَ اللَّحْمِ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَيِّنْ» فَجَاءَتْ شَبِيهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ، فَلاَعَنَ النَّبِيُّ ﷺ بَيْنَهُمَا.

قَالَ رَجُلٌ لابْنِ عَبَّاسٍ، فِي الْمَجْلِسِ: هِيَ الَّتِي قَالَ النَّبِيُّ ﷺ «لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هٰذِهِ؟» فَقَالَ: لاَ، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الإِسْلاَمِ السُّوءَ.

**956.** Narrated Al-Mughîra رضي الله عنه : Sa'd bin 'Ubâda said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allâh's

٩٥٦ - **حَدِيثُ** الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ

Messenger صلى الله عليه وسلم who then said, "Your people are astonished at Sa'd's *Ghîra*.[1] By Allâh, I have more *Ghîra* than him, and Allâh has more *Ghîra* than me, and because of Allâh's *Ghîra*, He has made unlawful shameful deeds and sins (illegal sexual intercourse etc.) done in open and in secret. And, there is none who likes that the people should repent to Him and beg His pardon than Allâh, and for this reason He sent the warners and the *Mubashshirîn* (givers of glad tidings). And there is none who likes to be praised more than Allâh does, and for this reason, Allâh promised to grant Paradise (to the doers of good)." (*Sahîh Al-Bukhâri, Hadîth* No. 512, Vol. 9)

مُصْفِحٍ. فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ، فَقَالَ: «تَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ وَاللهِ! لأَنَا أَغْيَرُ مِنْهُ، وَاللهُ أَغْيَرُ مِنِّي وَمِنْ أَجْلِ غَيْرَةِ اللهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ؛ وَلاَ أَحَدَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللهِ، وَمِنْ أَجْلِ ذٰلِكَ بَعَثَ الْمُبَشِّرِينَ وَالْمُنْذِرِينَ؛ وَلاَ أَحَدَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللهِ، وَمِنْ أَجْلِ ذٰلِكَ وَعَدَ اللهُ الْجَنَّةَ».

**957.** Narrated Abû Huraira رضي الله عنه: A man came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! A black child has been born for me." The Prophet صلى الله عليه وسلم asked him, "Have you got camels?" The man said, "Yes." The Prophet صلى الله عليه وسلم asked him, "What colour are they?" The man replied, "Red." The Prophet صلى الله عليه وسلم said, "Is there a grey one among them?" The man replied, "Yes." The Prophet صلى الله عليه وسلم said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet صلى الله عليه وسلم said, "May be your (latest) son has this colour because of heredity." (*Sahîh Al-Bukhâri, Hadîth* No. 225, Vol. 7)

٩٥٧ - **حَدِيثُ** أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! وُلِدَ لِي غُلاَمٌ أَسْوَدُ، فَقَالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ. قَالَ: «هَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: نَعَمْ. قَالَ: «فَأَنَّى ذٰلِكَ؟» قَالَ: لَعَلَّهُ نَزَعَهُ عِرْقٌ. قَالَ: «فَلَعَلَّ ابْنَكَ هٰذَا نَزَعَهُ».

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[1] (H.956) *Ghîra:* See glossary.

# 20. THE BOOK OF MANUMISSION (OF SLAVES)

# ٢٠ - كِتَابُ الْعِتْقِ

**958.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manimut him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially." (*Sahîh Al-Bukhâri, Hadîth* No. 698, Vol. 3)

٩٥٨ - **حديث** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ الْعَبْدُ قِيمَةَ عَدْلٍ فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ، وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

**CHAPTER 1. Allowing a slave to work and earn the amount that will manumit him.**

**(١) بَابُ: ذِكْرِ سِعَايَةِ الْعَبْدِ**

**959.** Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he is to be allowed to work and earn the amount that will manumit him (without overburdening him)." (*Sahîh Al-Bukhâri, Hadîth* No. 672, Vol. 3)

٩٥٩ - **حديث** أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَعْتَقَ شَقِيصًا مِنْ مَمْلُوكِهِ فَعَلَيْهِ خَلاَصُهُ فِي مَالِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ الْمَمْلُوكُ قِيمَةَ عَدْلٍ، ثُمَّ اسْتُسْعِيَ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

**CHAPTER 2. *Al-Wala'* is for the manumitter.**

**(٢) بَابُ: إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ**

**960.** Narrated 'Âisha رضى الله عنها that Barîra came to seek her help in her writing of emancipation (for a certain sum) and that time she had not paid

٩٦٠ - **حديث** عَائِشَةَ رضي الله عنها أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا. قَالَتْ لَهَا

anything of it. 'Âisha said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your *Walâ'*, I will do so." Barîra informed her master of that but they refused and said, "If she (i.e. 'Âisha) is seeking Allâh's reward, then she can do so, but your *Walâ'* will be for us." 'Âisha mentioned that to Allâh's Messenger صلى الله عليه وسلم who said to her, "Buy and manumit her, as the *Walâ'* is for the liberator." Allâh's Messenger صلى الله عليه وسلم then got up and said, "What about the people who stipulate things which are not present in Allâh's Laws? Whoever imposes conditions which are not present in Allâh's Laws, then those conditions will be invalid, even if he imposed those conditions a hundred times. Allâh's Conditions (Laws) are the truth and are more solid." (*Sahîh Al-Bukhâri, Hadîth* No. 735-B, Vol. 3)

عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونَ وَلاَؤُكِ لِي فَعَلْتُ. فَذَكَرَتْ ذٰلِكَ بَرِيرَةُ لِأَهْلِهَا فَأَبَوْا، وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ وَيَكُونَ وَلاَؤُكِ لَنَا؛ فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «ابْتَاعِي فَأَعْتِقِي، فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ» قَالَ: ثُمَّ قَامَ رَسُولُ اللهِ ﷺ، فَقَالَ: «مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ، مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللهِ فَلَيْسَ لَهُ، وَإِنْ شَرَطَ مِائَةَ شَرْطٍ، شَرْطُ اللهِ أَحَقُّ وَأَوْثَقُ».

**961.** Narrated 'Âisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: Three traditions were established concerning that in which Barîra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allâh's Messenger صلى الله عليه وسلم said, "The *Walâ'*[1] is for the one who manumits." Once Allâh's Messenger صلى الله عليه وسلم entered the house while some meat was being cooked in a pot, but only bread and some soup of

**٩٦١ - حَدِيثُ** عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلاَثُ سُنَنٍ: إِحْدَى السُّنَنِ أَنَّهَا أُعْتِقَتْ فَخُيِّرَتْ فِي زَوْجِهَا، وَقَالَ رَسُولُ اللهِ ﷺ: «الْوَلاَءُ لِمَنْ أَعْتَقَ» وَدَخَلَ رَسُولُ اللهِ ﷺ وَالْبُرْمَةُ تَفُورُ بِلَحْمٍ، فَقُرِّبَ إِلَيْهِ خُبْزٌ وَأُدْمٌ مِنْ أُدْمِ الْبَيْتِ؛ فَقَالَ: «أَلَمْ أَرَ الْبُرْمَةَ فِيهَا لَحْمٌ؟» قَالُوا: بَلَى،

[1] (H.961) *Walâ*: See glossary.

the house were placed before him. He said, "I don't see the pot containing meat." They said, "Yes, but that meat was given to Barîra in charity (by someone), and you do not eat what is given in charity." The Prophet صلى الله عليه وسلم said, "That meat is a charity for her, but for us it is a present." (*Sahîh Al-Bukhâri, Hadîth* No. 202, Vol. 7)

وَلٰكِنْ ذَلِكَ لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، وَأَنْتَ لاَ تَأْكُلُ الصَّدَقَةَ؛ قَالَ: «عَلَيْهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

**CHAPTER 3. Prohibition of selling *Al-Walâ'* and its conferring on others.**

**(٣) بَابُ: النَّهْيِ عَنْ بَيْعِ الْوَلاَءِ وَهِبَتِهِ**

**962.** Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم forbade the selling or conferring on others of the *Walâ'* of a freed slave. (*Sahîh Al-Bukhâri, Hadîth* No. 712, Vol. 3)

٩٦٢ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ.

**CHAPTER 4. It is forbidden for a freed slave to take as masters other than his real masters who manumitted him.**

**(٤) بَابُ: تَحْرِيمِ تَوَلِّي الْعَتِيقِ غَيْرَ مَوَالِيهِ**

**963.** Narrated Ibrâhîm At-Taimy's father: 'Alî رضي الله عنه addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, "By Allâh, we have no book to read except Allâh's Book (the Qur'ân) and whatever is on this scroll." And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood money, and there was also written in it: 'Al-Madîna is a sanctuary from A'er (mountain) to such and such place, so whoever innovates in it a heresy or commits a sin therein, he will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his

٩٦٣ - **حَدِيثُ** عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، خَطَبَ عَلَى مِنْبَرٍ مِنْ آجُرٍّ وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ، فَقَالَ: وَاللهِ! مَا عِنْدَنَا مِنْ كِتَابٍ يُقْرَأُ إِلاَّ كِتَابُ اللهِ وَمَا فِي هٰذِهِ الصَّحِيفَةِ، فَنَشَرَهَا؛ فَإِذَا فِيهَا: أَسْنَانُ الإِبِلِ، وَإِذَا فِيهَا: «الْمَدِينَةُ حَرَمٌ مِنْ عَيْرٍ إِلَى كَذَا فَمَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً»، وَإِذَا فِيهِ: «ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَىٰ بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ

compulsory or optional good deeds.' There was also written in it: 'The asylum (pledge of protection) granted by any Muslim is one and the same (even a Muslim of the lowest status) is to be secured and respected by all the other Muslims and whoever betrays a Muslim in this respect (by violating the pledge) will incure the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.' There was also written on it: 'Whoever (freed slave) takes as masters other than his real masters (manumitters) without their permission will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.' " (*Sahîh Al-Bukhâri, Hadîth* No. 403, Vol. 9)

اللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً»، وَإِذَا فِيهَا: «مَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً».

## CHAPTER 5. The superiority of manumission.

## (٥) بَابُ: فَضْلِ الْعِتْقِ

**964.** Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever manumits a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire as he has manumitted the body-parts of the slave." (*Sahîh Al-Bukhâri, Hadîth* No. 693, Vol. 3)

٩٦٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ النَّبِيُّ ﷺ: «أَيُّمَا رَجُلٍ أَعْتَقَ امْرَأً مُسْلِمًا اسْتَنْقَذَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ».

# 21.THE BOOK OF SALES (BARGAINS)

# ٢١ - كِتَابُ الْبُيُوعِ

## CHAPTER 1. Prohibition of selling by *Mulâmasa*[1] and *Munâbadah*[2].

## (١) بَابُ: إِبْطَالِ بَيْعِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ

**965.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade selling by *Mulâmasa* and *Munâbadah*. (*Sahîh Al-Bukhâri, Hadîth* No. 356, Vol. 3)

٩٦٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ.

**966.** Narrated Abû Huraira رضى الله عنه: Two *Saum* (fast) and two kinds of sale are forbidden: fasting on the day of *'Eid-al-Fitr* and *'Eid-al-Adha* and the kinds of sale called *Mulâmasa* and *Manâbadah*. (*Sahîh Al-Bukhâri, Hadîth* No. 213, Vol. 3)

٩٦٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: يُنْهَى عَنْ صِيَامَيْنِ وَبَيْعَتَيْنِ؛ الْفِطْرِ وَالنَّحْرِ، وَالْمُلَامَسَةِ وَالْمُنَابَذَةِ.

**967.** Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade two ways of wearing clothes and two kinds of dealings. (A) He forbade the dealings of the *Mulâmasa* and the *Manâbadah*. In the *Mulâmasa* transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the *Manâbadah*, one

٩٦٧ - حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ: نَهَى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ؛ وَالْمُلَامَسَةُ لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ وَلَا يُقَلِّبُهُ إِلَّا بِذَلِكَ، وَالْمُنَابَذَةُ أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بِثَوْبِهِ وَيَنْبِذَ

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[1] (Chap.1) The sale by *Mulâmasa* has different forms: The sale becomes valid on buyer's touching the clothes without checking or looking at them. For example, one brings a folded garment in the dark and the buyer offers a price and the owner of the garment says, "I sell it to you on condition that you will only touch it, not see it, and if you see it, you have no option to cancel the sale."

[2] (Chap.1) The sale by *Munâbadah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. (B) *Ishtimal-as-Samma'* i.e., (1) the wearing of clothes in two ways (2) to cover one shoulder with a garment and leave the other bare; to wrap oneself with a garment while sitting in such a way that nothing of that garment would cover one's private parts. (*Sahîh Al-Bukhâri, Hadîth* No. 710, Vol. 7)

الآخَرُ ثَوْبَهُ، وَيَكُونَ ذٰلِكَ بَيْعَهُمَا مِنْ غَيْرِ نَظَرٍ وَلاَ تَرَاضٍ. وَاللِّبْسَتَيْنِ: اشْتِمَالُ الصَّمَّاءِ؛ وَالصَّمَّاءُ أَنْ يَجْعَلَ ثَوْبَهُ عَلَى أَحَدِ عَاتِقَيْهِ، فَيَبْدُوَ أَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ ثَوْبٌ، وَاللِّبْسَةُ الأُخْرَى احْتِبَاؤُهُ بِثَوْبِهِ وَهُوَ جَالِسٌ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

## CHAPTER 3. Prohibition of sale (called) *Habal-il-Habala* (i.e. the sale of what is in the womb of an animal).

## (٣) بَاب: تَحْرِيمِ بَيْعِ حَبَلِ الْحَبَلَةِ

**968.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade the sale called *Habal-il-Habala,* which was a kind of sale practised in the Pre-Islâmic Period of Ignorance: One would pay the price of a she-camel which was not born yet but would be born by the immediate offspring of an extant she-camel. (*Sahîh Al-Bukhâri, Hadîth* No. 353, Vol. 3)

٩٦٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ، وَكَانَ بَيْعًا يَتَبَايَعُهُ أَهْلُ الْجَاهِلِيَّةِ، كَانَ الرَّجُلُ يَبْتَاعُ الْجَزُورَ إِلَى أَنْ تُنْتَجَ النَّاقَةُ، ثُمَّ تُنْتَجُ الَّتِي فِي بَطْنِهَا.

## CHAPTER 4. Prohibition of one entering into a transaction on which one's brother has already negotiated, or one should purchase (in opposition) to one's brother, or one should cheat or retain milk in the udder (to deceive the buyer).

## (٤) بَاب: تَحْرِيمِ بَيْعِ الرَّجُلِ عَلَى بَيْعِ أَخِيهِ وَسَوْمِهِ عَلَى سَوْمِهِ وَتَحْرِيمِ النَّجْشِ وَتَحْرِيمِ التَّصْرِيَةِ

**969.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Do not urge someone to return what he has already bought (i.e. in optional sale) from another seller so as to sell him your own goods." (*Sahîh Al-Bukhâri, Hadîth* No. 349, Vol. 3)

٩٦٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ».

**970.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practise *An-Najsh*[1]. A town dweller should not sell the goods for the desert dweller. Do not leave sheep unmilked for a long time, when they are on sale, and whoever buys such an animal has the option of returing it, after milking it, along with a *Sa'* (i.e. 3 kilograms approx.) of dates for keeping it." (*Sahîh Al-Bukhâri, Hadîth* No. 360, Vol. 3)

٩٧٠ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لاَ تَلَقَّوُا الرُّكْبَانَ وَلاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلاَ تَنَاجَشُوا وَلاَ يَبِيعُ حَاضِرٌ لِبَادٍ وَلاَ تُصَرُّوا الْغَنَمَ وَمَنِ ابْتَاعَهَا فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْتَلِبَهَا؛ إِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ».

**971.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade: (1) the meeting of the caravan (of goods) on the way, (2) and that a residing person sells goods of a bedouin, (3) and that a woman stipulates the divorce of the wife of the would-be husband, (4) and that a man tries to cause the cancellation of a bargain concluded by another. (5) He also forbade *An-Najsh*, (6) and that one withholds the milk in the udder of an animal so that he may decieve people on selling it. (*Sahîh Al-Bukhâri, Hadîth* No. 887, Vol. 3)

٩٧١ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّلَقِّي، وَأَنْ يَبْتَاعَ الْمُهَاجِرُ لِلأَعْرَابِيِّ، وَأَنْ تَشْتَرِطَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ؛ وَنَهَى عَنِ النَّجْشِ وَعَنِ التَّصْرِيَةِ.

## CHAPTER 5. Prohibition of meeting the traders on the way in order to get undue advantage.

## (٥) بَابُ: تَحْرِيمِ تَلَقِّي الْجَلَبِ

**972.** Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one *Sâ'* of dates; and the Prophet صلى الله عليه وسلم forbade going to meet the seller

٩٧٢ - **حَدِيثُ** عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: مَنِ اشْتَرَى شَاةً مُحَفَّلَةً فَرَدَّهَا فَلْيَرُدَّ مَعَهَا صَاعًا؛ وَنَهَى النَّبِيُّ ﷺ أَنْ تُلَقَّى الْبُيُوعُ.

[1] (H.970) *An-Najsh:* See glossary.

on the way (as he has no knowledge of the market price and he may sell his goods at a low price). (*Sahîh Al-Bukhâri, Hadîth* No. 359, Vol. 3)

**CHAPTER 6. Prohibition for a townsman to sell on behalf of a desert-dweller.**

**(٦) بَابُ: تَحْرِيمِ بَيْعِ الْحَاضِرِ لِلْبَادِي**

**973.** Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Do not go to meet the caravans on the way (for buying their goods without letting them know the market price), a town dweller should not sell the goods of a desert dweller on behalf of the latter." Ibn 'Abbâs was asked, "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said, "He should not become his broker." (*Sahîh Al-Bukhâri, Hadîth* No. 367, Vol. 3)

٩٧٣ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَلَقَّوُا الرُّكْبَانَ وَلاَ يَبِيعُ حَاضِرٌ لِبَادٍ» (قَالَ الرَّاوِي): فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: «لاَ يَبِيعُ حَاضِرٌ لِبَادٍ؟» قَالَ: لاَ يَكُونُ لَهُ سِمْسَارًا.

**974.** Narrated Anas bin Mâlik رضي الله عنه: We were forbidden that a town dweller should sell the goods of a desert dweller. (*Sahîh Al-Bukhâri, Hadîth* No. 370, Vol. 3)

٩٧٤ - **حَدِيثُ** أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

**CHAPTER 8. It is invalid to sell goods before taking them in one's possession.**

**(٨) بَابُ: بُطْلَانِ بَيْعِ الْمَبِيعِ قَبْلَ الْقَبْضِ**

**975.** Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم forbade the selling of foodstuff before receiving it. I consider that all types of selling should be done similarly. (*Sahîh Al-Bukhâri, Hadîth* No. 345, Vol. 3)

٩٧٥ - **حَدِيثُ** ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أَمَّا الَّذِي نَهَى عَنْهُ النَّبِيُّ ﷺ، فَهُوَ الطَّعَامُ أَنْ يُبَاعَ حَتَّى يُقْبَضَ. قَالَ ابْنُ عَبَّاسٍ: وَلاَ أَحْسِبُ كُلَّ شَيْءٍ إِلاَّ مِثْلَهُ.

**976.** Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "He who buys foodstuff should not sell it till he takes all the measure

٩٧٦ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ:

which he has bought in full." (*Sahîh Al-Bukhâri, Hadîth* No. 336, Vol. 3)

«مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ».

**977.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allâh's Messenger صلى الله عليه وسلم forbade them to sell it till they brought it to (their) places. (*Sahîh Al-Bukhâri, Hadîth* No. 376, Vol. 3)

٩٧٧ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانُوا يَبْتَاعُونَ الطَّعَامَ فِي أَعْلَى السُّوقِ فَيَبِيعُونَهُ فِي مَكَانِهِمْ، فَنَهَاهُمْ رَسُولُ اللهِ ﷺ أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يَنْقُلُوه.

**CHAPTER 10. Both the buyer and the seller have the option to cancel the bargain before they leave the meeting.**

**(١٠) بَابُ: ثُبُوتِ خِيَارِ الْمَجْلِسِ لِلْمُتَبَايِعَيْنِ**

**978.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Both the buyer and the seller have the option of cancelling or confirming a bargain unless they separate, or the sale is optional." (*Sahîh Al-Bukhâri, Hadîth* No. 324, Vol. 3)

٩٧٨ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا إِلاَّ بَيْعَ الْخِيَارِ».

**979.** Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Both the buyer and the seller have the option of cancelling or confirming the bargain, as long as they are still together, and unless they separate or one of them gives the other the option of keeping or returning the things and a decision is concluded then, in which case the bargain is considered as final. If they separate after the bargain and none of them has rejected it, then the bargain is rendered final." (*Sahîh Al-Bukhâri, Hadîth* No. 325, Vol. 3)

٩٧٩ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قَالَ: «إِذَا تَبَايَعَ الرَّجُلاَنِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، وَكَانَا جَمِيعًا؛ أَوْ يُخَيِّرُ أَحَدُهُمَا الآخَرَ فَتَبَايَعَا عَلَى ذٰلِكَ فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ يَتَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ فَقَدْ وَجَبَ الْبَيْعُ».

**CHAPTER 11. To say the truth during bargains and description (of goods etc.)**

(١١) بَابُ: الصِّدْقِ فِي الْبَيْعِ وَالْبَيَانِ

**980.** Narrated Hakîm bin Hizâm رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost." (*Sahîh Al-Bukhâri, Hadîth* No. 293, Vol. 3)

٩٨٠ - حَدِيثُ حَكِيمِ بْنِ حِزَامٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا» أَوْ قَالَ: «حَتَّى يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا».

**CHAPTER 12. (About) the one who deceives in bargains.**

(١٢) بَابُ: مَنْ يُخْدَعُ فِي الْبَيْعِ

**981.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : A person came to the Prophet صلى الله عليه وسلم and told him that he was always betrayed in purchasing. The Prophet صلى الله عليه وسلم told him, "Say at the time of buying, 'No cheating.' " (i.e. he has the right to return it if found undesirable) (*Sahîh Al-Bukhâri, Hadîth* No. 328, Vol. 3)

٩٨١ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَجُلاً ذَكَرَ لِلنَّبِيِّ ﷺ، أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ، فَقَالَ: «إِذَا بَايَعْتَ فَقُلْ: لاَ خِلاَبَةَ».

**CHAPTER 13. It is forbidden to sell fruits till their benefit is evident.**

(١٣) بَابُ: النَّهْيِ عَنْ بَيْعِ الثِّمَارِ قَبْلَ بُدُوِّ صَلاَحِهَا بِغَيْرِ شَرْطِ الْقَطْعِ

**982.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade the sale of fruits till their benefits are evident. He forbade both the seller and the buyer (of such sale). (*Sahîh Al-Bukhâri, Hadîth* No. 399, Vol. 3)

٩٨٢ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلاَحُهَا، نَهَى الْبَائِعَ وَالْمُبْتَاعَ.

**983.** Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم forbade the selling of fruits unless they get ripe, and none of them should be sold except for

٩٨٣ - حَدِيثُ جَابِرٍ رضي الله عنه، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ

*Dînar* or *Dirham* (i.e. money), except the *'Arâya* trees (the dates of which could be sold for dates). (*Sahîh Al-Bukhâri, Hadîth* No. 394, Vol. 3)

حَتَّى يَطِيبَ، وَلاَ يُبَاعُ شَيْءٌ مِنْهُ إِلاَّ بِالدِّينَارِ وَالدِّرْهَمِ إِلاَّ الْعَرَايَا.

**984.** Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم forbade the sale of dates till they were fit for eating, and could be weighed. I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn 'Abbâs said, "It means till they are cut and stored." (*Sahîh Al-Bukhâri, Hadîth* No. 452, Vol. 3)

٩٨٤ - **حَدِيثُ** ابْنِ عَبَّاسٍ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يَأْكُلَ أَوْ يُؤْكَلَ وَحَتَّى يُوزَنَ. قِيلَ لَهُ: وَمَا يُوزَنُ؟ قَالَ رَجُلٌ عِنْدَهُ: حَتَّى يُحْرَزَ.

**CHAPTER 14. Prohibition of selling fresh dates for dry dates except in case of *Al-'Arâya*[1].**

**(١٤) بَابُ: تَحْرِيمِ بَيْعِ الرُّطَبِ بِالتَّمْرِ إِلاَّ فِي الْعَرَايَا**

**985.** Narrated Zaid bin Thâbit رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم allowed the owner of *'Arâya* to sell the fruits on the trees by means of estimation. (*Sahîh Al-Bukhâri, Hadîth* No. 393, Vol. 3)

٩٨٥ - **حَدِيثُ** زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللهِ ﷺ أَرْخَصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا.

**986.** Narrated Sahl bin Abû Hathma رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade the selling of fruits (fresh dates) for dried dates, but allowed the sale of fruits on *'Arâya* by estimation and their new owners might eat their dates fresh. (*Sahîh Al-Bukhâri, Hadîth* No. 396, Vol. 3)

٩٨٦ - **حَدِيثُ** سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّ رَسُولَ اللهِ ﷺ، نَهَى عَنْ بَيْعِ التَّمْرِ بِالتَّمْرِ وَرَخَّصَ فِي الْعَرِيَّةِ أَنْ تُبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطَبًا.

**987.** Narrated Râfi' bin Khadîj and Sahl bin Abû Hathma رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade the sale of *Al-Muzâbana*, i.e. selling of fruits for fruits, except in the case of *'Arâya*; he allowed the owners of *'Arâya* such kind of sale. (*Sahîh Al-Bukhâri, Hadîth* No. 569, Vol. 3)

٩٨٧ - **حَدِيثُ** رَافِعِ بْنِ خَدِيجٍ وَسَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّ رَسُولَ اللهِ ﷺ، نَهَى عَنِ الْمُزَابَنَةِ، بَيْعِ التَّمْرِ بِالتَّمْرِ، إِلاَّ أَصْحَابَ الْعَرَايَا فَإِنَّهُ أَذِنَ لَهُمْ.

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[1] (Chap.14) *Al-'Arâya:* The selling of fresh dates still over the palm tree by means of estimation for dry plucked dates and it is an exception. Also see glossary.

**988.** Narrated Abû Huraira رضى الله عنه: The Prophet allowed the sale of the dates of *'Arâya* provided they were about five *Awsuq* (approx 675 kgms) or less (in amount). (*Sahîh Al-Bukhâri, Hadîth* No. 395, Vol. 3)

٩٨٨ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ أَوْ دُونَ خَمْسَةِ أَوْسُقٍ.

**989.** Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم forbade *Al-Muzâbana*; and *Al-Muzâbana* is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure. (*Sahîh Al-Bukhâri, Hadîth* No. 380, Vol. 3)

٩٨٩ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، نَهٰى عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً، وَبَيْعُ الزَّبِيبِ بِالْكَرْمِ كَيْلاً.

**990.** Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم forbade *Al-Muzâbana,* i.e. to sell ungathered dates of one's garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains. (*Sahîh Al-Bukhâri, Hadîth* No. 407, Vol. 3)

٩٩٠ - **حَدِيثُ** ابْنِ عُمَرَ رضي الله عنهما، قَالَ: نَهٰى رَسُولُ اللهِ ﷺ عَنِ الْمُزَابَنَةِ أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ إِنْ كَانَ نَخْلاً بِتَمْرٍ كَيْلاً، وَإِنْ كَانَ كَرْمًا أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً، أَوْ كَانَ زَرْعًا أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ، وَنَهٰى عَنْ ذٰلِكَ كُلِّهِ.

**CHAPTER 15. Whoever sells a date-palm tree having fruits.**

**(١٥) بَابٌ: مَنْ بَاعَ نَخْلًا عَلَيْهَا ثَمَرٌ**

**991.** Narrated 'Abdullâh bin 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "If somebody sells pollinated date-palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees)." (*Sahîh Al-Bukhâri, Hadîth* No. 406, Vol. 3)

٩٩١ - **حَدِيثُ** عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ فَثَمَرُهَا لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

**CHAPTER 16. Prohibition of *Al-Muhâqala*, *Al-Muzâbana*, *Al-Mukhâbara*, the sale of fruits before**

**(١٦) بَابٌ: النَّهْيِ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَعَنِ الْمُخَابَرَةِ وَبَيْعِ الثَّمَرَةِ**

their benefit is evident, and *Al-Mu'âwama* (sale for years).

قَبْلَ بُدُوِّ صَلَاحِهَا، وَعَنْ بَيْعِ الْمُعَاوَمَةِ وَهُوَ بَيْعُ السِّنِينَ

**992.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما : The Prophet صلى الله عليه وسلم forbade the sales called *Al-Mukhâbara,* [1] *Al-Muhâqala* and *Al-Muzâbana* and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the *'Arâya.* (*Sahîh Al-Bukhâri, Hadîth* No. 567, Vol. 3)

٩٩٢ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، نَهَى النَّبِيُّ ﷺ عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَعَنِ الْمُزَابَنَةِ وَعَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهَا، وَأَنْ لَا تُبَاعَ إِلَّا بِالدِّينَارِ وَالدِّرْهَمِ إِلَّا الْعَرَايَا.

## CHAPTER 17. Leasing out land (or to rent the land).

## (١٧) بَابُ: كِرَاءِ الْأَرْضِ

**993.** Narrated Jâbir bin Abdullâh رضى الله عنهما : Some men had excess land (more than they can cultivate themselves) and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or one-half of its yield. The Prophet صلى الله عليه وسلم said, "Whoever has land should cultivate it himself or give it free to his brother for cultivation, but if his brother refuses then he should keep for himself (uncultivated)."[2] (*Sahîh Al-Bukhâri, Hadîth* No. 801 (A), Vol. 3)

٩٩٣ - **حَدِيثُ** جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما، قَالَ: كَانَتْ لِرِجَالٍ مِنَّا فُضُولُ أَرَضِينَ، فَقَالُوا: نُؤَاجِرُهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

**994.** Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever has land should cultivate it himself or give it free to his (Muslim) brother gratis for cultivation, but if the brother refuses then he should keep it for himself (uncultivated)." (*Sahîh Al-Bukhâri, Hadîth* No. 533-B, Vol. 3)

٩٩٤ - **حَدِيثُ** أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

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[1] (H.992) See the glossary.

[2] (H.993) It is said that to rent the land for its yield was not allowed by the Prophet صلى الله عليه وسلم, but to rent it for money was allowed.

**995.** Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade *Al-Muzâbana*[1] and *Al-Muhâqala*[1]; and *Muzâbana*[1] is the selling of fresh dates still on the trees for dried plucked dates (by measure). (*Sahîh Al-Bukhâri, Hadîth* No. 391, Vol. 3)

٩٩٥ - **حَدِيثُ** أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، نَهَى عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ؛ وَالْمُزَابَنَةُ اشْتِرَاءُ الثَّمَرِ بِالتَّمْرِ فِي رُؤُوسِ النَّخْلِ.

**996.** Narrated Nâfi': Ibn 'Umar رضي الله عنهما used to rent his farms during the times of Abû Bakr, 'Umar, 'Uthmân, and in the early days of Mu'âwiya. Then he was told the narration of Râfi' bin Khadîj that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn 'Umar went to Râfi' and I accompanied him. He asked Râfi' who replied that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn 'Umar said, "You know that we used to rent our farms in the life-time of Allâh's Messenger صلى الله عليه وسلم for the yield on the banks of irrigation channels for a certain amount of *At-Tibn* (chopped straw). (*Sahîh Al-Bukhâri, Hadîth* No. 535, Vol. 3)

٩٩٦ - **حَدِيثُ** ابْنِ عُمَرَ وَرَافِعِ بْنِ خَدِيجٍ. عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ رضي الله عنهما، كَانَ يُكْرِي مَزَارِعَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَصَدْرًا مِنْ إِمَارَةِ مُعَاوِيَةَ، ثُمَّ حُدِّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ؛ فَذَهَبَ ابْنُ عُمَرَ إِلَى رَافِعٍ فَذَهَبْتُ مَعَهُ، فَسَأَلَهُ؛ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ كِرَاءِ الْمَزَارِعِ، فَقَالَ ابْنُ عُمَرَ: قَدْ عَلِمْتَ أَنَّا كُنَّا نُكْرِي مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ بِمَا عَلَى الأَرْبِعَاءِ وَبِشَيْءٍ مِنَ التِّبْنِ.

## CHAPTER 18. To rent the land for food.

## (١٨) بَابُ: كِرَاءِ الْأَرْضِ بِالطَّعَامِ

**997.** Narrated Râfi' bin Khadîj رضي الله عنه : My uncle Zuhair said, "Allâh's Messenger صلى الله عليه وسلم forbade us to do a thing which was a source of help to us." I said, "Whatever Allâh's Messenger صلى الله عليه وسلم said was right." He said, "Allâh's Messenger صلى الله عليه وسلم

٩٩٧ - **حَدِيثُ** ظُهَيْرِ بْنِ رَافِعٍ، قَالَ: لَقَدْ نَهَانَا رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِقًا (قَالَ رَافِعُ بْنُ خَدِيجٍ رَاوِي هٰذَا الْحَدِيثِ): قُلْتُ: مَا قَالَ رَسُولُ اللهِ ﷺ فَهُوَ حَقٌّ. قَالَ: دَعَانِي

[1] (H.995) See the glossary.

sent for me and asked, 'What are you doing with your farms?' I replied, 'We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (irrigation channels) for the rent, or rent it for some *Awsuq* of barley and dates.' Allâh's Messenger صلى الله عليه وسلم said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.' I said, 'We hear and obey.' " (*Sahîh Al-Bukhâri, Hadîth* No. 532, Vol. 3) (See the foot-note of *Hadîth* No. 993 and 994)

رَسُولُ اللهِ ﷺ، قَالَ: «مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ؟» قُلْتُ: نُؤَاجِرُهَا عَلَى الرُّبُعِ وَعَلَى الأَوْسُقِ مِنَ التَّمْرِ وَالشَّعِيرِ. قَالَ: «لاَ تَفْعَلُوا، ازْرَعُوهَا أَوْ أَزْرِعُوهَا أَوْ أَمْسِكُوهَا». قَالَ رَافِعٌ، قُلْتُ: سَمْعًا وَطَاعَةً.

## CHAPTER 21. To give someone, his land, free.

## (٢١) بَابُ: الأَرْضِ تُمْنَحُ

**998.** Narrated 'Amr رضي الله عنه: I said to Tawus, "I wish you would give up *Mukhâbara* (share-cropping)[1], for the people say that the Prophet صلى الله عليه وسلم forbade it." On that Tawus replied, "O 'Amr! I give the land to share-croppers and help them. No doubt the most learned man, namely Ibn 'Abbâs رضي الله عنهما told me that the Prophet صلى الله عليه وسلم had not forbidden it (i.e. *Al-Mukhâbara*) but said, 'It is more beneficial for one to give his land free to one's brother than to charge him a fixed rental.' " (*Sahîh Al-Bukhâri, Hadîth* No. 523, Vol. 3)

٩٩٨ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهُ (أَيِ الْمُخَابَرَةِ) وَلَكِنْ قَالَ: «أَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجًا مَعْلُومًا».

[1] (H.998) Share-cropping is not forbidden, but it is recommended that one should let his Muslim brethren utilize one's own land without charging them anything.